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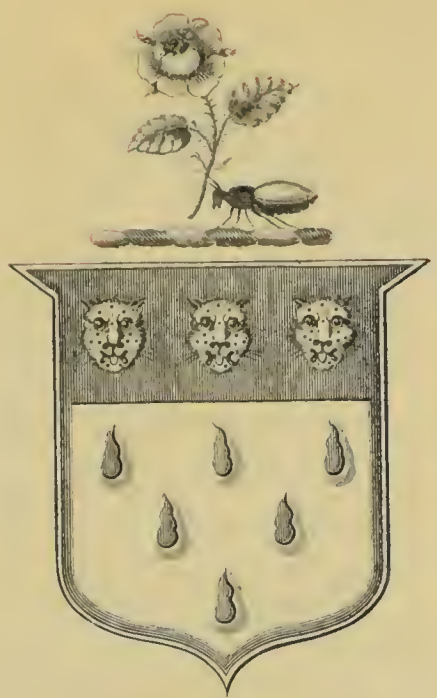

J. Throp - Thorndike.

Alphabetical Psalms.

Geodaeus van Eyt.

1661.

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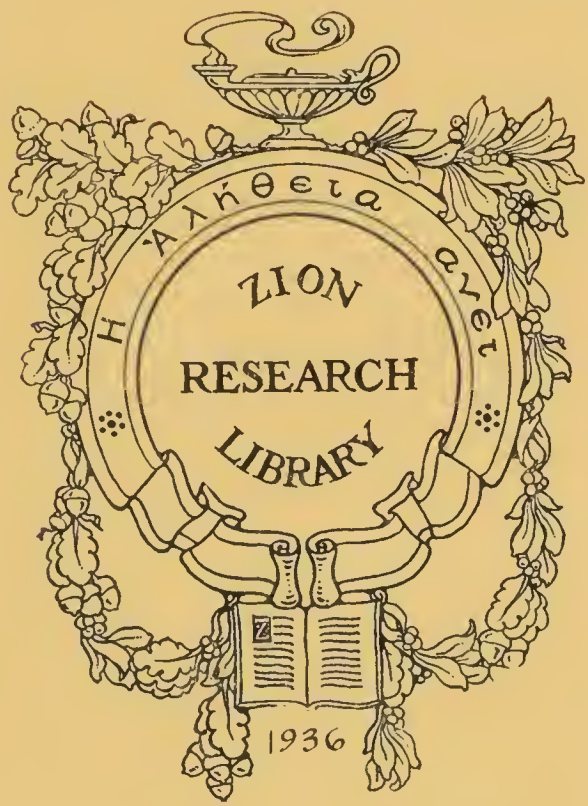
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ANNOTATIONS

Upon the Book of

PSALMES.

Wherin the Hebrew words and ſentences are compared with, and explained by the ancient Greek and Chaldee verſions: but chiefly by conference with the holy Scriptures.

By *Henry Ainſworth.*

DAvid the ſon of Ieſſe, ſayd; and the man, who was raiſed up on high, the anointed, of the God of Iakob; and the ſweet Pſalmiſt of Iſrael, ſayd: The Spirit of Iehovah, ſpake by me; and his word, was in my tongue. 2 Sam. 23. 1, 2.

All things muſt be fulfylled, which are written in the Law of Moſes, and in the Prophets, and in the Pſalmes. Luke 24. 44.

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A Preface concerning David, his life; and acts.

DAvid the ſon of Ieſſe, of the tribe of Iudah, of the linage of Abraham in the * fourteenth generation, was borne in Bethlehem (a towne in the tribe of Iudah, in the land of Canaan,) about 2917. yeres after the creation of the world; in the dayes when Samuel the Prophet, was Iudge of Iſrael. He was the † ſeventh and yongeſt of all Ieſſes ſonns, of leaſt eſteem among them, and ſet to keep his fathers ‡ ſheep. In the three and twentieth yere of his life, he was by Samuel the Prophet, privately in Bethlehem, anointed ‖ King over Iſrael, in the midſt of his brethren; and the ſpirit of the Lord came upon him, from that day forward. He was '* ruddie, of a bewtiful countenance, and goodly to look to: a '† cunning plaier on the Harp; a mighty valiant man of warr, & prudent in ſpeech, and a comely perſon, and the Lord was with him. Who alſo gave him theſe teſtimonies and promiſes; '‡ I have found David the ſon of Ieſſe, a man after mine own hart, which ſhal fulfill all my will. '‖ I have layd help, on one that is mighty, I have exalted one choſen out of the people: with whom '‖' my hand ſhalbe eſtabliſhed, mine arme alſo ſhal ſtrengthen him; I wil '* beat down his foes before his face, and plague them that hate him. In my name ſhal his horn be exalted; I wil ſet his hand in the ſea, and his right hand in the rivers; I wil make him my firſt born, higher then the Kings of the earth. My mercie wil I keep for him for ever, and my covenant ſhal ſtand faſt with him; his ſeed wil I make to endure for ever, & his throne as the dayes of heaven, &c.

After Davids anointing in Bethlehem, he vvent againe & fed his '† fathers ſheep: but the ſpirit of God vvrought mightily in him. He killed '‡ Goliath, the Philiſtian giant, from vvhoſe face '‖' all the men of Iſrael fled avvay for fear: David overcame him (in the name of the Lord of hoſts) vvith a ſling and vvith a ſtone. He vvas a cunning muſician; and '* playing on his harp vvith his hand, he refreſhed K. Saul, vvho vvas vexed vvith an evil ſpirit from the Lord. He vvas imployed in vvarrs againſt the Philiſtians: and † vvhither ſoever Saul ſent him, he behaved himſelf vviſely and proſpered, and vvas accepted in the eyes of all the people; ſo that the vvomen of Iſrael ſang of him, ‡ Saul hath ſlayn his thouſands, and David his ten thouſands. But that praiſe, ‖ procured him envie from Saul, ever after, and he ſought to ſlay him; but '* all Iſrael loved him. And though he after took to vvife, Michal, Sauls daughter; yet '† Saul continued his hatred againſt his ſon in lavv; and firſt ſecretly, then openly, ſought his life: ſo that David vvas fayne to flee and hide himſelf, in the land of Iſrael, and in ſtrange countries, to the '† great affliction of his ſoule.

When Saul vvas dead, and David '‖' thirtie yeres of age; the men of Iudah * anoynted him King the ſecond time, in Hebron, over the houſe of Iudah. Iſhboſheth Sauls ſon, reſiſted him: but David wexed ſtronger and ſtronger. Then † all Iſrael anointed him King over them; & he reigned in Ieruſalem. So the time of all his reigne, was ‡ fourtie yeres. In Hebron he reigned over Iudah, ſeven yeres & ſix moneths: & in Ieruſalem he reigned 33. yeres, over all Iſrael and Iudah. During which ſpace, the Lord ſtil exerciſed him with many ‖ warrs abroad, and troubles at home; as by the defiling of his daughter '* Thamar, the killing of his ſon Amnon, the treaſon and death of his ſon Abſalon; the rebellion of Sheba; and other like ſorowes which God, ‡ for his ſynns, chaſtiſed him with; ſo many and ſo great, that the ‖ pangs of death com-

* 1. *Chron.* 2. *Mat.* 1. 1. 17.
† 1 *Chrō.* 2. 15.
‡ 1 *Sam.* 16. 11.
‖ 1. *Sam.* 16. 13.
'* *v.* 12.
'† *v.* 18.
'‡ *Act.* 13. 22.
'‖ *Pſal.* 89. 19.
'‖' *v.* 21.
'* *v.* 23. *&c.*

† 1 *Sam.* 16. 19.
‡ 1 *Sam.* 17.
‖' *v.* 24.
* 1 *Sā.* 16. 23
† 1 *Sā.* 18. 5.
‡ *v.* 7.
‖ *v.* 8. 9.
'* *v.* 16.
'† 1 *Sam.* 19. *&c.*
'† *Pſ.* 120.
1 *Sā.* 26. 19.
‖' 2 *Sā.* 5. 4.
* 2 *Sam.* 2. 4.
† 1 *Chro.* 11. 1, 3.
‡ 2 *Sā.* 5. 4, 5
‖ 1 *Chro.* 14. *&* 18. *&* 19
'* 2 *Sam.* 13. *&c.*
‡ 2 *Sam.* 12. 10.
‖ 2 *Sam.* 22. 5, 6.

passed him about, the floods of Belial, (the ungodly men) made him afrayd: the
‖ *Psal.* 55. 4,5. cords of hell compassed him, the snares of death prevented him; his ‖ hart was sore
† *Psal.* 31.11 pained within him, and the terrours of death fell upon him; fearfulnes and trembling came upon him, and horrour overwhelmed him. His † life was spent with
grief, his yeres with sighing, his strength fayled, and his bones were consumed.
* *Ps.* 56.3,4. 12 *Sam.* 22.7 † *vers.* 17, 18, &c. " *vers.* 36, &c. But alwayes in his fears, * he trusted in God, and was not afrayd what flesh could doe unto him; in his distresse ‖ he called upon the Lord, and cried to his God: who heard his voice out of his Temple, and drew him out of † many waters, from his strong enemie, and from them that hated him: and brought him forth into a large place, and delivered him, because he delighted in him. He gave him the " shield of his salvation, and girded him with strength to battel; and gave him the necks of his enemies, that he destroyed those that hated him. Therfore he gave thanks unto
† *vers.* 50. the Lord † among the nations, and sang praises unto his name; * awaking up his glo-
* *Psal.* 57.8. ‖ *Psal.* 59.16 rie, awaking up his Psalterie and Harp, awaking himself early, to praise the Lord among the peoples, and to sing unto him among the nations: so he sang of his ‖ power, he sang loud of his mercy, in the morning; that God had been his defence and refuge, in the day of his distresse.

And hereof, this book of Psalmes, (most wherof David made,) is a glorious testimonie: wherin by manifold psalmes and hymnes, and spirituall songs, he set forth the praises of God, his own faith in his word, exercise and delight in his Law: with narrations of Gods former and present mercies, and prophesies of future graces, to
‖ *Act.* 2.30. be fulfilled in Christ; whom he being a Prophet, ‖ knew that he should be the fruit of his loines concerning the flesh, and should sit upon his throne: whose incarnation, afflictions, death, resurrection, ascension, and eternall glorious kingdom and priesthood, he sang by the spirit, with such heavenly melodie, as may not onely delight, but draw into admiration every understanding hart, and comfort the afflicted soule, with such consolation as David himself was comforted of the Lord.

‡ *Mat.* 21. 16.42. *Rom.* 4.6. & 11.9. And these his Psalmes, have ever since, by the Church of Israel, by ‡ Christ and his Apostles, and by the Saincts in all ages, been received and honoured as the oracles of God; cited for confirmation of true religion, and sung in the publike assemblies, as in Gods Tabernacle and Temple, where they sang praise unto the Lord, with
‖ 2 *Chr.* 29. 30. the ‖ words of David, and with the instruments which † he had made, over their
† 2 *Chr.* 7.6. * burnt-offrings and sacrifices.
* 2 *Chr.* 29. 25.27,28.

Now because many things, both for phrase and matter, are difficult to such as are not acquainted with Davids language; I have (out of my slender store) annexed a few breif notes, comparing the Scriptures, and conferring the best Expositors, especially the ancient Greek and Chaldee versions: wherby if any help of understanding may arise, the praise be to God, the comfort to his people.

THE BOOK OF PSALMES: or Hymnes.

PSALME I.

1 The happineſs of the godly whoſe converſation is deſcribed, & their proſperity, like a fruitfull tree. 4. The contrary courſe of the wicked, for which they and their way doe periſh.

Bleſſed *is* the man, that doeth not walk, in the counſel of the wicked; nor ſtand in the way of ſynners: nor ſit, in the ſeat of the ſcornful. But, 2 *hath* his delight, in the law of Iehovah: and in his law doth he meditate, day 3 and night. And he ſhalbe, as a tree, planted by brooks of waters; which ſhal give his fruit, in his time; and his leaf ſhal not fade: and whatſoever he 4 ſhal doe, ſhall proſper. Not ſo, the wicked: but as the chaff, which the 5 wind driveth it away. Therfore, the wicked ſhal not ſtand-up, in the judgement: and ſynners, in the aſ- 6 ſembly of the juſt. For Iehovah knoweth, the way of the juſt: and the way of the wicked ſhal periſh.

Annotations.

THE Book of Pſalmes] ſo our Lord himſelf intitleth it, *Luk.* 20. 42. but the Hebrew title *Tehillim*, ſignifieth *Hymnes* or *Praiſes*. According to the Greek, it is called the *Pſalter*.

1 Verſ. 1. O *Bleſſed*] or O *Happy*, or *Welfares the man*. A joyfull acclamation for the mans welfare and felicities, as *going right-forward*, and ſo having good ſucceſs. Contrary hereunto is *Woe*, or *Alas*, *Eccleſ.* 10. 16, 17. *Luk.* 6. 20. 24. This word *Aſhrei* in the Hebrew, is alwayes applied to men, and ſo differeth from an other word, *Baruc*, *bleſſed*; which is aſcribed both to God and men, *Pſal.* 115. 15. 18. the contrary wherto is, *curſed*, *Pſal.* 37. 22.

doth not walk] or, *hath not walked*. But the time paſt, and time to come, are in the Hebrew often uſed for to expreſs continued actions: *Walking* ſignifieth ones *converſation*; both touching faith & works, *Pſal.* 119. 1. *Gen.* 5. 24. compared with *Heb.* 11. 5, 6. 2 *Pet.* 2. 10. *Iud.* 11. To *walk in the counſel* of any, is either to doe as they adviſe and ſuggeſt, as did Ahaziah, 2 *Chr.* 22. 3, 4, 5. or by imitation to doe like others before; as did Iſrael, *Mich.* 6. 16. But in every reſpect, the *counſell of the wicked* ſhould be farr from us, *Iob.* 21. 16. & 22. 18.

Wicked] that is, *ungodly*: ſo our Engliſh word meaneth, being made of the old Daniſh *wgudelig*: or we may call them according to the originall, *Reſtleſs*, *turbulent*, *unjuſt*, *ungracious*. The Hebrew *raſhangh*, ſignifieth *reſtleſnes*, and is oppoſed to *quietnes*, *Iob* 34. 29. Such men are without peace in themſelves, and ſeek to diſturb and moleſt others, *Prov.* 4. 16. likened therfore to the raging ſea, *Iſa.* 57. 20, 21. And becauſe for their evili deeds they are often brought forth to judgment, and condemned: therfore is this name given to *condemned* perſons, *Pſal.* 109. 7 *Iob* 27. 7. And as to *make juſt*, or *juſtifie*, is to acquit or abſolve in judgment, *Pſal.* 82. 3. ſo, to *make* or pronounce *wicked*, is to *condemn*, *Pſal.* 37. 33. and 94. 21. *Deuteron.* 25. 1.

Way] *track*, or *trode*. This word alſo ſignifieth any *religion*, *doctrine*, *manners*, *actions*, *adminiſtration*, or *courſe of life*, *Pſal.* 5.9. and 25.4. and 86.11. *Act.* 18.25,26. and 22.4. 2 *Pet.* 2.2. 15.21. *ſynners*] or *miſdoers*, *erroneous*, *enormous*. Though there is no man juſt on earth, that doeth good and ſinneth not, *Eccl.* 7.22. yet ſuch are uſually called *ſinners*, as be given to vice, and have the courſe of their life, evil, *Gen.* 13.13. 1 *Sam.* 15.18. *Pſal.* 26.9. and 104.36. *Mat.* 26.45. *Luk* 7.37. *Ioh.* 9.16.31. In this reſpect, they that are born of God, are ſayd, *not to ſyn*, 1 *Ioh.* 3.9. and Solomon oppoſeth the *ſinner* to the *good man*, *Eccleſ.* 9.2. See the note on *Pſal.* 4.5. *not ſit in the ſeat*] or, *and hath not ſitten*, &c. To *ſit* is to *abide*, *continue*, *dwell*, *Pſal.* 2.4. and 101.6,7. and 132.14. or to *company*, and *have familiarity* with any, *Pſal.* 26.4,5. And the originall *moſhab* here Engliſhed *ſeat*, is diverſly uſed, as, for a *ſeat* or *chayr* to ſit on, 1 *Sam.* 20.25. *Iob.* 29.7. (which noteth authoritie;) ſomtime, an *habitation* or *dwelling*, *Pſal.* 107.4.7. and 132.13. ſometime an *aſſiſe*, *ſeſſion*, or *aſſemblie*, *Pſal.* 107.32. And ſo may it be here taken, for the *aſſemblie of the ſcornfull*, and their *ſocietie*, as the Chaldee verſion explayneth it.

The ſcornful] *Proud-rhetorical mockers*: *Loſels*. The word importeth *pride*; as, the Lord ſcorneth the *ſcorners*, *Prov.* 3.34. that is, reſiſteth the *proud*, *Iam.* 4.6. 1 *Pet.* 5.5. It implieth alſo eloquence, often uſed in mocks, *Iob* 16.20. The Greek tranſlateth them *peſtilent*: they are of the worſt ſort of ſinners, which admit of no reproof; therfore it is ſayd, *Rebuke not a ſcorner, leſt he hate thee*, *Prov.* 9.7,8.

2 Verſ. 2. *Hath his delight*] or *his pleaſure is*. *law*] or *doctrine*. See the notes on *Pſal.* 19.8. *Iehovah*] or *the Lord*; as the Greek, and the new Teſtament uſually expreſſeth it. The opening of this name, ſee on *Pſal.* 83.19. and *Gen.* 2.4.

doth meditate] or *ſhall meditate*: that is, *uſually meditateth*. This word importeth, ſtudie and exerciſe of the mind, which often burſteth out into voice. It is uſed for *muſing* in the mind or hart, *Prov.* 24.2. *Iſa.* 33.18. for *muttering* with the mouth, that which the hart mindeth, *Pſal.* 2.1. and 37.30. *Prov.* 8.2. *Iſa.* 59.3. but with a low imperfect voice, *Iſa.* 8.19. *day and night*] or, *by day and* by *night*, that is, *continually*.

Verſ. 3. *Brooks*] or, *becks*, *riverets*: in Hebrew called *Plagim*, that is, *diviſions* or *partitions*; being litle ſtreames derived, either from a great river, as *Pſal.* 46.5. or from a vvell or fountain, as *Prov.* 5.16. or from any other head, *Iob* 29.6. In hot countries they uſe to plant gardens, neer vvel-ſprings of water; from which the husbandmā deriveth many litle becks or riverets, to run on the roots of the trees ſet in a rew; wherby they are moiſtned and made fruitfull. See *Ezek* 31.3,4. *Eccleſ.* 2.6. According to this, Chriſt is called the *fountain of the gardens*, that is, of the Churches, *Song* 4.15. Alſo in *Ier.* 17.8. the godly man is likened to a tree planted by waters, which thruſteth out his roots by the river, and feeleth not when the heat commeth, and careth not for the year of drought, nor ceaſeth from making (or yielding) fruit. *in his time*] that is, *in due time* or *ſeaſon*; ſo *Pſal.* 104.27. and 145.15. *Levit.* 26.4. The Chaldee tranſlateth, *whoſe fruit is ripe in his time*. 3

whatſoever he ſhall doe] or *all*, *that it ſhall make*; or *yield*: meaning the tree, the reſemblance of the man. For a tree is ſayd to *make fruit*, when it *beareth* or *yieldeth* it, *Ier.* 17.8. So in *Mat.* 3.8, 10. where men are *trees*, and their works *fruits*, which they *make* or *yield*. *Shall proſper*] or *thrive*: and ſo be *of good uſe*. And this is in a tree, when the fruit is for meat: and the leaf, for medicine; as *Ezek.* 47.12. *The juſt mans fruit*, is the fruit *of the tree of life*, *Prov.* 11.30. So the Chaldee (in the Maſorites Bible) calleth this tree here ſpoken of, *the tree of life*.

Verſ. 4. *driveth it away*] or *toſſeth away*: therfore the Chaldee, for *wind*, tranſlateth *whirlwinde* or *tempeſt*; and in *Iob* 21.18. it is ſayd, ſuch are *as chaff, that the tempeſt ſtealeth* 4

leth away. Compare alſo *Pſal.* 35. 5. *Hoſ.* 13. 3. The word *it*, is added for vehemencie ſake, and may be omitted in our Engliſh, a it is ſomtime in the Hebrew, 2 *Chron.*28.3. compared with 2 *Kin.* 16.3. yet ſuch manner of ſpeeches the Greek alſo in the new teſtament uſeth, *Rev.*7.2.9.

5 Verſ. 5. *ſtand up*] or *riſe up*: *conſiſt*, *ſtand-ſure*: oppoſed to *bending* or *falling down*, *Pſal.* 18. 39. and 20.9. God is he that riſeth up to judgment, *Pſal.*76.10. and men doe *ſtand* or *fall* therin, when they are juſtified or condemned. See *Mat.* 12. 41. *Rev.*6.16. So the Chaldee (in the Maſorites Bible) expoundeth it, they *ſhall not be juſtified in the great day* of judgment.

and ſinners] to weet, *ſhall not ſtand up.* The former denyall, *not*, is again to be underſtood: as in *Pſal.*9.19.

6 Verſ. 6. *knoweth*] or *acknowledgeth.* This word alſo importeth *regard* and *care of*; as, the juſt man *knoweth*, (that is, *regardeth*) his beaſts life, *Prov.* 12. 10. ſo *Iob* 9. 21. 1 *Theſ.*5.12. Alſo to *approove*, or *allow*; as *Pſal.*101.4. *Rom* 7.15. 1 *Ioh.*3.2. And as Gods *knowledge* of his, implyeth their *election*, 2 *Tim.*2.19. ſo his *not knowing* of the wicked, implieth their *reiection*, *Mat* 25.12. and 7.23. *ſhall periſh*] or, *be doen away*, *decay*, *be loſt.* To this *way of the wicked*, which *periſheth*; is oppoſed *the good way*, which is *everlaſting*: wherin David deſired God *to lead him*, *Pſal.*139.24.

PSALME II.

1 *David propheſieth, of the rage of Iewes and Gentiles againſt Chriſt.* 4. *Gods wrath againſt them fo it.* 6. *Chriſt is eſtabliſhed King,* 7. *declared to be the Son of God,* 8. *heyr and ruler of the world.* 10. *Kings are exhorted to ſubmit unto him.*

1 WHy, doo the hethens tumultuouſly-rage: and the peo-
2 ples, meditate vanitie? The Kings of the earth, ſet them-ſelves; and the
3 Princes doe plot togither: againſt Iehovah, and againſt his Chriſt. Let vs break, their bands: and caſt, their
4 cords from vs. He that ſitteth in the heavens laugheth: the Lord, mocketh at them. Then wil he
5 ſpeak vnto them in his anger: and in his wrath, he wil ſuddainly-trouble
6 them. And I, have anoynted my King: upon Sion, the mountayn of
7 my holynes. I wil tel, the decree: Iehovah, ſayd unto me, thou *art* my Son; I, *this* day begat thee. Ask of
8 me, and I wil give the hethens, *for* thine inheritance: and the ends of the earth, *for* thy firm-poſſeſſion. Thou
9 ſhalt roughly-rule them, with a rod of yron: as the veſſel, of a potter thou ſhalt ſcatter them in peeces. And
10 now ô ye Kings be prudent: be nurtured, ye Iudges of the earth. Serve
11 ye Iehovah with fear: and be glad,
12 with trembling. Kyſſe ye the Son, leſt he be angrie, and ye periſh *in* the way; when his anger ſhal burn ſuddainly; O bleſſed, *are* al that hope-for-ſafetie in him.

Annotations.

1 WHY] or, *For what?* David was the writer of this Pſalm, (as the Greek prefixeth this title, *A Pſalm of David*:) and he beginneth with marvailing at the rage and folly of the Iewes and Gentiles, in perſecuting Chriſt and his Church, *Act.* 4.25, &c. And as David himſelf was a figure of Chriſt in his kingdome, and a father of him according to the fleſh: ſo ſuffered he the like oppoſition, at the hands of his own people, and of the nations round about him, 2 *Sam.*2.10. and 3.1. and 5.17. and 10. 6, 7, &c. *Tumultuouſly rage*] or, *hurtle togither,*

togither, convene with rage and uprore, mutinously. This word is also used in Daniels case, *Dan.6.6.11.* and after in *Psal.64.3.* The Greek *ephruaxan* whereby the holy Ghost translateth it, *Act.4.25.* denoteth rage, pride and fiercenes, as of horses that neigh and rush into the battel. *peoples*] or *nations*: under these names, are comprehended the Iewes with the Gentiles, *Act.4.27,28.* *meditate vanitie*] *mutter a vayn* or *empty thing*, which shall have no effect. And here the Hebrew changeth the time (as it doeth very often otherwhere,) *wil-meditate*, noting by such phrase a *continuance* of the action, as they that did still or usually meditate vayn things. But the holy Ghost in *Act.4.25.* keepeth like time here, as before: whose example I follow, according to the propriety of our tongue. So after in this *Psalm*, and many other. The Hebrew text it self somtime doth the like: as *Isa.37.33.* compared with 2 *King.19.33.* See the notes on *Psal.18.7.*

2 Vers.2. *Set themselves*] or *present themselves: wil stand up*: noting a setled purpose in the hart, with a standing up in person, to act the same, 1 *Chron.11.14.* *princes*] *rulers*, or *privy counsellors*, subtile, prudent, and imployed in making decrees, *Prov.8.15.* next therfore in place to *Kings*, and joyned with them, as here, so in *Iudg.5.3.* *Hab.1.10.* *Prov.31.4.* *plot*] *conspire*; or, *are founded*, that is, have their foundation, plott, or groundwork layd; as *Exod.9.18.* *Isa.44.28.* and this by assembling and consulting, and is therfore interpreted, *gathered-togither*, *Act.4.26.* So the Chaldee translateth it, *consociate* (or *joyned togither*) *to rebell before the Lord, and to fight against his Anointed.* *Christ*] or *Anoynted*: in Hebrew, *Mashiach* or *Messias*, which word, though it be generall for the ancient Kings, and Priests, and Prophets that were anoynted with oil, (*Psal.89.21.* and *105.15.* *Isa.45.1.* *Numb.3.3.* 1 *King.19.16.*) yet is it principally, the name of the Son of God, our Saviour, *Dan.9.25.26.* who was known in Israel by the name *Messias*, *Ioh.1.41.* and *4.25.* and among Greeks, by the name *Christ*; of whom we that beleeve in his name, are also called *Christians*, *Act.11.26.* because we have an *Anoynting from him that is holy*, 1 *Ioh.2.20.27.* himself being first anoynted with the Spirit, and with the oil of gladnes above his fellowes, *Luk.4.18.* *Psal.45.8.* Of him is this Psalm interpreted by his Apostles, saying; *Of a truth, Lord against thy holy Child Iesus, whom thou anoyntedst, gathered were both Herod and Pontius Pilat, with the nations and peoples of Israel, to doe whatsoever thy hand and thy counsel had fore-determined to be doen, Act.4.27,28.*

Vers.3. *their bands*] These were signes of subjection, *Ier.27.2,3.6,7.* And thus the Kings and nations speak, refusing to serve Christ, though his yoke be easie, *Mat.11.29,30.* *Ier.5.5.* The Hebrew phrase *mo*, importeth *their* bands, and *his*; speaking of the Father and the Son joyntly, and of the Son in special: but *he that honoureth not the Son, honoureth not the Father which sent him*, *Ioh.5.23.* So in the verse following, *the Lord mocketh at them* and *at him*; meaning them all joyntly, and each severally. The like manner of speech see in *Esa.53.8.* and *44.15.* *Lam.4.10.* *Psal.5.12.* and *11.7.* and *49.14.* and *59.9.* *Iob 22.19.* *Exod.15.15.* *Deut.32.23.32.35.37.* *cords*] or *ropes*; *thick twisted bands*: signes also of subjection and restreynt, *Iob 39.13.* *Ezek.4.8.* and somtime of love, *Hos.11.4.* 3

Vers.4. *The Lord*] in Hebrew *Adonai*; which in this form is the peculiar title of God; having the form plurall, and vowels of *Iehovah*: mystically signifying *my Stayes*, or *my Susteyners, my Pillars.* And where in one place *Adonai* is used; another speaking of the same thing hath somtime *Iehovah*: See *Psal.57.10.* with *Psal.108.4.* It commeth of *Æden*, a *base* or *Pillar* which susteyneth any thing. The Chaldee translateth it, *the Word of the Lord*: that is the title of Christ, *Ioh.1.1.* *Rev.19.13.* Our English word *Lord*, hath much like force, being contracted of the old Saxon *Laford*, or *Hlafford*; which commeth of *Laef*, to *susteyn*, 4

ſuſteyn, refreſh, cheriſh. *mocketh*] *wil-mock; deride.* This implieth both their folly; their puniſhment for it; & how God wil leav them helples in their miſery. *Pſal.* 59. 9. *Prov.* 1. 26. 28. It is ſpoken of God, after the manner of men, that he *laugheth, mocketh, is angrie*, and the like; not that he hath ſuch paſſions as men; but becauſe he doeth ſuch things as men uſe to doe whē they are moved with ſuch paſſions: and as the Hebrew Doctors ſay, *The Law ſpeaketh* (of God) *according to the language of the ſonns of Adam*. See the annotations on *Gen.* 6. 6.

5 Verſ. 5 *anger*] *ire*, outward in the face, *grame, grimnes* or *feircenes* of *countenance*. The original *aph* ſignifieth both the *Noſe* by which one breatheth, *Pſal.* 115. 6. and *Anger* which appeareth in the ſnuffing or breathing of the noſe; as Saul is ſayd to *breath out threatnings and ſlaughter*; *Act.* 9. 1. The circumſtances of the text, wil ſhew which of the two is meant: though ſometime it is doubtful; as *Pſal.* 138. 7.

wrath] *fervent ire, inflamed-diſpleaſure*. This word *Charon*, noteth *burning* or *inflamation* of choler, ſomtime of greif; *Gen.* 4. 5. *Ion.* 4. 10. ſomtime of other affections; *Nehem.* 3. 20. *ſuddenly trouble*] or *vex, apall, fright; make them to ſturt*. It noteth *haſtines of fear and trouble*; oppoſed to *firm ſtayednes*.

6 Verſ. 6 *And I*] The word *And* is here a ſigne of indignation ſtyrred; as was in the Apoſtle, when he ſayd; *And ſitteſt thou to judge me &c. Act.* 23. 3. or *and*, may be uſed here for *but*; as in *Gen.* 42. 10. *Iſa.* 10. 20. and often other where. *have anointed*] or *powred-out*, that is, *ordeyned, authorized*: by powring out the oil of the ſpirit, the oil of gladnes, as is noted on *verſe* 2. Of this word *Naſac* that ſignifieth to *ſhed* or *powr-out*, *Naſick* is uſed for a *governour*, or *one in autoritie*. *Pſal.* 83. 12. *Ioſ.* 13. 21. *Mic.* 5. 5. *Dan.* 11. 8. According hereto, the wiſdom of God ſayth *Prov.* 8. 23. *I was anoynted* (or *autorized*) *from everlaſting*. In David Chriſts figure, this was outwardly performed, when he was anoynted King, with oyl. 1 *Sam.* 16. 1. 13. & 2 *Sam.* 2. 4. & 5. 3. *upon Sion*] or, *over Tſijon*: the name of an high mountayn in Ieruſalem, on top wherof was a ſtrong fort, which the hethen Iebuſites kept by force from Iſrael, til Davids dayes; *Ioſ.* 15. 63. 2 *Sam.* 5. 6. 7. but he took it from them, fortified it, & caled it Davids city; 1 *Chrō.* 11. 4. 5. 7. Near unto this w^n mount *Morijah*, wheron Solomon built t... Temple, 2 *Chron.* 3. 1. Hereupon Ieruſalem was called the *holy city*, *Nehem.* 11. 1. *Iſa.* 52. 1. & 48. 2. *Mat.* 4. 5. with *Luk.* 4. 9. and *Sion* is named the Lords *holy mountayn*, *Ioel* 3. 17. which he loved, *Pſal.* 78. 68. from which the law ſhould come forth, *Iſa.* 2. 3. and where he would dwel for ever, *Pſal.* 132. 13. 14. Therfore was it a figure of Chriſts Church, *Heb.* 12. 22. Rev. 14. 1. *Iſa.* 60. 14. *mountayne of my holines.*] or *my mount of holynes*, that is *my holy mount*, as the Greek turneth it. So the *Temple of Gods holynes*, *Pſal.* 79, 1. and *people of his holynes*, *Eſa.* 63. 18. And in ſpeech to Daniel, Ieruſalem is caled, the *city of his holynes*, that is, *his holy citie*, by him ſo eſtemed and regarded, *Dan.* 9. 24. Such Hebrew phraſes, becauſe they are more forceible, the Apoſtles often uſed in Greek, to inure the Gentiles with them: as Chriſt is caled the *Son of Gods love*, that is, his *beloved ſon*, *Col.* 1. 13. *our Lord Ieſus Chriſt of glory*, that is, *our glorious Lord*, *Iam.* 2. 1. and many the like.

Verſ. 7 *I wil-tell*,] *telling*, is often uſed for *preaching, declaring, ſhewing*: as *Pſal.* 22. 23. with *Heb.* 2. 12. *Exo.* 9. 16. *with Rom.* 9. 17. So hereby Chriſt noteth his prophetical office. 7 *the decree*] Here the Hebrue *el*, ſeemeth to be uſed for *eth*: as *el haderech*, 2 *Chron.* 6. 27. is the ſame that *eth haderech*, 1 *King.* 8. 36. we may alſo read it thus, *I wil tel of the decree*; *el* being many times uſed for *of*; as *Gen.* 20. 2. *Iob.* 42. 7. 2 *King.* 19. 32. *Ier.* 51. 60. So the Greek *pros* (anſwering to the Hebrew *el*,) is uſed for *of*, or *concerning*, *Heb.* 1. 7. & 4. 13. *decree*] *preſcript-law* or *ſtatute*: the Greek tranſlateth it *the ordinance of the Lord*; the Chaldee, *the covenant of God*. The

Hebrue *Chok*, usually denoteth the *rules decrees* and *ordinances* about Gods worship, as the *decree of the passover, Exod.* 12. 24. 43. the *decree* of dressing the lamps, *Exo.* 27. 21. of the Preists office and garments, *Exo.* 29, 9. of their washing, *Exod.* 30. 21. of the sacrifices, *Lev.* 3. 17. & 6. 18. 22. and many other things about Gods service. So may it here be taken, that Christ *preacheth the decree* or *rule* of his calling to the office of preisthood, as the Apostle gathereth from this place, *Hebr.* 5. 5. or of serving God, fulfilled of us by fayth and obedience to his gospel, when these legal ordinances had an end. *Iohn* 4. 21. &c.

thou art *my son*] Though holy men be caled the *Sonns* of God, *Deut.* 14. 1. 1 *Iohn.* 3. 1. and likewise Angels, *Iob.* 1. 6. & 38. 7. yet is this title natural & peculiar to our Lord Iesus, the onely begotten of the Father; whereupon the Apostle sayth, *to which of the Angels, sayd he thus at any time? Heb.* 1. 5. The word *art*, is supplied by the Apostle, in *Act.* 13. 33. the like is somtime in the Hebrue text it self; as *True was the word*, 1 *King.* 10. 6. which in 2 *Chron.* 9. 5. is, *True the word*: so, *Thou leading out*, 1 *Chrō.* 11. 2. *Thou wast leading out*, 2 *Sam.* 5. 2. Also in the Greek of the new Testament, *Sommer neer*, *Mat.* 24. 32. *Sommer is neer*, *Luk.* 21. 30. *I*, this *day*] or, *to day begat thee*. The word *this*, is often omitted in the Hebrue; as *Deut.* 4. 4. 8. 39. & 5. 1. 3. & 26. 17. 18. and often is expressed, as *Deut.* 2 25. 30. & 4. 20. & 26. 16. & 27. 9. Of this poynt, thus speaketh the Apostle: *Touching the promise made to the Fathers, God hath fulfilled it unto us their children, in that he raysed up Iesus, as it is written in the second Psalm, Thou art my son, I this day begat thee. Act.* 13. 32. 33. See also *Rom.* 1. 4. & *Heb.* 5. 5. where Christs calling to be our High-preist, is from hence proved.

8 Vers. 8 for *thine inheritance*] or, to be *thine inheritance*. This noteth the subjection of the nations, to the son of God; as the like manner of speech importeth; *Esa.* 14. 2. *Zeph.* 2. 9. *Levit.* 25. 46. Hereupon Christ is caled *heyr*, that is, *Lord of al*: *Heb.* 1. 2. See *Psal.* 82. 8. *Ier.* 49. 2. *for thy firm-possession*] or, to be *thy tenement*: *to have and to hold*. It implieth Christs goverment of the world; and so the Chaldee expoundeth it, *the dominion of the ends of the earth*, for *thy possession*. The word *for*, or some such like, is here to be understood; and somtime the Hebrue expresseth it: as *the house*, 1 *King.* 7. 51. in sted of *for the house*, 2 *Chron*, 5. 1. *Servants* 1 *Chron.* 18. 6. in sted of *for Servants*, 2 *Sam.* 8. 6. and sundry the like.

9 Vers. 9 *roughly rule them*] or, *bruse, crush them*. The word signifieth to *intreat evil*, or *rigorously*: and this is meant of Christs enemies. *potter*] or *former* of the clay: this signifieth their *utter destruction*; for a *potters vessel, broken, cannot be made whole agayn. Ier.* 9. 11. *Esa.* 30. 14. So in *Dan.* 2. 41. it is propheseid, that Christs kingdom should *break in peices and consume all* those *kingdoms*: *and it shal stand for ever*.

10 Vers. 10. *be prudent*] *be skilful*, or, *behave your selves skilfully, prudently, wisely*. *be nurtured*] or, *restreyned, chastised, disciplined*: and so the Chaldee translateth, *receive chastisement ye governours*; (the Greek sayth, *all ye Iudges*) *of the earth*.

11 Vers. 11 *be glad*] This word signifieth *open* and *manifest joy, exultaion*, or *outward glee*. *Gladnes and trembling* are here joyned togither; as *fear* and *joy*; *Mat.* 28. 8. The Greek sheweth in whome this gladnes should be, saying, *shew gladnes unto him*; the Chaldee translateth, *pray with trembling*.

12 Vers. 12. *Kisse the son*] *Kissing*, was used in sign of *love* and of *obedience*, *Gen.* 41. 40. 1 *Sam.* 10. 1. it was used also in religion and divine worship, 1 *King.* 19. 18. *Hos.* 13. 2. *Iob.* 31. 27. All these are due to Christ: but Iudas *betrayed the son of man with a kisse*. *Luk.* 22. 48. The Greek translateth, *receive nurture* (or *instruction*:) and the Chaldee, *Receive doctrine*; both are implied in *Kissing* of *the Son*: *Prov.* 24. 26. *perish in the way*] or, *from the way*. To *perish* or *be lost in the way*, importeth sudden destruction, whiles they are doing their actions: *to perish from the way*, is to wander or loose the right way, and not know whither to goe. So

Deut.

Deut. 32.28. *periſhing* in (or from) *counſels*, is to be *void of counſel*, not knowing what to deliberate. The Chaldee tranſlateth it, *and ye looſe the way*: the Greek, *and ye periſh from the juſt way.* *when his anger ſhal*] or *for his anger wil burn*: or, *his angry countenance.* *ſuddainly*] or, *very ſoon*: or a *very litle*: this manner of ſpeech ſomtime meaneth a *ſhort time, ſpeedily*, *Pſal.* 81. 15. *Iſa.* 26.20. 2 *Chr.* 12.7. ſomtime, *a litle deal*; as *Iſa.* 1.9. The Greek here turneth it, *ſoon* or *ſuddenly*. See alſo *Pſal.* 8. 6. *that hope-for-ſafetie*] or, *that ſhrowd; that rely-confidently, that betake themſelves for refuge and ſafety unto him.* For, he is made the *author of eternal ſalvation, to al that obey him. Heb.* 5. 9.

PSALM. 3

1 *David in Abſaloms rebellion, complaineth to God of his many enemies.* 4 *Comforteth himſelf in Gods protection.* 6 *teſtifieth his ſecuritie therin:* 8 *Prayeth for ful deliverance;* 8 *and a bleſſing upon Gods people.*

1 A Pſalm of David, when he fled from the face of Abſalom his ſon.

2 IEhovah, how many are my diſtreſſers! many, that riſe up againſt me.
3 Many, ſaying of my ſowl; *ther-is* no ſalvation, for him in God Selah.
4 But thou Iehovah, *art* a ſheild about me: my glory, and the lifter-up of my head.
5 *With* my voice, I called unto Iehovah: and he anſwered me, from the mountayn of his holynes Selah.
6 I lay-down, and ſlept; I waked-up; for,
7 Iehovah ſuſteyned me. I wil not fear, for ten-thowſands, of people: which round-about, doe ſet againſt me.
8 Riſe vp, Iehovah; ſave me, ô my God; for thou haſt ſmitten all mine enemies *on* the cheek bone: thou haſt broken the teeth, of the wicked.
9 To Iehovah the ſalvation: upon thy people, thy bleſſing Selah.

Annotations.

A *Pſalm*] called in Hebrue *Mizmor*, which hath the ſignificatiō of *pruning* or *cutting-off* ſuperfluous twiggs: and is applied to *ſongs* made of ſhort ſentences or verſes; where many ſuperfluous words are cut away. Ther be three kinde of ſongs mentioned in this book; 1 *Mizmor*, in Greek *Pſalmos*, a *Pſalm*: 2 *Tehillah*, in Greek *hymnos*, a *hymn* or *Prayſe*: 3 and *Shir*, in Greek *Odé*, a *ſong* or *Laie*. All theſe three the Apoſtle mentioneth together, wher he willeth us to ſpeak to our ſelves with *Pſalmes, & hymns, & ſpiritual ſongs*: *Ephe.* 5. 19. *of David*] or *to David*: and ſo after in this book uſually. But the Hebrue ſpeech uſeth theſe indifferently; as *laſderoth*, 2 *Kings.* 11.15. and *haſderoth*, 2 *Chron.* 23.14. *lammaghnaloth* & *hammaghnaloth*, *Pſal.* 120.1. & 121.1. So, the ſword *of Iehovah Ier.* 47.6. the prophet *of Iehovah*, 1 *King.* 22.7. 2 *King.* 3.11. and many the like. So in the Greek; *Diſciples to thee*, *Mark.* 2. 18. and *Diſciples of thee*, *Mat.* 9. 14. as one and the ſame. *from the face*] or *preſence*; or *for fear of*; So the woman fled *from the face* of the ſerpent, *Rev.* 12.14. Of Davids flight, it is thus written; *Then David ſayd to all his ſervants that were with him in Ieruſalem: Riſe up and let us flee, for we ſhal not eſcape* els *from the face of Abſalon; make ſpeed to depart, leſt he come ſuddenly and take us, and bring evil upon us, and ſmite the city with the edge of the ſword. So the King departed, and al his houſhold after him.* 2 *Sam.* 15.14.16.

his ſon] David having ſynned in defiling Bathſheba, and killing her huſband Vriah; 2 *Sam.* 11. was threatned therfore of God, that he would raiſe up evil againſt him, out of his own houſe, 2 *Sam.* 12.11. which was fulfilled in this rebellion of Abſalom.

V. 2 *how many are*] or *how multiplied are*. For, *the conſpiracie was great, and the people multiplied ſtil with Abſalom*: 2 *Sam.* 15. 12.

3 Vers. 3 *Many saying*] or How *many doo say? of my sowl*] that is, *of me; to my life; concerning me*: or, *to my soul*, and so the Greek translateth it. *no salvation*] or, *no manner salvation; no health, help* or *deliverance* at al. The Hebrue hath a letter more then ordinary, to increase the signification. The like is in many other places; as *Psal.* 44. 27. & 92. 16. & 94. 17. & 63. 8. & 125. 3. *Iob.* 5. 16. *God*] in Hebrue *Ælohim*, which is the first name wherby the creator of al, is called in scripture, *Gen.* 1. 1. See the annotations there. And it is in the plural number, to signifie the mysterie of the Trinitie in the vnitie of the Godhead; and therfore is joyned commonly with other words of the singular number, and somtime of the plural; indifferently, as *Ælohim he went*, 1 *Chron.* 17. 21. and *Ælohim they went* 2 *Sam.* 7. 23. See *Psal.* 58. 12. It is sometime used (though more seldom) in the form singular, *Æloah*; *Psal.* 18. 32. &c. And it may be derived eyther from *Æl*; which signifieth *Mighty*; and so by increase of the word, the signification is increased, *Most mighty* or the *Almighty*: or from *Alah* to *adjure*; because of the *covenant, oath, and exsecration, wherwith we are bound unto God*; according to that in *Deut.* 29. 12. 14. 19. *Nehem.* 10. 29. *Eccle.* 8. 2. This honourable name is also given to *Angels Psal.* 8. 6. and to Magistrates *Psal.* 82. 1. 6. because God hath communicated with them his word. *Iohn.* 10. 34. 25. *Selah*] This Hebrue word signifieth *Elevation*, or *lifting up*; whether of the mind, to mark, or of the voice to streyn it; or of both. And for the matter, it seemeth to import an asseveration of a thing so to be, and an admiration therat. For the manner, it is a note of singing high: and therfore is used onely in psalmes and songs, and alwayes at the end of verses, excepting some few places, *Psal.* 55. 20. & 57. 4. *Hab.* 3. 3. 9. where it is set in the midds. The Chaldee paraphrast, and some other Hebrues have turned it, *For ever. Our Doctors of blessed memorie have sayd, that every place where it is written, Netsach, Selah, and Ghned: there is no ceasing* (or *end*) *of that* thing: sayth *R. Menachem* on *Lev.* 25. The Greek version, makes it a musical notion, *Diapsalma.*

v. 4 *a sheild about me*] or *for me*: that is, *a protector, a defender.* So *Gen.* 15. 1. *Deut.* 33. 29. *Psal.* 84. 12. *glory*] or *honour*, which in the Hebrue hath the signification of *weightines* or *gravity*; which the Apostle seemeth to respect, mentioning the *eternal weight of glory*, 2 *Cor.* 4. 17. David here calleth *God his glorie*, who had advanced him to kingly dignity; such as our Saviour calleth *glory*; *Mat.* 6. 29. 4

the lifter up] or *exalter of my head*: that is, *givest me victory, honour, and triumph.* So *Psal.* 27. 6. & 110. 7.

v. 5 *he answered:*] or *heard*: but to *answer* is to certify by some meanes, that he heareth; as by help or deliverance from danger, *Psal.* 22. 22. *Isa.* 41. 17. (so *to answer by fyre*, 1 *King.* 18. 24.) therfore it importeth more then bare *hearing*; *Isa.* 30. 19. & 58. 9. The Chaldee translateth, *he received my prayer, from the mountaine of the house of his sanctuarie for ever.* 5

v. 6 *I lay down &c*] This speech denoteth *safety* and *securitie from danger and dread of evil. Levit.* 26. 6. *Iob.* 11. 19. *Psal.* 4. 9. *Ezek.* 34. 25. *Prov.* 3. 24. 6

v. 7 *doo set*] to weet *themselves in leger*, or *in battel-ray*; or *set* their engins. So *Esa.* 22. 7. 7

v. 8 *on the cheek bone*] a signe also of reproch; as *Iob.* 16. 10. 8

v. 9 *To Iehovah the salvation*] to weet, *is*; or *belongeth*; or, *Of Iehovah is salvation, help*, or *deliverance.* So *Prov.* 21. 31. *Ion.* 2. 29. Also *Rev.* 7. 10. and 19. 1. *The salvation to our God.* Like speeches are, *Holynes to Iehovah Exod.* 28. 36. *To Iehovah the warr:* 1 *Sam.* 17. 47. *To Iehovah the earth, Psal.* 24. 1. and many the like. The Chaldee sayth; *From before the Lord is redemption*: the Greek, *Of the Lord.* *thy blessing*,] This word, when it is spoken of God towards man, (as in this place) signifieth *a plentiful bestowing of good things*, earthly or heavenly. *Gen.* 24. 35. *Deut.* 28. 2. 3. 4. &c. *Ephe.* 1. 3. *Gal.* 3. 8. When it is spoken of men towards 9

wards God, it betokeneth *praise* or *thanksgiving*, by word or deed, *Deut.* 8. 10. *Psal.* 103. 1. 2. *Luk.* 1. 64. *&* 2. 28. And that which in *Math.* 26. 26. is called *blessing*: in *Luk.* 22. 19. is called *thanksgiving*. When it is spoken of men towards men, it signifieth sometime *salutation*, as *Gen.* 47. 7. 1 *Sam.* 13. 10. sometime, a *gift*, or a *benevolence*, as 1 *Sam.* 25. 27. 2 *Cor.* 9. 5. 2 *Kings* 5. 15. sometime a *pronouncing* (by way of prayer or prophesie) of *good things* in the name of God; as *Gen.* 14. 19. 20. *Num.* 6. 23. 24. In this signification, *the lesse is blessed of the greater*. *Heb.* 7. 7.

PSALME. 4.

2 *David prayeth to God for audience;* 3 *Reproveth his enemies for opposing him in vaine.* 5 *exhorteth them to repent, & trust in the Lord.* 7 *Gods favour more joyeth the hart, then all riches:* 9 *therin David secureth himself.*

1 To the mayster *of the musick* on Neginoth. a Psalm of David.

2 WHen I call, answer me, ô God, of my justice; in distres, thou hast made roomth for me: be gracious to me, and hear my prayer. 3 Sonns of men, how long *shall* my glorie *be* to ignominie; will ye love vanitie: wil ye seek, a lye Selah? 4 But know ye, that Iehovah hath marvelously-separated, a gracious-saint to him: Iehovah wil hear, when I call 5 unto him. Be styrred, and syn not: say in your heart, upon your bed; and 6 be still Selah. Sacrifice ye the sacrifices of justice: and trust, unto Iehovah. 7 Many doe say, who wil cause vs to see good? lift thou up over us, 8 the light of thy face Iehovah. Thou hast given joy in my hart: *more* then of the time *When* their corn, and their 9 new-wine were multipled. In peace togither, wil I lye-down and sleep: for thou Iehovah alone, wilt seat me in confidence.

Annotations.

1 TO *the mayster*, of the musick] or, *To the overseer, to him that excelleth*: the Chaldee translateth it, *To sing*. The original word *Menatseach* signifieth one that *urgeth the continuance of any thing unto the end*; or, *the going forward with a work til it be overcome*. 2 *Chron.* 2. 18. & 34. 12. 13. *Ezra.* 3. 8. 9. and such as in 2 *Chron* 2. 18. are called *Menatschim, masters*; are in 1 *King.* 5. 16. called *Rodim, rulers*. And in musik, there were Levites appointed for several duties, and some *lenatseach, to plie*, or *to set forward*, and *be over* the rest, 1 *Chron.* 15. 21. and these were such as excelled in the art of singing and playing on instruments, to whom sundry Psalmes are intituled, that by their care and direction, they might be sung excellently unto the end. Ther were in Israel, some Levites singers, that attended therunto; and had no other charge. 1 *Chron.* 9. 33. *on Neginoth*] that is *stringed instruments* of *musik*; *played on with the hand*. See the note on *Psal.* 33. 3.

2 v. 2 *when I cal*] or, *in my calling*; which the Chaldee expoundeth, *In the time of my prayer, receive thou it of me*. *God of my justice*] that is, *my just God: author of my justice*, and *avenger of my just cause*. *in distres*] or, *in streightnes*; *thou* hast *widened* or *enlarged* for me. *prayer*] *appeal*; *interpellation* or *intercession*, wherby we refer the cause of our selves or others to the judgement of God, caling upon him, appealing to him for right, praying against condemnation, or the like. For the Hebrue word *Tephillah*, cometh of *Pillel* to *judge* or *determine* causes for which appeals are made, 1 *Sam.* 2. 25. and *Pelilim*, are *Judges* or *Arbiters*; *Exod.* 21. 22. wherupon, to *pray*, is in Hebrue *hithpallel*, as it were *to appeal* or *presen himself* and *his cause*

unto the Iudge: or *to judge ones self*.

3 Vers. 3 *Sonns of men*] Hereby is meant, *Great men*, the Hebrue being *Ish*, which is the name of *man* in respect of his *power* & *dignity*: as appeareth after in *Psal.* 49. 3.

shal my glory be to ignominy] or, wil ye turn *my honour, to defamation, slander* and *calumnie*. God had promised David the honour of the kingdome, which Saul with his nobles, sought to defame, and calumniate, and so turn it to shame & reproch.

wil ye seek a lye?] or, *ye seek a lye*, or, *deceivable-falshood*. *Ye seek that which shal not come to pass*. The Hebrue *Cazab* (here used) is such *a lye*, as deceiveth mens expectation. *Iob.* 40. 28. *Psal.* 89. 36. *Isa.* 58. 11. 2 *King.* 4. 16.

4 V. 4 *marvelously-separated*] or *selected in wondrous sort; exempted* as with some signe of excellencie; *culled out*. So God *marvelously severed* the Israelites from the Ægyptians: *Exod.* 8. 22. & 9. 4. & 11. 7. See also *Psal.* 17. 7. *Exod.* 33. 16. *a gracious-saincl*] or, *pious, holy, merciful one*: meaning, himself. The Hebrue *Chasid*, (which the N. Testament in Greek caleth *hosios*, that is *pious* or *holy*; *Act.* 13. 35.) signifieth one that hath obteyned *mercy, goodnes, piety, grace* and *benignity* from the Lord; and is agayn (after Gods example) *pious, kind, gracious* and *merciful* to others: *Nehem.* 13. 14. See *Psal.* 136. 1. *to him*] that is, *his gracious saincl*; as the Greek explaineth it: or, referring it to the former, *he hath separated to himself, a gracious man*.

5 V. 5. *Be styrred*] or *Be commoved*; which may be understood, *Be angry, Be greived* or *tremble*: and the Chaldee addeth *for him*, meaning God. The original word *Ragaz* noteth any *sturring* or *moving*. *Iob.* 9. 6. as, to be *moved* or *tremble with feare*; *Psal.* 18. 8. *Deut.* 2. 25. *Isa.* 14. 9. *to be moved with greif*; 2 *Sam.* 18. 33. to *be styrred* with *Anger*; *Prov.* 29. 9. 2 *King.* 19. 27. 28. *Ezek.* 16. 43. This later the Greek here foloweth, saying, *Be angry and syn not*. and the Apostle hath the same words, *Eph.* 4. 26. *syn not*] or *misdoe not*. This word signifieth to *miss* of the way or mark: as in *Iud.* 20. 16. men could sling stones at an hayres bredth, & *not synn*; that is, *not miss*: and *Prov.* 19. 2. he that is hasty with his foot, *synneth*; that is, *misseth* or *swarveth*. In religion, Gods law is our way and mark: from which when we swarve we syn. Therfore *syn* is defined to be *Transgression of law*; or *vnlawfulnes*. 1 *Iob.* 3. 4. *say in your hart*] that is, *mind seriously* what you doe, and what the end wilbe. *Consider with your selves*. The like phrase is in *Psal.* 14. 1. & 35. 25. *Mat.* 24. 48. *Rom.* 10. 6. *Rev.* 18. 7. *be still*] or *silent, stay, pawse*; as 1 *Sam.* 14. 9. *Ios.* 10. 12. 13. By this word, is often meant in scripture a modest quietnes of the mind, the troubled affections being allayed. See *Psal.* 131. 2. & 37. 7. & 62. 2. *Lam.* 3. 26. The Chaldee paraphraseth thus; *Say your request with your mouth, and your petition with your hart, and pray upon your bed, and remember the day of death for ever*.

6 V. 6 *Sacrifice*] The word signifieth *Killing* or *Slaughtering*; as beasts were killed for offerings to God: figuring mans mortification, or dying to syn. *Psal.* 51. 19, *sacrifices of Iustice*] such Moses speaketh of *Deut.* 33. 19. and David afterward, *Psal.* 51. 21. meaning *sacrifices just and right*, and in faith, according to the intendement of Gods law. Contrary to those which the prophet reproveth, *Mal.* 1. 14. So *sacrifices of triumph*, or *joy*, *Psal.* 27. 6. are *Joyful sacrifices*, offered with gladnes. And *the way of justice*, *Mat.* 21. 32. for *a just*, or *right way*. The Chaldee giveth this sense, *Subdue your lusts, and it shalbe counted unto you, as a sacrifice of justice*. *trust*] or, *be confident, have stedfast hope, secure and firm confidence*; and it is opposed to *feeblenes of minde, fear* and *doubt*. *Isa* 12. 2. *Prov.* 28. 1.

7 V. 7 *Many doo say*] Hebr. are *saying*: which may be turned *doe say*; as in *Mat.* 22. 23. *hoilegontes, saying*; is in *Mark* 12. 18. *hoitines legousi*, *which say*. *who wil cause us to see*] that is, *to injoy*, or *have the fruition of good*: *Psal.* 50. 23. And this is the form of a wish; as David desired & sayd, *who wil give me drink of the water &c.* 1 Chrō. 11. 17. and, *who wil give me wings as a dove*;

Psal. 55. 7.

Psal. 55.7. and many the like. *the light of thy face*] that is, *thy lightsome chearful face* or *looks*: meaning Gods *favour, grace,* and the *blessings* of knowledge, comfort, joy &c. that flow therfrom. This is in Christ, who is both the *Light* and the *Face* or *presence* of God, *Luk.* 2. 32, *Exod.* 33.14. and the *Angel of his face, Isa.* 63. 9. According to this phrase, Solomon sayth, *In the light of the Kings face is life; and his favour,* is *as a cloud of the later rayne. Prov.* 16.15. See also *Psal.* 44.4. & 31.17, 21. & 67. 2. *Iob.* 29. 3.

8 V. 8 *hast given joy*] or *shalt give*, or *put* joy: so *giving* is used for *putting* often times. *Psal.* 8.2. & 40.4. & 33.7. & 69.12. & 89.20. & 39.6. & 119. 110.

more then of the time:] or *from of the time.* An Hebrue phrase, wher the signe of cõparison is wanting; as *Gen.* 38.26. *Psal.* 19. 11. & 130.6. The like is also in the Greek tongue; as *Luk.* 15. 7. & 18.4. And of joy in harvest when corne is increased, see *Isa.* 9. 3. *Ioel.* 1. 11. 12.

9 V. 9 *togither*] that is, *I wil lye down and sleep* both *togither*, not being disquieted with fear or care: see *Psal.* 3. 6. or *togither* I and others with me. or, I my self *wholly* and *alone.* See the note on *Psal.* 33. 15.

alone] The Hebrue phrase is, *in lonedom*; or, *in solitarines.* And may be referred (by the distinctiõ,) to the Lord, who alone seateth his in safety: as *Deut.* 32.12. or, to that which foloueth, *thou wilt seat me alõe in safety;* Herein looking to Moses blessing *Deut.* 33.28. wh. re Israel dwelleth *safely, alone*; & so in *Num.* 23. 9. *Ier.* 49.41. Thus it is a blessing to be *alone* from enimies: otherwise to be *alone* from freinds, is a note of affliction; as *Psal.* 102. 8. *Lam.* 1. 1.

wilt seat me] that is *cause me to sit, dwel* or *remayn.* *in confidence*] or, *trustfulnes; with hope:* that is, *confidently* or *trustfully*; which by consequence meaneth, *securely, safely.* And this was a blessing promised in the law, *Levit.* 26. 5. *Deut.* 12. 10.

PSALME. 5

David praieth and professeth his studie in praier. 5 *God favoureth not the wicked.* 8 *David professing his faith prayeth God to guide him.* 11 *to destroy his enemies, and to preserve the godly.*

To the mayster *of the musik* on Nechiloth; a Psalme of David. 1

HEear thou my words, Iehovah: 2
vnderstand my meditation. Attend to the voyce of my cry, my King 3
and my God: for vnto thee wil I pray.
Ieho ah, *at* morning, thou shalt hear 4
my voice: *at* morning wil I orderly-addres, unto thee, and wil look out.
For, thou *art* not a God delighting 5
wickednes: the evil, shal not sojourn *with* thee. Vaynglorious-fooles 6
shal not set themselves, before thine eyes: thou hatest all that work paynful-iniquitie. Thou wilt bring to 7
perdition, them that speak a lye: the man of bloods and of deceit, Iehovah doth abhorr. But I, in the 8
multitude of thy mercy, wil come into thy house: wil doe worship toward the pallace of thy holynes, in the fear of thee. Iehovah, lead me 9
in thy justice, because of my inviers: mak streight, thy way before me. For, 10
in his mouth *is* no certayntie; their inward *part is* woeful-evils: their throat *is* an open grave: their tongue they make-smooth. Condemn- 11
thou them-as-guilty, ô God; let thẽ fall, from their consultations: with the multitude of their trespasses, drive-thou-them-away: for they are turned-rebellious against thee. And 12
rejoyce shal all that hope-for-safetie in thee, for ever shal they showt, and thou shalt cover them: and they that love thy name, shal be glad in thee.
For thou, Iehovah, wilt blesse the just- 13
one:

one: as *with* a bukler, *with* favourable-acceptation thou wilt crown-him-about.

Annotations.

1 *Nechiloth*] Theſe (by the name) ſeem to be wind inſtruments, as fluits, trumpets, cornets &c. as *Neginoth* ar ſtringed inſtruments, *Pſal.* 4. 1. For *Chalil* is a *Pipe Iſa.* 5. 12.

2 V. 2 *my meditation*] in Greek, *my cry.*

3 V. 3 *Attend*] or *Incline*, namely, *thyne ear*, as is expreſſed *Pſal.* 10. 17. *Prov.* 2. 2. but often the word *eare* is omitted, as here, ſo *Pſal.* 61. 2. & 66. 19. & 86. 6. & 142. 7. &c. *wil I pray*] or *I doe pray*; meaning, ſtil, and uſually.

4 V. 4 *at morning*] or, *in the morning*: which hath the name in the original tongue, of *inquiring, looking & ſeeking-early*; and is therfore uſed for every firſt opportune or fit time, both to pray for, & to receiv bleſſings, *Pſal.* 88. 14. & 92. 3. & 90. 14. & 143. 8. Here alſo the word *at* or *in* is to be ſupplied; as *Beith* a *howſe*, 2 *Chron.* 26. 21. for *bebeith, in a howſe*; 2 *King.* 15. 5. and many the like. *orderly-addreſs*] *prepare*, or *ſettle in order*; meaning eyther his *perſon*, as *Iob.* 33. 5. or his *ſpeeches*, as *Iob.* 32. 14. *look-out*] or *eſpy*; as he *that keeps watch and ward, exſpecting what God wil anſwer*, as is explayned, in *Habak.* 2. 1. This noteth *diligence, hope*, and *patience*: So, *Mic.* 7. 7.

5 V. 5. *a God*] or, a *Mighty-one*: in Hebrue *Æl*, the name of God, denoting his *might* or *puiſſance*: which therfore the Greek ſomtime tranſlateth *Iſchuros, Mighty*; *Pſal.* 7. 12. ſomtime *Mighty-God*, *Iſa.* 9. 6. but moſt commonly *God*: which the holy Ghoſt aloweth, *Mat.* 27. 46. & 1. 23. *delighting wickednes*] or, *that takeſt pleaſure in wickednes*. By, *wickednes*, and *evil*, may here be meant alſo (by figure of ſpeech,) *wicked* and *evil* perſons. See *Pſal.* 36. 12. *ſojourn*] or, *be a gueſt with thee*, meaning that *an evil man ſhould have no interteynment, to be harboured as a gueſt, much leſs to have any abiding*, or *ſetled habitation with God*. Here the word *with*, is to be ſupplied; as in the like Hebrue phraſe, *Pſal.* 94. 20. *Gen.* 30. 20. So in *Exod.* 9. 16. *that I might ſhew thee*; for, *ſhew it thee*; as the Apoſtle citeth it, *Rom.* 9. 17. the like is in *Pſal* 42. 5.

6 V. 6 *Vain-glorious-fooles*] or, *mad-boaſting-fools*: caled *Holelim*, of *halal, to extol, praiſe, glorify*: which when it is of ones ſelf, and immoderate, is *dotage, folly*, and *madnes*. Hence is the word uſed, for *mad*, or *raving with folly Eccleſ.* 2. 2. 12. & 7. 9. & 10. 13. *Iſa.* 44. 25. So after in, *Pſal.* 75. 5. & 102. 9. & 73. 3. The Chaldee calleth them *mockers*. *that work*] ſo the holy Ghoſt tranſlateth it, *Act.* 13. 41. from *Hab.* 1. 5. The Hebrue word ſignifiing a willing-working-out, perfecting, and practiſing: as *Pſal.* 7. 14. *paynful-iniquity*] or, *ſorowful ſyn, vayn unlawfulnes*. The original word *Aven*, which hath the ſignification of *payn* or *ſorow*; is of large uſe, denoting all *ſynful* and *unjuſt affections, actions or indevours, which cauſe payn or ſorow*, or be *paynfully doen*: and is applied in ſpecial to *idolatric*, joyned with *Teraphim* or *images*, 1 *Sam.* 15. 22. And *Beth-el*, that is, *Gods howſe*; is caled of the prophets *Beth-aven*, an *Idols houſe*, or *place of iniquity*. *Hoſ.* 4. 15. & 10. 5. becauſe *Ieroboam* had there ſet up falſe worſhip; 1 *King.* 12. 29. And in *Iſa.* 66. 3. he that bleſſeth *Aven*, or an *Idol*, is turned in Greek, *a blaſphemer*. Thus *Poghnalei aven*, be ſuch as *work, practiſe*, or *commit idolatry, ſuperſtition*, or other *ſyn and iniquity*, wherof comes *ſorow, greif, miſerie*, and at laſt *confuſion*; how ever ſuch evil workers, doo poliſh and trim their actions; for they ſhalbe rejected *that work unlawfulnes (hoi ergazomenoi ten anomian) Mat.* 7. 23. or are *wo-kers of iniquity, (hoi ergatai tes adikias,) Luk.* 13. 27. as this Hebrue phraſe is by the Evangeliſts interpreted. The phraſe is taken from Iob, *chap.* 31. 3. & 34. 8. 22. The Chaldee tranſlateth, *them that doe falſhood*.

7 V. 7 *Thou wilt bring to perdition*] or *wilt doe quite*

doe quite away: *wilt fordoe*, or *make periſh*. *man of bloods*] that is, *bloody man*, or *murderer*, as the Chaldee expoundeth it, *the man that ſheddeth innocent blood*. When *blood* is uſed in the plural number, it uſually noteth *murder* or *manſlaughter*, and the *guilt* folowing it: as *Gen.* 4. 11. *the voice of thy brothers bloods cryeth*; 1 *Chron.* 22. 8. *thou haſt ſhed many bloods*: ſo after in *Pſal.* 9. 13. & 106. 38 & 51. 16. Somtime it ſignifieth *natural uncleannes*, as we are born in ſyn, or *ſyn deſerving death*; *Ezek.* 16. 6. 9. *I ſaw thee polluted in thy own bloods*; &c. Hereto we may compare the Apoſtles ſpeech, *Iohn* 1. 13. *which are born not of bloods* &c. A *man of bloods*, is one *that is defiled therwith*, or *given therto*: 2 *Sam.* 16. 7. *Pſal.* 26. 9. & 55. 24. & 59. 3. & 139. 19. See the like phraſe opened, *Pſal.* 140. 12. *and of deceit*] that is, *man of deceit*, (as is expreſſed *Pſal.* 43. 1.) meaning the *deceitful man*, *faytor*, or *impoſtor*. So noting hereby the *ſecret ſynner*, as by the former ſpeech, the *open and violent*. *Deceit*, *dole*, or *guile*, caled in Hebrue *Mirmah*, is named of *Ramah* to *heave* or *caſt*, or *ſhoot* with bow. And as *warpen bowes* doo caſt and ſhoot awry, and deceive the archer; *Pſal.* 78. 57. ſo *Impoſtors* or *men of guile* doo firſt as it were lift up a man with vayn hope, that being diſappointed he may have the more heavy overthrow. See 1 *Chron.* 12. 17. *Gen.* 29. 25. So in an other phraſe, to *lift up the ſoul*, ſignifieth, to *deceive with vayn hope*. *Ier.* 37. 9.

8 V. 8. *mercy*] or *kindnes*, *benignity* in Chaldee, *goodnes*. See the note on *Pſal.* 136. 1. *thy howſe*] or *edifice*: named in the Hebrue of *building*, *beith*: in Greek, of *dwelling*, *oikos*: in Engliſh, of *tuition*, and *cuſtodie*, *a houſe*; of the Almain *huis*, which is of *hu*, to *defend*. By *houſe*, here is meant Gods tabernacle called his *houſe*, 1 *Chron.* 9. 23. *Mark.* 2. 26. for the Temple was not built in Davids dayes. *wil doe-worſhip*] or *bow-down my ſelf*; in ſigne of honour. *toward the pallace*] for the worſhippers entered not into the Sanctuary it ſelf, but into the courtyard; and at the dore, offered their giftes. *Pſa.* 116. 19. *Levit.* 1. 3. *Heb.* 9. 6. A *pallace*, (*Heical*) is the name of *Kings houſes*, *Pſal.* 45. 9. 16. *Prov.* 30. 28. attributed to the places where Gods majeſtie was ſayd to dwell, as the *tabernacle*, 1 *Sam.* 1. 9. & 3. 3. the *temple*, 1 *King.* 6. 17. and *heaven* it ſelf; *Pſal.* 11. 4. *Mic.* 1. 2.

V. 9. *in thy juſtice*] that is, in *the religion & converſation ſet forth in thy law*, called the *pathes of juſtice*, *Pſal.* 23. 3. or, *for thy juſtice ſake*. *inviers*] or *ſpials*, *obſervers*; *that prye*, for evil. So *pſal.* 27. 11. 9

V. 10. *no certainty*] *no certayn ſtable thing*; *no firm-truth*; which one may truſt unto: or *no true word*. *his mouth*] that is, the mouth of any of them: which the Chaldee explaineth thus, *the mouth of the wicked* men. *inward part*] properly, *that which is neereſt unto thē*: this the Greek tranſlateth *hart*. And theſe *in-parts*, are put for *the thoughts*, *affections*, *purpoſes* in them: as *Pſal.* 49. 12. *woeful-evils*] *havvoth* the original, ſignifieth *woes*, *ſorowes*, *heavy-anoyances miſcheifs* and *woeful events*: ſo named of *hoi* or *hovah* which ſignifieth *woe* *Ezek.* 7. 26. *they make-ſmooth*] or *make-flattering*; and conſequently, *deceitful*, as the Greek tranſlateth, which the Apoſtle followeth, *Rom.* 3. 13. 10

V. 11, *Condemn-them-as-guilty*] *Aſham*, is a *guilt*, *ſyn* or *treſpaſs*; *Levit.* 5. 19. whereof the word heere uſed, is to *make guilty*, or *damn of treſpaſs*; and ſo the Greek here hath it, *Iudge* or *damn*: & the Chaldee *make-guiltie* (*or condemne*.) And becauſe *deſtruction* and *deſolation* abideth ſuch as ar damned for crime: therfore is this word uſed alſo for *deſolating*, *aboliſhing*, *deſtroying* *Ezek.* 6. 6. *Ioel.* 1. 18. And ſo may it be here meant, *puniſh*, or *make them deſolate ô God*. So *Pſal.* 34. 22. 23. & 69. 6. *with the multitude*] or *for the multitude*, *the many*. *treſpaſſes*] or *ſeditious-iniquities defectiōs*, doon purpoſely, and diſloyally, and are therfore *heighnous* and *criminal*. The Greek often tranſlateth it *Vnlawfulnes* or *tranſgreſſion of law*, which the Apoſtle following *Rom.* 4. 7. from *Pſal.* 32. 1. It is more then ſyn, as may be gathered by *Gen.* 31. 36. *Exo.* 34 7. and *Iob.* 34. 37. *he addeth treſpas to his ſyn*. 11

drive them away] or *driue him*, that is *ech of them*. A like phrase as was before, *Psal.* 2. 3. So after in *vers.* 12. *upon them*, and *him*.

turned-rebellious] or *turned-bitter*, and so are very distastful unto thee, by reason of their disobedience and stubbornnes: and consequently *doe provoke to bitternes*, and *wrath*; *doe exasperate*. The Hebrue word *Marah*; hath properly the signification of *changing*, & of *bitternes*, applied to *apostasie*, *rebellio* & *disobedience*. *Deu.* 1. 26. & 21. 7. 20. *Ios.* 1. 18. *against thee*] which the Chaldee expoundeth *against thy word*.

12 V. 12. *for ever*] or *to eternitie*. *showt*] or *shrill out*, *sing joyfully*; for so commonly the Hebrue *Ranan* signifieth: and is therfore by the holy Ghost interpreted, *to be merry* or *joyful*; *Rom.* 15. 10. from *Deut.* 32. 43. & *Gal.* 4. 27. from *Isai.* 54. 1. yet sometime this word is to *showt*, *shrill*, or *cry aloud for sorow*; as *Psal.* 142. 7. A *loud shril noyse* or *showting*, was used in thanksgivings, and prayers. *Levit.* 9. 24. 1 *King.* 8. 28. *Psal.* 17. 1. & 118. 15. & 126. 2. & 33. 1. *and thou shalt cover*] or, *for thou wilt cover*, *protect*, or *cast a covering* over them: and this is answerable to their *hope* or *seeking-covert* in God, before mentioned: & signifieth a safe protection from al hurt or evil; as *Exod.* 33. 22. *Psal.* 140. 8. *beglad*] or *leap for joy*, *exsult*. The word signifieth *outward gladnes in gesture and countenance*: So also doth the Greek answerable hereto: that where one Evangelist writeth, *Rejoyce and be glad*; *Mat.* 5. 12. another sayth; *Rejoyce and leap*. *Luk.* 6. 23. The Chaldee here again translateth, *they shalbe glad in thy word*.

13 V. 13. *bukler*] *a piked-sheild*, caled *tsinnah*, of the *sharp-pikednes*: as an other kind of Scutchion is caled *Magen*, *Psal.* 3. 4. of *fensing* or *protecting*. *favourable-acceptation*] or *good wil*; *gracious-liking or acceptance*. So the Hebrue *Ratson* meaneth; derived of a word which by the Apostle, signifieth to *accept*, *Heb.* 12. 6. from *Prov.* 3. 12. and to be *wel pleased* or *delighted*, *Mat.* 12. 18. from *Isa.* 42. 1. So the *year* of *acceptation* is the *acceptable year*: *Luk.* 4. 19. from *Isa.* 61. 2. and *the time of acceptation*, is the *acceptable time*, 2 *Cor.* 6. 2. from *Isa.* 49. 8. It is also interpreted *wil* or *pleasure*; *Hebr.* 10. 7. from *Psal.* 40. 9.

PSALM. 6

Davids complaint in his sicknes, with prayer for release. 9. By faith he triumpheth over his enemies.

To the mayster *of the musik* on Neginoth, upon the eight; a Psalm of David. 1

IEhovah, rebuke me not in thy anger: neyther chastise me in thy wrathful-heat. 2 Be gracious to me Iehovah, for I *am* weak: heal me Iehovah; for, my bones are troubled. 3 And my soul, is troubled vehemently: and thou Iehovah, how long? 4 Return Iehovah, release my soule: save me, for thy mercy sake. 5 For, in the death *is* no memorie of thee: in hell, who shal confess to thee? 6 I faynt, with my sighing; I make my bed to swim in every night: I water my bedsted, with my tears. 7 Myne eye is gnawn with indignation: it is wexen-old, becawse of all my distressers. 8 Away from me, all ye that work painful-iniquitie: for Iehovah hath heard, the voice of my weeping. 9 Iehovah hath heard, my supplication-for-grace: Iehovah, hath accepted my prayer. 10 All my enemies, let be abasht, and troubled vehemently: let them return, be abasht *in* a moment. 11

Annotations.

1 V*Pon the eight*] or *after the eight*: meaning the *eight tune*; which was grave, as that which we cal the *base*. So David fetching

fetching home Gods ark, appointed ſome Levites *with harps upon the eighth*, for the honour and ſervice of God. 1 *Chrō*. 15. 21. And ſo the Chaldee here tranſlateth, *To ſing with playing upon the harp of eight ſtrings.*

2 V. 2, *wrathful-heat*] or *choler*: This word noteth *the inward affection*; as the former dooth *the outward appearance*. David prayeth not ſimply againſt correct on, (for, *as many as God loveth, he dooth rebuke and chaſtiſe*, Rev. 3. 19. but wonld have his nurture with moderation, leaſt it broke him in peeces: as Ieremy likewiſe prayeth, *Ier.* 10. 24. So after, in *Pſal.* 38. 2.

3 V. 3, *heal me*] *recure me*. Though this may have reference here to *bodily ſickneſs*; *Pſal.* 107. 18. 20. yet is it alſo applied to *ſowl-ſickneſs*; and curing of it; as *Pſal.* 41. 5. *heal thou my ſowl, for I have ſinned againſt thee.*

4 V. 4, *how long?*] or *til when?* An imperfect ſpeech, through trouble of mind, which may thus be ſupplied: *how long wilt thou ceaſe*, or, *defer to help?* or, *how long wilt thou afflict me?* So *Pſal.* 90 13. The Chaldee ſupplieth the want thus, *Let me have a refreſhing.*

5 V. 5, *releaſe*] *looſen*, or *deliver my ſoul*; *or me*; meaning *from death*; as is expreſſed, *Pſal.* 116. 8.

6 V. 6, *for in the death*] This doctrine, King Hezekiah explayneth thus; *for hel ſhal not confeß thee, death ſhal* not *prayſe thee; they that goe down the pit, ſhal not hope for thy truth: the living the living, he ſhal confeß thee as I doe this day: thee father. to the children ſhal make-knowne thy trueth.* *Iſa.* 38. 18. 19. So after, in *Pſal.* 115. 17. 18. *hel*] or *the grave*; the *place* or *ſtate of the dead*. See the note, on *Pſal.* 16. 10. *confeß*] or, *give thanks, celebrate, with praiſe and commendation*. This ſame word is alſo uſed for *confeſſing* of ſynns; *Pſal.* 32. 5.

7 V. 7, *I faynt*] or *am over-yawed with my ſighing*; the like ſpeech Baruch uſeth, *Ier.* 45, 3. The original word *Iagaghn*, ſignifieth *yawing, toyl, turmoil* and *ſore labour*, of body or mind; and conſequently, *fainting*, though wearynes: and is oppoſed to *reſt* or *quietnes*: *Lam.* 5. 5. *every night*] or, *the whole night*. The Chaldee expoundeth it, *I ſpeak in my ſorow all the night*, (or *every night*) *upon my bed*. *I water*] that is, *baeth*, or diſſolve into water; or *I melt my bedſted*. Theſe are exceſſive figurative ſpeeches, to expreſs the greatnes of his ſorow. In the Hebrue they ar alſo in the future time, *I ſhal melt; I ſhal make ſwim*; that is, *I uſually melt* and *baeth*; noting the continuance of his affliction.

8 V. 8, *myne eye*] This may be taken for the whole *face* or *viſage*; as in *Num.* 11. 7. the *eye* is uſed for the *colour* or *appearance*.

gnawen] in Greek; *troubled*. The Hebrue *Ghnaſhaſh* is to *gnaw* and *fret*, and ſo *to make deformed and ugly*, and *to conſume*. Hereof *Ghnaſh* is *a moth-worm*, *Pſal.* 39. 12. that *fretteth* garments. A like ſpeech Iob uſeth, *myne eye is dimmed with indignation*, *Iob.* 17. 7. but *gnawen* here, is a word more vehement. So after in *Pſal.* 31. 10. 11. *with indignation*] *for greif* that I take being provoked by the enemies.

11 V. 11 *let be abaſht*] or, *ſhal be abaſht*; The Hebrue *Boſh*, ſignifieth to be *abaſht*, *wex pale* and *wann*; as when the colour fadeth and withereth; and noteth both *diſappointment of ones expectation*, *Iob.* 6. 20. and *confuſion* or *deſtruction*, *Ier.* 48. 1. 20. oppoſed unto *joy*: *Eſa.* 65. 13. *let them return*] or, *recoyl*: a ſigne alſo of *diſcomfiture and ſhame*. ſo *Pſal.* 56. 10. *in a moment*] or in *a minute*: that is, *a ſhort ſpace*, or *ſuddaynly*.

PSALME. 7

David prayeth againſt the malice of his enemies, profeſſing his innocencie. 11 *By faith he ſeeth his defence, and the deſtruction of his enemies.*

I Shigajon, of David: which he ſang to Iehovah; upon the words of Cuſh, ſon of Iemini.

2 IEhovah my God, in thee I hope-for-ſafetie: ſave thou me from al that perſecute me, and deliver thou

me. Leſt he tear-in-peeces my ſoule,
3 like a Lion: breaking, while *there is*
4 none delivering. Iehovah my God,
if I have doen this: if there be injuri-
5 ous-evil in my hands. If I have re-
warded, evil to him-that-had-peace-
with-me: (yea I have releaſed, my
6 diſtreſſer without cauſe.) Let the
enemy purſue my ſoul, & take *it*; and
tread-down my life on the earth: and
my glorie, let him make-*it*-dwel, in
7 the duſt Selah. Riſe-up, Iehovah,
in thy anger; be thou lifted-vp, for
the rages of my diſtreſſers: and wake-
thou-up unto me, the judgement
8 thou haſt commanded. And the
congregation of peoples, ſhall com-
paſſe-thee-about: and for it, return
thou to the high-place. Iehovah,
9 wil judge the peoples: judge thou me
Iehovah; according-to my juſtice, &
according-to my perfection in me.
Oh let the malice of the wicked, be
10 at-an-end, and ſtabliſh thou the juſt:
for *thou* trieſt the harts, and reins, juſt
God. My ſheild *is* in God: the ſa-
11 viour, of the upright in hart. God
12 *is* a juſt judge: & God angerly-threat-
neth, every day. If he turn not, he
13 wil whet his ſword: he hath bent his
bow, and made it ready. And for
14 him, he hath made-ready the inſtru-
ments of death: his arrowes, he work-
eth for the hot-perſecutors. Loe
15 he ſhalbe in travel of painful-iniqui-
tie: for he hath conceived moleſtati-
on, and ſhal bring-forth a lye. He
16 hath digged a pit, and delved it: and
is fallen, into the corrupting-ditch
he wrought. His moleſtation, ſhal
17 return upon his head: and upon his
crown, ſhall his violent-wrong deſ-
cend. I wil confeſſe Iehovah accor-
18 ding-to his juſtice: & wil ſing-pſalm,
to the name of Iehovah Moſt-high.

Annotations.

1 SHigajon] *An artificial-ſong of David*: or, *Davids delight*. The word properly ſignifieth *Aberration*, or, *Ignoration*, and is here, and in *Hab.* 3. 1. onely uſed in the title of ſongs: which ſeem to be made of *ſundry variable* and *wandring* verſes, which being compoſed by art, cauſe the more delight. The Hebrue word, (*Shagah*) wherof this is derived, is uſed for *delight*, or *wandring-in-pleaſure*. *Prov.* 5. 19. 20. According to which wee may name this ſong, *Davids delight*, or *ſolace*. Or, in the other ſignification, *Davids errour*; as ſetting forth the *ſumm of his cares*, which made him almoſt to goe aſtray. The Chaldee expoundeth it, *Davids interpretation of the Law*.

vpon the words] or *concerning the words*; or *matters, affayres*. *Word*, is both in Hebrue and Greek, often uſed for a *thing* or *matter*. *Exod.* 18. 16. *Deut.* 17 1. 1 *King.* 14. 13. *Luk.* 1. 65.

Of Cuſh] This may be meant of *K. Saul* himſelf, who was of *Kiſh*, and of *Iemini*, 1 *Sam.* 9. 1. called cloſely *Cuſh*; that it an *Æthiopian*, or *Blackmoore*, for his black & ill conditions, his hart not being changed, as *the Blackmoore changeth not his skyn*, *Ier.* 13. 22. Or els, it might be one of Sauls retinue, whoſe name indeed was *Cuſh*: but we find no mention of him elſewhere. The Chaldee ſayth plainly thus, *upon the deſtruction of Saul the ſon of Kiſh, which was of the tribe of Benjamin*.

3 V. 3. *Lion*] called here in Hebrue *Arjeh*, that is, a *Renter* or *Tearer*: and elſewhere, *Laby*, that is *Harty* and *couragious*; *Pſal.* 57. 5. and *Kephir*, that is *Lurking* or *Couchant*, *Pſal.* 91. 13. the reaſon of theſe names is ſhewed; *Pſal.* 17. 12. The *renting-Lion*, (*Arjeh*) as *greedy to tear*; *and the lurking-Lion* (*Kephir*) as *biding in covert places*. Other names are alſo given to this kind, as *Shachal*, of *ramping*, or *feirce* nature; *Pſal.* 91. 13. and *Lajſh*, of *ſubduing* his prey, *Prov.* 30. 30.

my ſoul]

my ſoul] that is, *me*, or *my life*. *breaking*] this may be referred to the Lion, *breaking aſunder*, or *rending his prey*: the word alſo is uſed *for breaking of yokes of affliction*, that is, *ſaving*, *reskuing*, *redeming* or *delivering*, as *Pſal.*136.24. *Lam.* 5.8. The Greek ſo turneth it here; *ther being none redeming nor ſaving*. Thus the denyal *none* ſet after in the Hebrue, ſerveth for both words; (as after in *Pſal.*9.19.) And it is the propriety of this tongue ſomtime to want, ſomtime to abound with words; as in 1 *King.* 10.21. ther be two denyals; when in 2 *Chron.*9.20. ther is but one; in the ſame narration.

4 V. 4. *doen this*] which *Cuſh* accuſeth me of. He ſpeaketh of ſome common ſlander. *injurious evil in my hands*] or, *in my palmes*: that is *bad diſhoneſt dealings in ſecret*: the *palm* or *hollow of the hand*, being a place wher filthines may be hidden: the *hand* alſo is put for the *actions*. So *Ion.*3.8. *Pſal.*109.27. *&* 78.42.

5 V. 5. *that had peace with me*] *my freind*, and *confœderate*. Such trecherie David much blameth in his foes, that in time of peace, made warr. *Pſal.* 41. 10. *&* 55. 13. 15. 21. *yea*] Hebr. *and*; which may be reſolved, *yea*, or *when* 7 *releaſed my diſtreſſer*; which may have reference to his ſparing of Saul, and delivering him from death, 1 *Sam.*24.6.7.8. 11. 12. *&* 26. 9. 10. 11. *&c.* *without cauſe*] or *without effect*, and *fruit*: *in vayn*.

6 V. 6, *my life*] in Hebrue, *lives*: ſo uſually called, for the many faculties and operations that are in life; the many yeares, degrees, eſtates therof. The Apoſtles in Greek reteyn the ſingular number *life*: *Act.*2.28. from *Pſal.*16.11. 1 *Pet.*3.10. from *Pſal.* 34. 13. *my glory*] or. *honour*; meaning eyther his *honourable eſtate*, *renoum*; and *poſteritie*; as *Hoſ.*9.11. *Iob.* 19. 9. or his *ſoule*, as *Gen.*49.6. *in the duſt*] that is, in *baſe eſtate*, and *ignominy*; as *Pſal.* 113. 7. *Iob.* 16. 5. or, the *duſt of death*, the *grave*, as *Pſal.*22.16. *Iſa.*26.19.

7 V. 7. *in the rages*] or *becauſe of the outrages*, *ſurpaſſing indignations*, ſo called, of the *paſſing out* of the heat and choller. *wake-up*] or *rayſe up*, to weet *thy ſelf* and come *vnto me*; for *judgment thou haſt commanded*, or *appointed*. It may alſo be read, *rayſe up to me*, *the judgment* which *thou haſt commanded*. ſo the Chaldee paraphraſe here ſupplieth the word, *which*: ſaying, *haſten unto me* (or *for me*) *the judgment which thou haſt commanded*: the Hebrue it ſelf ſomtime doeth the like, as 1 *King* 9.8. *this houſe is hye*; 2 *Chro.* 7.21. *this houſe which is hye*.

V.8. *for it*] *for the ſame congregations ſake*, 8
which commeth about thee, exſpecting judgement. *to the high-place*] or *to the heigth*: that is, *the throne of judgment*, for thrones were ſet hye, 1 *King.* 10.19. This word *heigth*, is alſo uſed for *heaven*, *Pſal.*93. 4. and there *Gods throne is*, *Pſal.*11.4. The Chaldee ſayth, *returne to the houſe of thy divine-habitation* (or *Majeſtie*.)

V.9. 7*chovah*] the Chaldee tranſlateth 9
it, *The Word of the Lord ſhal judge*, *&c.*

judge] Two words are here uſed in Hebrue for *judging*; 1 *Dan*, and 2. *Shaphat*; the firſt is more ſpecial to *give doom* or *ſentence* in controverſies: the latter more general, for *judging* or *doing right* in al cauſes. The Apoſtles expreſs theſe two by one Greek word *krino*; *judge*: as *Hebr.* 10. 30. from *Deut.*32.36. and *Rom.* 3. 4. from *Pſal.* 51.6. *my juſtice*] *the juſtice and equitie of my cauſe*, in reſpect of my perſecutors. So *Pſal.* 18. 21-25. Elſwhere he appealeth to *Gods juſtice*, *Pſal.*35.24. *my perfection*] or *integritie*, the ſimplicity of my wayes, & ſimplicity of my hart. See *Pſal.* 26. 1.

in me] or *unto me*, to weet *reward thou*; as the Chaldee explaineth it.

V. 10 *for* thou *trieſt*] or, he *trieth*. *God* 10
who is *poſſeſſor of the reins*, *Pſal.* 139. 13, doeth alſo *trie* them, as mettal in the fyre. The *hart*, may ſignify the *cogitations*, and the *reyns* the affections. So *Pſal.* 26. 2. *Jer.* 11.20. *&* 20.12. *Rev.*2.23.

V. 12 *angerly-threatneth*] or *deteſteth*, 12
diſdeigneth in wrath, namely the wicked, and *menaceth* their deſtruction. So the Chaldee paraphraſeth, *he is mightily angry againſt the wicked*, *every day*.

13 Verſ. 13 *If he*] that is, If the wicked turn not, as the Chaldee explaineth it, *If he turn not unto his feare.* The Greek tranſlateth, *if ye turn* not.

14 V. 14 *he worketh for the hot perſecutors*] or *poliſheth*, to weet to ſhoot *at them that fervently perſecute*; namely *the juſt*, as the Chaldee addeth. The Hebrue *dalak* which ſignifieth *burning*, *Ezek.* 24. 10. is applied to *hot perſecution*: ſo *Pſal.* 10. 2. *Gen.* 31. 35. *Lam.* 4. 19.

15 V. 15 *he ſhalbe in travel*] or, continually-*travelleth*, that is, *taketh great payns to accompliſh iniquity, as a woman with child to be delivered.* *moleſtation*] or *moyl*, *miſerie*. The Hebrue *ghnamal* ſignifieth *toyſom-labour* and *moleſtation*, both which a man indureth himſelfe, *Pſal.* 25. 18. & 73. 5. and which he cauſeth an other to endure: *Pſal.* 94. 20. & 55. 11. And thus it is here meant, as the 17 verſe ſheweth.

bring forth a lye] or, *falſhood*: meaning eyther *calumnie* & *ſlander* of others, (which in verſe 17 ſeemeth to be caled *violent-wrong*;) or a *deceyt* of himſelf, fruſtrating his own exſpectation. This ſimilitude of the *Conception*, *travel*, and *birth* of ſyn, is memorable; mentioned alſo, in *Iob.* 15. 35. *Iſa.* 59. 4. *Lam.* 1. 15. much like an other ſimilie, of *ploughing ſowing* and *reaping* iniquitie, *Iob.* 4. 8.

16 V. 16 *is fallen*] to weet, *unto his own perdition*, as *Prov.* 26. 27. *Eccleſ.* 10. 8. or, *to lurke there* for the perdition of others; See *Pſal.* 10. 10. *the corrupting-ditch he wrought*] or, *pit-of-corruption* which *he made*. The original *Shachath*, ſignifieth *corruption*, *Pſal.* 16. 10. and is applied to any *pit* or *ditch where one periſheth and corrupteth*, *Pſal.* 57. 7. & 94. 13. and ſomtime the word *pit*, is plainely added, as in *Pſal.* 55. 24. *the pit of corruption.*

17 V. 17 *his crown*] the *ſcalp*, or *heads top*: meaning alſo, *abundantly*, and *apparantly in the view of al.* See *Eſth.* 9. 25. *Violent wrong*] The word *Chamas* ſignifieth *injurie doon by force and rapine*; *violation of right and juſtice.*

18 V. 18 *ſing-pſalm-to*] or, *praiſe-with-pſalm*: and this importeth a ſong artificial and skilfully compoſed. See *1 Pſal.* 3. 1.

PSALME. 8

Gods glorie is magnified by his works. 6. *A propheſie of Chriſt his humiliation, glorie and dominion.*

To the mayſter *of the muſik* upon Gittith; a Pſalm of David. 1

IEhovah our Lord, how wondrous-excellent *is* thy name in all the earth: which haſt given thy glorious-majeſtie, above the heavens. 2 Out of the mouth of babes, and ſucklings, thou haſt founded ſtrength; becauſe of thy diſtreſſers: to make ceaſe the enemie, and ſelf-avenger. 3 When I behold thy heavens, the work of thy fingers: the moon & the ſtarrs, which thou haſt ſtably-conſtituted. 4 What *is* ſory-man that thou remembreſt him: and the ſon of Adam, that thou viſiteſt him? 5 For thou haſt made him leſſer a litle, than the Gods: and crowned him with glory and comely-honour. 6 Thou gaveſt-him dominion, over the works of thy hands: all, 7 thou didſt ſett under his feet. 8 Sheep and oxen all of them: and alſo, the beaſts of the feild. 9 The fowl of the heavens, and the fiſhes of the ſea: that which paſſeth-through, the pathes of the ſeas. 10 Iehovah our Lord: how wondrous-excellent *is* thy name, in all the earth.

Annotations.

1 *Gittith*] or *the Gittith*: which title is alſo given to the 81 & 84 *Pſalmes*. *Gath* in Hebrue is *a wine preſs*, *Iſa.* 63. 2. It is alſo the *name of a city* of the Philiſtims, *1 Sam.* 17. 4. A citie alſo of the Levites was caled

caled *Gath rimmon*, *Ioſ.* 21. 25. whereupon *Obed-edom* the ſon of *Jeduthun*, a Levite & ſinger in Iſrael, was caled a *Gittite*. 2 *Sam.* 6. 10. So by *Gittith* here may be meant, eyther *ſuch inſtruments as were uſed by the poſterity of Obed edom the Gittite*: or that theſe Pſalmes were made upon occaſion of tranſporting Gods ark from the howſe of that *Obed-edom*, the hiſtory wherof is in 2 *Sam.* 6. 6. 10. 11. 12. *&c.* or, that theſe Pſalmes were to be ſung for praiſe of God, at the Vintage, when grapes were preſſed. And according to this, the Greek tranſlateth it *the wine preſſes*. Or it may be *the name of ſome muſical inſtrument*; and ſo the Chaldee paraphraſt tranſlateth it, *To ſing upon the harp that came from Gath*.

2 V. 2, *our Lord*] or, *our ſuſteyners*: ſee the note on *Pſal.* 2. 4. *wondrous-excellent*,] or *wondrous-ample*, *illuſtrous* and *magnificent*. The original word ſignifieth *ample* or *large* and *excellent* withal; *clear* and *ſplendent* in glory: The Greek turneth it *wonderful*: the Chaldee, *high and laudable*. So in v. 10. *name*] this word is often uſed for *renown* or *glorie*, *Gen.* 6. 4. *Eccleſ.* 7. 3. *Phil.* 2. 9. as on the contrary, *vile perſons* are caled *men without name*; *Iob.* 30. 8. Gods *name* is alſo uſed for his *kingdom* and *goſpel*; *Mat.* 19. 29. compared with *Luke* 18 29. *Mar.* 10. 29. And this Pſalme treateth of the ſpreading of Chriſts kingdom and goſpel, as after is manifeſted. *haſt given*] that is, *put*, or *ſet*: as, *I have given*, *Iſa.* 42. 1. is by the Evangeliſt in Greek *I wil put*. *Mat.* 12. 18. and in the Hebrew text, as *he hath given thee over them for king*, 2 *Chron.* 9. 8. for which is written in 1 *King* 10. 9. *he hath ſet* (or *put*.) It may alſo import a *ſetting-ſure* or *ſtabliſhing*; as *thou haſt given thy people*, 1 *Chron.* 17. 22 that is, *thou haſt ſtabliſhed thy people*; 2 *Sam.* 7. 24. Here alſo is a grammatical change in the Hebrue: *to give*, for *thou haſt given*. *glorious-maieſtie*] *venerable* or *prayſeworthy-glory*. The word *Hodh*, is general for any *laudable-grace* or *vertue* for which one is *celebrated*, *reverenced* and *commended*. *above*,] or *over*, or *upon the heavens*. This phraſe is uſed of God, *Num.* 27. 20. where he willeth Moſes to *give of his glorious majeſtie upon Joſua*: and may have uſe in the myſtical applying of this Pſalme to Chriſts kingdom, as *Mat.* 21. 26. teacheth us: *heavens* being alſo often uſed in ſcripture, for the *church* of Chriſt, *Iſa.* 65. 17. *&* 66. 22. *Rev.* 21. 1.

V. 3, *haſt founded*] that is, *firmly decreed*, *appointed*, and conſequently *fitted* and *perfected*: as the Greek *katertiſo* (which the Apoſtle uſeth,) ſignifieth; *Mat.* 21. 16. So in *Eſth.* 1. 8. *the king had founded*, that is, *decreed*, *appointed*. See alſo before, *Pſal* 2. 2. 3

ſtrength] that is, *ſtrong prayſe*; for ſo this word ſeemeth often to be uſed; as *Pſal* 29. 1. *&* 96, 7. *&* 118, 14. therfore the Greek, which the Apoſtle followeth, *Mat.* 21, 16. tranſlateth it *Praiſe*. This word *ſtrength* or *firmnes*, may be taken for *kingdom firmly ſtrengthned*; as in this place, ſo in *Pſal.* 110. 2. *&* 86. 16. *&* 89 11. *to make ceaſe*] that is, *put to ſilence*; or *doo-away*, *aboliſh* & *deſtroy*. So after in *Pſal.* 119, 119, *&* 89, 45, *&* 46, 10. *ſelf-avenger*] or, *him that avengeth himſelf*: the proud and mighty which wil not ſuffer his honour or gayne to be diminiſhed. So *Pſal.* 44, 17. This was fulfilled, when children crying *Hoſanna* to welcome Chriſt; the cheif preiſts and Scribes diſdeighned, and ſought to deſtroy him: but he ſtopped their mowthes, by aledging this ſcripture: *Mat.* 21. 15. 16. *Mark.* 11, 18. Gods people are taught though they ſuffer wrong, *not to avenge themſelves*, *but to give place unto wrath*. *Rom.* 12. 19.

V. 5, *what is ſory-man*] to weet, thus think I with my ſelf: *what is man &c.* Here *man* is caled *Ænoſh*, (the name of Adams nephew, *Gen.* 4, 26.) which ſignifieth *doleful*, *ſory*, *ſorowful*, *wretched*, and *ſick incurably*. And this name is given to al men, to put them in minde of their *miſerie & mortality*: as *Pſal.* 9. 21. *let the hethens know*, *that they be Ænoſh*. *ſon of Adam*] or, *of earthly-man*. As before men ar caled *Ænoſh*, for their *doleful eſtate* by ſyn: ſo are they caled *Adam*, and *ſons of Adam*, that is, *earthly*; to put them in mind of their original, and end; 5

end; which were made of *Adamah* the *earth*, even of the duſt; and to duſt ſhal agayn return. *Gen.*2.7. & 3.19. *Adam* was the name both of man and woman; *Gen.*5. 2. and is alſo the name of all their children; *Pſal.* 22. 7. & 36. 7. & 39. 6. and in many other places. See the note on *Pſal.* 49, 3. *viſiteſt him*] that is, *haſt care of, prouideſt for*, and *lookeſt to him*. The original word thus largely ſignifieth; and is uſed indifferently for *viſiting with favour*, as *Pſal.* 65, 10. or *with diſpleaſure*, as *Pſal* 59. 6. Here it is meant for good; for Gods providence is ſingular towards man; and *his viſitation preſerveth our ſpirit. Iob.* 10, 12. Compare alſo herewith, *Pſal.* 144, 3. *Iob.* 7. 17. 18.

6 *V.* 6. *For thou madeſt-him leſſer*] or *And thou madeſt-him-lack*, or *Though thou madeſt him to want a litle of the Gods.* *a litle*] The original word ſignifieth eyther *a litle while*; *Pſal.*37.10. or a *litle deale*; *Pſal.*37.16. 1 *Sam.* 14.29. The Greek *brachuti* (which the Apoſtle uſeth,) alſo ſignifieth both. *Act.*5.34. *Ioh.*6.7. how be it, by his applying this to Chriſt, he ſemeth-to mean a *litle* or *ſhort* time. *Heb.*2.7.9. *than the Gods*] or *than God*. but by *Gods*; here is meant the *Angels*, as the Apoſtle expoundeth it, according both to the Greek verſion, and Chaldee paraphraſe. And thoſe heavenly ſpirits, ar for their office and ſervice caled *Angels*, that is *meſſengers*: but for their honourable dignitie they are called *Gods*, here and in *Pſal.*97.7. and the *Sons of God*, *Iob.*1.6. & 38.7. The *Princes* of the earth, are named *Gods*, *Pſal.* 82. 6. how much more may the *Angels* be called ſo, that are *Cheif Princes*; *Dan.* 10. 13. *and crownedſt him*] This may be underſtood of man as he was firſt made, in Gods image, and Lord of the world, *Gen.*1.26. but ſince the tranſgreſſion, it is peculiar to Chriſt and to Chriſtian men that have their dignity reſtored by Chriſt. Vnto him the Apoſtle applieth this Pſalme, thus: *we ſee Ieſus crowned with glory and honour, which was a litle made-leſſer then the Angels, through the ſuffering of death; that by the grace of God he might taſt death for all. Heb.* 2.9. *Glorie* ſeemeth to reſpect inward vertues, as wiſdom, holynes &c: and *Honour* for his outward good eſtate in ruling over the creatures; as v.7.8.9. *comly-honour*] The Hebrue *hadar*, denoteth all *honourable comlynes, honeſt, grave, adorned decencie*.

7 V. 7. *al, didſt thou ſet*] in the firſt creation, God gave man *rule ver fiſhes, fowles, beaſtes, & all that moveth on the earth*, *Gen.* 1. 26. but after, for his ſake and ſyn, the earth was curſed; and he inioyed it with ſorow; *Gen.* 3.17. But the *Son of man* who is *heyr of all things*, *Heb.* 1.2. reſtoreth our loſs, and wil cauſe the *remnant* of the people, even *whoſoever overcometh*; to *inherit all things*; *Zach.*8. 12. *Rev.* 21.7. though unto man living here in ſorowes, *we yet ſee not all things ſubdued. Heb.* 2. 8.

8 V. 8. *Sheep and oxen*] or *Flocks*, and *herds*. The *flock* comprehending both *ſheep* and *goats*. *Levit.* 1. 10.

9 V. 9. *The fowl*] that is, *fowles* or *birds*: *one* is uſed for *many* or *all*: ſo the Hebrue often ſpeaketh of other things; as *Ship*; for *ſhips*: 1 *King.* 10. 22 with 2. *Chron.*9.21. *ſpear*; for *ſpears*: 2. *King.* 11. 10. with 2. *Chron.* 23. 9. So *Pſal.* 20.8. & 34.8.

of the heavens] that is of the *aier*; for all this *Outſpred* or *firmament* ſpred over the face of the earth, God called *Heavens*: *Gen.* 1. 17. the place alſo above wher the Sun and ſtarres are, be called *heavens*, *Gen.* 1.17. and the higheſt place where the Angels dwel, (and God himſelfe is ſayd to ſit in,) is likeweiſe called *heaven*: *Mat.* 5.9. & 24. 36. and by the Apoſtle named *the third heaven*, 2. *Cor.* 12, 2. So other ſcriptures mention *the birds of heaven*, *Mat.* 13, 32. *the winds of heaven*, *Dan*, 7. 2. the *clowdes of heaven*, *Dan.*7.13 the *dew of heaven Dan.* 4.12. &c. The Hebrue name *Shamaim*, hath the form of the dual number: but the Evangeliſts expreſs it indifferently by the ſingular or plural; as where one ſayth, your reward is great *in the heavens*; *Mat.* 5.12. an other ſayth, *it is much in heaven*: *Luk.* 6.23.

PSALME 9.

David praiseth God for executing of judgment. 12. He inciteth others to praise him. 14. He prayeth that he may have cause to praise him. 16. The judgments that shall come vpon the wicked.

1 To the mayster *of the musik* vpon
Muth labben; a psalme of David.
2 I Will confess Iehovah, with all my
hart: I wil tel, all thy marveilous-
3 *works*. I wil rejoyce and shew-gladnes in thee: I *wil* sing-psalm, *to* thy
4 name ô most-high. When mine enemies turned backward: they stumbled and perished, from thy face.
5 For thou hast doen, my judgement and my doom: hast sitten on the
6 throne, judge of justice. Thou hast rebuked the hethens, hast brought to perdition the wicked one: their name thou hast wiped-out, for ever
7 and aye. The desolations of the enemie, are wholly-ended, to perpetuitie: and the cities thou hast pulled-up; perished is, the memorial of
8 thē of them. And Iehovah, shal sit for ever: he hath prepared his throne for
9 judgement. And he, wil judge the world with justice: wil judge the peo-
10 ples, with righteousnesses. And Iehovah, wilbe an hye-refuge for the oppressed: an hye-refuge, at times in
11 distress. And they that know thy name, wil trust in thee: for thou forsakest not, them that seek thee Iehovah.
12 Sing-psalm to Iehovah, that dwelleth *in* Sion: shew forth among
13 the peoples, his doings. For he that seeketh out bloods, remembreth them: forgetteth not, the crye of the meek-afflicted. Be gracious to me
14 Iehovah; see mine affliction from my haters; lifting-up me, from the gates of death. That I may tell, all thy
15 prayses; in the gates of the daughter of Sion: may be glad, in thy salvation. The hethens are sunck-down,
16 in the corrupting-pit *that* they made: in the net, that they hidd, caught is their foot. Known is Iehovah,
17 judgement he hath doen: in the work of his hands, insnared is the wicked one: Meditation Selah. The
18 wicked shal turn into hell: all the heathens that forget God. For not
19 to perpetuitie, forgotten-shalbe the needy-one: *nor* the exspectation of the poor-afflicted-ones, perish for
20 aye. Rise vp Iehovah, let not sory-man be strong: let the hethens be
21 judged, before thy face. Put thou, Iehovah, a fear in them: let the hethens know; *that* they, *be* sory-men Selah.

Annotations.

1 *Vpon Muth labben*] This, if it be referred to the musik, seemeth to be a kind of tune like that we call the *Counter-tenour*. Otherwise it may be read, *For the death of Labben*; but who he was, is vncertayn: some think it was Goliath; the Chaldee sayth, *for the death of the son*. It seemeth to me, as the former psalme, was of the propagation of Christs kingdom: so this is, of the destruction of Antichrists.

2 V. 2. *marveilous-works*] or *wonderful* things: *miracles*. The original word signifieth high and hidden, such as mans power cannot perform, nor reason reach unto: and therfore are admired.

3 V. 3. *in thee*] the Chaldee sayth, *in thy word*;

4 V. 4. *when my enemyes turned*] This may be taken for a summ of his praise for deli-

verances past: or, in faith for like to come, and may be read, *when my foes turn back: they shal stumble and perish.* *from thy face*] fr̃ *before thee; because of thy presence*, that is, for fear of thee; & shut out from thy face or presence. So after *Psal.* 68.2.3. 9. So the Apostle speaketh of the wickeds perdition *from the face of the Lord.* 2. *Thes.* 1. 9.

5 V. 5. *doon my judgment*] that is, given sentence, and executed; according to the right of my cause: See *Psal.* 7. 9. The Chaldee expounderh it *my vengeance.* *sitten on the throne*] or *sett-thee-down on the throne*, the seat of iudgement, or tribunal. This noteth, both kingly authoritie *Psal.* 132. 11. 12. and the acting or executing of the same. 2. *Chron.* 18. 18. *Isa.* 6. 1. *Dan.* 7. 9. *Rev.* 20. 11.

6 V. 6. *hast-rebuked*] with rough and severe words: but this, when God doeth it, commonly importeth *confusion*, as being to his enemies; and therfore joyned with the curse; *Psal.* 119. 21. & 68. 31 & 76. 7. & 18. 16. *Zech* 3. 2. So elsewhere he sayth, *at the rebuke of thy face they perish*: *Psal.* 80. 17. *wiped out*] or, *wiped away* as with the hand. And this *wiping out the name*, noteth an utter abolishing with great wrath. *Deut.* 9. 14. & 29. 20. *Psal* 109. 13. *for ever and aye*] or, *for ever and yet*: or, *to eternity* and *perpetuitie*. The Hebrue *Ghned*, *yet*, is added to *eternity* or *ever*, to encrease the durance of it, and to note al eternities. *Psal.* 10. 16. & 21. 5. & 104. 5. & 145. 1. 2. taken from Moses *Exod.* 15. 18.

7 V. 7 *The desolations*] which the enemie made in spoyling our land; or *the desolate places* which the enemie builded for himself, as in *Iob.* 3. 14. great men are sayd to *build themselves desolate-places.* *of the enemy*] So the Greek turned it. we may also read it, O *enemie*, the desolations are quite ended (which thou madest); or *are they ended?* *to perpetuitie*] or, *to victorie*: that is, so as it continueth for ever. *Ever* or *Eternity* hath the name *Ghnolam* in Hebrue of being *hid* and so vnknown: *perpetuitie*, *Netsach*, is so named of *prevayling* and *getting victorie* by perpetual durance. Hereupon that speech of the prophet, *he hath swallowed up death to perpetuitie*, or *victorious-aey*; *Isa.* 25. 8. is translated by the Apostle, *Death is swallowed up to victory*; that is, *for ever*: as the same word in *Amos* 8. 7. & *Lam.* 5. 20. is also turned into Greek, by the LXXij interpreters. *Pulled up*,] a similitude taken from trees, applied here to the *pulling down of cities*: so *planting* and *pulling up* of a people, ar set one against another. *Ier.* 24. 6. & 42. 10 & 45. 4. *of them*] twise repeted, for more vehemency: meaning, *all and every of them*: or, with *them selves*, *their memorie is gone*: the Greek translateth, *their memorial is perished with a sound.*

V. 9. *wil judge*] or *give doom unto*. Two 9
several words for *judging*, are here used, as before, *Psal.* 7. 9. *with righteousnesses*] that is, *all manner righteousnes*, and *equitie* or, *most righteously*, *most equally*. See the like speech after, *Psal.* 98. 9. & 96. 13. and often other where.

V. 10. *an high-refuge*] in Hebrue *Misgab*, which is, *an exaltation*, that is, *an hye place*, *tower*, or *fort* to resist the enemy *Ier.* 48. 1. wherein men are protected, and escape their foes invasion, *Deut.* 2. 35. 10
for the oppressed] or, *to the beaten down*, the poor is so caled, as being *pownded* or *stamped* by the adversary. So *Psal.* 10. 18. & 74. 21. *at times*] or *in seasons*, that is, *seasonably* at all times when they be in distres: So *Psal.* 10 1.

V. 11 *that know*] or *that acknowledg thy* 11
name: such are Gods people, *Esa.* 52. 6. and shall by him be delivered and advanced. *Psal.* 91. 14.

V. 12. *dwelleth in Sion*] or *sitteth* in *Sion*. 12
The Chaldee sayth, *hath placed his divine-habitation* (or *majestie*) *in Sion*. *Sitting* is often used for *dwelling*, as is noted, *Psal.* 1. 1. The word *in* is many times omitted in Hebrue; but necessarily to be understood; as the text it self sheweth; as *beth*, *howse*, for *bebeth*, in *the house*, 2. *Kin.* 14. 14. cõpared with 2 *Chro.* 25. 24. & 2 *Chron.* 26. 21.

with

with 2 *King.* 15. 5. & 2. *Chron.* 34. 30. with 2 *King.* 23. 2. *his doings*] *his practises*, or *wonted works*. The original word signifieth actions doon naturally or purposely & studiously: *designes, gests* or *exercises* enterprised advisedly, & prosecuted studiously, of natural disposition and inclination; as *Pro.* 20. 11. 1. *Sam.* 25. 3.

13 V. 13. *seeketh out*] or *requireth bloods* that is God, who foloweth, findeth out, punisheth and avengeth bloodshed or murder; according to the law, *Gen.* 9. 5. 6. See the annotations there. The Chaldee expoundeth it, *he that requireth the blood of the innocent, remembreth his just ones.*

meek — afflicted] The original here hath a double reading, *Ghnanajim*, that is *afflicted, poor*: and *Ghnanavim, meek, modest, lowly*: for affliction often causeth meeknes. Therfore also *Ghnani*, that is *afflicted*; is translated *Praus, Meek*, *Mat.* 21, 5. from *Zach.* 9. 9.

14 V. 14. *from my haters*] that is, which cometh upon me, from them. *lifting-up*] or; *o lifter up*, (*exalter*) *of me*; *gates of death*] This noteth present peril & fear of death, as being now neare at the very door or gate therof; *Gen.* 4. 7. *Iudg.* 5. 8. It noteth also, power, strength, and jurisdictiō which death hath; (even reigning, as the Apostle sayth, *Rom.* 5. 14.) because Magistrates sate, and judgments were executed at the gates of cities; *Deut.* 22. 15. *Iob* 31. 21. *Amos* 5. 10, 15. So in other scriptures the *gates* of death and of *hell*, denote their peril, strength and horrour; *Psal.* 107. 18. *Isa.* 38. 10. *Mat.* 16 18. *Iob*, 38. 17.

15 V. 15. *gates of the daughter of Sion*] these are opposed to the former *gates of death*; and mean, the publik places where Gods people came togither, at Sion gates, wher God sate, verse 12. and which he loved most, *Psal.* 87. 2. The *daughter of Sion* signifieth the Church or Congregation there gathered; as also, the Chaldee paraphrase here sheweth, translating it *the congregatiō of Sion*; for every chief citie, was counted as a *mother*; 2 *Sam.* 20. 19. (wherupon the Apostle caleth *Ierusalem, the mother of us all*, *Gal.* 4. 26.) the villages that were neer & perteyned unto such cities; are called *daughters*, *Ios.* 15. 45. 2 *Chron.* 13. 19. *Psalm* 48. 12. and the inhabitants there seated, or assemblies of people resorting thither are likewise named *daughters*; as being bred, borne, nourished there, and subject therto. Such speeches are often in the scripture, as *daughter of Ierusalem, Lam.* 2. 13 *daughter of Sion, Mat.* 21. 5. from *Zach.* 9. 9. *daughter of my people, Ier.* 4. 11. *daughter of Tirus, Psal.* 45. 13. *daughter of Babel, Psalm* 137. 8. and the like.

17 V. 17. *judgment he hath doen*] or, by *the judgement* that *he hath executed*. *his hands*] or *his palms*, the *wickeds own hands*; called the *palms* or *hollowes*, for the secret maner of working. So *Psal.* 7. 4. *Meditation Selah*] meaning that this is *a matter of deep meditation*; worthy *to be wel mynded*, & spoken or sung with earnest consideration alwayes. Some reteyn the Hebrue word, *Higgajon Selah*; for that it may import a kinde of *Song* or *tune*, (as the Greek turneth it,) being found in this form, onely here, and in *Psal.* 92. 4. The Chaldee interpreteth it, *the just shall joyfully -shout for ever.*

18 V. 18. *into hell*] *into hell it self*: for the word *into* is in effect twise put in the Hebrue, for more vehemencie. *forget God*] the Chaldee addeth, *that forget the fear of God.*

19 V. 19. *needy-one*] two names ar here given to the poor; *Ebjon, needy* and *desirous*, which importeth want of things needful; to be supplied by liberalitie. *Psal.* 132. 15. & 112. 9. *Ghnani, poor-afflicted*, which need help and deliverance from vexation: as before vers. 13. yet this precise difference, is not alwayes observed in scripture. *perish for ay*] that is, *shal never perish*. Here the word *not*, set in the beginning, serveth for a denial of al that followeth; *shal not be forgotten, shal not perish*, or *be lost*; So in *Iob* 30. 20. 25. & 31. 20. And the Chaldee here repeteth the word *not*, for more plainnes. Contrary to this is the *wickeds-hope* & expectation, which

shall perish. Prov. 10.28. *Iob* 8.13. *&* 11.20.

be strong] or, *strengthen*, *confirm* and *harden* himself: and so *prevayl.* This is fitly opposed both to the name and nature of man, which is *infirm, sorowful,* and *mortal.*

21 V. 21. *Put a fear in them*] The original *morah* (used in this place onely,) seemeth to be put for *Mora:* which is *Fear,* or *Terrour, Psal.* 76.12. these two Hebrue letters being often put one for another; as *Amon Ier.* 52.15. for *Hamon, 2 King* 25.11. *Shuna 2 King* 25.29. for *Shinnah, Ier.* 52.33. Or according to the Letters it may come of *Horah* to teach; and signifie a *law* or *doctrine:* and this the Greek favoureth, translating *set a lawgiver* (or *teacher*) *over them.*

sory-man] in Hebrue *Enosh,* the proper name of Adams nephew, *Gen.* 4.26. signifying *Sorowfull;* & is after cōmonly given to every man for his doleful state & mortality, *Psal.* 8.5. and here collectively is the name of *mankinde.*

PSALME 10.

1. *The Prophet complaynеth to God, of the outrage of the wicked, against God himself, & his poore people.* 12. *He prayeth for remedie.* 16. *he professeth his confidence.*

1 WHerfore Iehovah dost thou stand in a *place* farr-off: dost
2 thou hide, at times in distresse? In the haughtynes of the wicked, he hotly-pursueth the poor-afflicted: let them be taken, in the crafty-pur-
3 poses, that they have thought. For prayse doth the wicked, for the desire of his soul; and the covetous he bles-
4 seth, he despiteth Iehovah. The wicked, such is the loftynes of his nose, *that* he seeketh not: *ther* is no
5 God, *in* al his crafty-purposes. His wayes, doe wel-succeed in all time; thy judgements *ar* on hye, above his sight: all his distressers, he puffeth at
6 them. He sayth in his hart, I shal not be removed: for that *I shal* not *be* in evil, to generation and generation.
7 His mouth is ful of cursing, and of deceits and frawd: under his tongue, *is* molestation and painful-iniquitie.
8 He sitteth, in the wayting-place of the villages; in the secret-places doth he murder the innocent: his eyes,
9 lurk for the poor. He lieth-in-wayt in the secret-place, as a Lion in his denn; he lyeth in wayt, to snatch away the poor-afflicted: he snatcheth-away the poor-afflicted, in drawing
10 him into his net. He croucheth he boweth-down: that fall may into his
11 strong-*pawes,* a troup-of-poor. He sayth in his hart, God hath forgotten: he hideth his face, he wil not see
12 to perpetuitie. Rise-vp Iehovah; ô God, lift-up thy hand: forget not
13 the meek-afflicted. Wherfore dooth the wicked, despite God? he sayth in
14 his hart, thou wilt not inquire. Thou seest, for thou beholdest, molestation and indignation, to give *it* into thy hand: unto thee, the poor dooth leave *it*: thou art the helper, of the
15 fatherless. Break thou, the arm of the wicked-one: and of the evil *man;* seek-out his wickednes, *til* thou findest none. Iehovah *is* King *for* ever
16 and aye: perished are the hethens, out
17 of his land. Iehovah thou hast heard, the desire of the meek: thou prepares-firm their hart, thou makest attentive thine ear. To judge the
18 fatherless, and the oppressed: *that* he add not any more; to daunt-with-terrour sory-man, out of the earth.

Annotations.

Annotations.

THis Pſalm, is in the Greek verſion, a continuance and part of the former ninth. Wherupon the count of the Pſalmes following, dooth in the Greek books and ſuch as follow them, differ frō the Hebrue: the 11. Pſalm being reckned for the 10. the 12. for the 11. and ſo forward. Yet to make up the number of 150 Pſalmes, they divide the 147. into two, Likeweiſe the 114. & 115. Pſalmes they make one; and the 116. they part in two.

1 V. 1. *wherefore doſt thou ſtand*] or, *wilt thou ſtand?* This form of expoſtulation, implieth an earneſt prayer, *Lord ſtand not far off.* For queſtions may be reſolved into playn affirmations, or denyals: as where one Euangeliſt ſaith, *why diſeaſeſt thou the maſter? Mar.* 5. 35. another ſayth, *Diſeaſe not the maſter. Luk.* 8. 49. See the notes on *Exo.* 32. 11. *doſt thou hide*] to weet, *thyne eyes*, as *Iſa.* 1. 15. or, *thyne eare*, as *Lam.* 3. 56. or *thy ſelf.* *times in diſtreſs*] that is, when we are in diſtreſs. So Pſal. 9. 10. *Times*, may ſpecially note *troublous times*. See *Pſ.* 31. 16.

2 V. 2. *he hotly purſueth*] or, *burn-doth the poor, doth broyl* in afflictions; *is hotly-perſecuted*. See *Pſal.* 7. 14. The Apoſtle uſeth like ſpeech, for exceeding grief, 2 *Cor.* 11. 19. *Who is offended and I burn not?* *crafty purpoſes*] or, *diviſes, policies*; The word noting ſometime good purpoſes, & ſometime evil. See alſo *Pſal.* 26. 10. The Geeek tranſlateth, *they are taken in the counſels.*

3 V. 3. *praiſe doth the wicked*] to weet, *himſelf*, or his fortune; for that he hath what his ſoule deſireth. And *the ſoul of the wicked, deſireth evil: Prov.* 21. 10. *the covetous*] or *gain-thirſty, he bleſſeth*, to weet, *himſelf*, and his fortune. *The covetous*, hath his name, of a word which ſometime ſignifieth *to peirce*, or, *wound*. *Ioel.* 2. 8. And fitly is the *gayn thirſty* ſo called, both for the hurt he doth to others, whoſe life oft he would take away. *Prov.* 1. 19. and for that he woundeth himſelf with his greedy cark; the holy Ghoſt teſtifying that ſuch as luſt after gayn, *doe peirce themſelves through with many ſorowes.* 1 *Tim.* 6. 10. *he deſpiteth*] or *contemptuouſly provoketh*; with evil words or cariage, and ſo *incenſeth* or *ſtirreth him to wrath*. So verſ. 13. The Chaldee expoundeth it thus, *he that bleſſeth the vnrighteous man, abhorreth the word of the Lord.*

V. 4. *ſuch is the loftynes of his noſe*] or, 4
according to the height of his countenance, or, *of his anger*. The *noſe* and calling up of it, ſignifieth a *proud, ſcornful*, and ſometime an *angry countenance*; For as the *highnes of the hart Pſal.* 131. 1. and *of the ſpirit, Prov.* 16. 18. noteth inward pride: ſo the *loftines of the eyes Pſal.* 101. 5. and here *of the noſe*, noteth *outward pride*, and *diſdaynful behaviour*. The Hebrue hath one word, for the *noſe*, and for *anger*, (as is obſerved *Pſal.* 2. 5.) the Greek here ſayth, *according to the multitude of his anger*; meaning that wherby *he perſecuteth the poor*. The Chaldee tranſlateth it, *in the pride of his ſpirit.* *he ſeeketh not*] *nothing regardeth* or *careth*, to weet for God, or his will. Or, it may be tranſlated; *The wicked, inquireth not into the height of his anger*: that is, into Gods anger; he careth not, nor feareth his wrath. *in all his crafty purpoſes*] or, *be al his preſumptuous cogitations*: meaning that he dooth not once think of God, whiles ſo he purpoſeth againſt the poor: or he preſumeth in hart, and fayn would ſo perſwade himſelf, that ther is no God. He ſtudieth atheiſme: as *Pſal.* 14. 1. The Chaldee expounds it, *He ſayth in his hart, that all his cogitations are not manifeſt before the Lord.*

V. 5. *His wayes &c.*] or, *bring-forth doe* 5
his wayes; a ſimilitude from bringing forth children with payn, which being effected, cauſeth joy, *Iohn* 16. 21. Therfore here, (as in *Iob.* 20. 21.) it is uſed for *good ſucceſs* and (as the Chaldee explayneth it,) *proſperity*. Or referring it to the poor whom he perſecuteth, we may read, *his wayes make ſorowful*, or *grievous*: the Greek ſayth, *are polluted.* *in all time*] or, *in every time*: that is, *alwayes continually*.

So *Psal.* 34. 2. & 62. 9. & 106. 3. so the Apostle in Greek sayth, *praying in all time*; that is, *alwayes*; *Ephe.* 5. 18. like phrase is, *in al day*, that is, *dayly Psal.* 145. 2. *above his sight*] or *out of his presence, from before him.* *he puffeth*] that is, *defyeth* and setteth them at naught, *dominiers over them* (as the Greek translateth it;) as if he could overthrow them with his breath. Or *he puffeth, bloweth*, and consequently *setteth them on fyre*, and *consumeth them*: as, *scornful men puff*, (that is, *inflame* or as the Greek sayth, *burn*,) *the city. Prov.* 29. 8. So *Ezek.* 21. 31. The Chaldee expounds it, *he is angry at them.*

6 V. 6. I shal *not* be *in evil*:] or, *that* am *not in evil*: that is, I who am not now in evil, shal never be; meaning by *evil, trouble* or *affliction*; as the Israelites *saw themselves in evil, Exod.* 5. 19. Or, perhaps, by *evil*, he meaneth *syn* and *maliciousnes*, (as when Aaron sayd, the *people were in evil, Exod.* 32. 22.) and then he boasteth here of his innocency; for which he promiseth to himself, a setled estate. The Chaldee giveth this sense; *I wil not be moved from generation to generation, from doing evil.*

7 V. 7. *of cursing*] or, *of execration* or *adjuration*. The Hebrue *Alah* signifieth *an oath with execration* or *cursing*, *Num.* 5. 21. for *cursing* was added to an oth, for to confirm it the more. *Neh.* 10. 29. *Deut.* 29. 12. 21. therfore one and the same thing is caled both *an oath*, and *a curse Gen.* 24. 8. 41. This here, the Apostle caleth in Greek *Ara, Cursing. Rom.* 3. 14.

deceits and fraud] or, *impostures and inward guile*: that is, outward deceitful shewes and promises, and privy guile lurking in the hart.

8 V. 8. *in the wayting-place of the villages*] or, *the ambush of the court yards*: both which have their name in Hebrue of the gras that groweth in them: as it were *gras-yards*. And becaus such places commonly are rich mens possessions, therfore (it seemeth) the Greek translateth *in the wayting place with the rich.*

10 V. 10. *He croucheth*] or, *And he crusheth*, to weet himself; least he should be espied. See this spoken of the *Lion, Iob.* 39. 2.

that fall may into his strong pawes a troup] or, *and he falleth with his strong pawes on the troup of poor.* *Strong pawes*] or, *Strong members*; Here wanteth a word to be supplied; as often in this and other tongues; as *a fuls* for, *a ful cup; Psal.* 73. 10. *a new*; for *a new sword*: 2 *Sam.* 21. 15. *cold* for *cold water. Mat.* 10. 42. This want, sometime the scripture it self supplieth, in repeting histories; as, *he set in Aram*, 1 *Chron.* 18. 6. for *he set garrisons in Aram*, 2 *Sam.* 8. 6. *the first of the feast*, *Math.* 26. 17. for, *the first day of the feast*: *Mar.* 14. 12. So after, *Psal.* 22. 13. and 27. 4. *troup-of-poor*,] or, *the weak, the poor*: called here by a name, that noteth their *power, wealth* and *faculty* to be *dimmed or decayed*; or, *a company of obscure persons.* This word is nowhere found, but thrise in this Psalm, in the 8. verse before; in this, and agayn in the 14.

11 V. 11. *he wil not see*] or, *not at al respect.* The like profane speeches of the wicked, ar set down *Psal.* 94. 7. *Ezek.* 8. 12. & 9. 9. *Isa.* 29. 15.

12 V. 12. *lift vp thy hand*] that is, *shew openly thy power* for help of thy people, & confusion of thy foes. *Lifting vp the hand*; is applied to the *publishing* and *manifesting of the gospel, Isa.* 49. 22. somtime, for *signe of help, Ezek.* 20. 5. somtime for *hurt*, 2 *Sam.* 18. 28. and somtime, for signe of an *oath*; as *Psal.* 106. 26. *Deut.* 32. 40. In this later sense the Chaldee paraphrast taketh it here; *Confirm the oath of thy hand.*

14 V. 14. to *give* it *into thine hand*] that is, *to take the matter into thy hand*, to menage it: or, *to give with thy hand* that is, liberally to recompense the evil that is doon. The Chaldee paraphraseth thus; *It is manifest before thee, that thou wilt send vpon the wicked sorow and wrath; thou lookest to pay a good reward to the just, with thy hand.*

vnto thee] or *vpon thee the poor leaveth*, to weet *his cause*, or *himself.* To *leav*, is to *committ vnto ones fidelitie, Gen.* 39. 6. *Esa.* 10. 3. *Iob.* 39. 14. And so the Chaldee sayth,

thy

thy poore truſt in thee. See alſo 2 *Tim.* 1. 12.

15 V. 15. *Break the arm*] the *arm* noteth *ſtrength, means, power,* and *help, Ezek.* 30. 21. 25. *Iſa.* 33. 2. *Dan.* 11. 6. 22. alſo, *violence, Iob.* 35. 9. In reſpect of al theſe, the *armes of the wicked men ſhalbe broken. Pſal.* 37. 17.

til thou findeſt none.] In *Ier.* 50. 20. the ſynns of Gods people, being ſought for, ar *not found*, becauſe of his mercy in pardoning them: but here of the wicked, they ar not *found*, becauſe of his judgment in conſuming them; as he ſayth in *Ezek.* 23. 48. *thus wil I cauſe wickednes to ceaſe out of the land.*

16 V. 16. *hethens out of his land*] the *land of Canaan*, whoſe peoples the Lord drove out; *Pſal* 44. 3. and of which he ſayd, *the land is myne: Levit.* 25. 23. It may alſo be vnderſtood of the wicked Iſraelites, which in conditions were like the heathens, and born of them, *Ezek.* 16. 3. ſuch were alſo caled *hethens, Pſal.* 2. 1. as appeareth by *Act.* 4. 27.

17 V. 17. *thou prepareſt-firm*] to weet, *by thy ſpirit*, which helpeth the infirmities of men that know not what to pray as they ought. *Rom.* 8. 26. Or we may read it prayerweiſe, *prepare thou their hart, apply &c.* for prayers ar often made in faith, as if they were already doon; as, where one ſayth *it hath pleaſed thee to bleſs*, 1 *Chro.* 17. 27. another ſayth *let it pleaſe the to bleſs*, 2 *Sam.* 7. 29. *thine ear*] the Chaldee addeth, *to their praiers.* The Greek thus, *to the preparat on of their hart, thine ear attendeth.*

18 V. 18. *that he add not*] *he*, that is, the *wicked man* ſpoken of before, *verſ* 15. vnleſs we referr it to that which followeth, *the man of the earth.* *to daunt with terror*] or, *to break with fear; to diſmay or terrify.* The word is indifferent, applied ſomtime to God. *Pſal.* 89. 8. ſomtime to wicked men, *Pſal.* 37. 35. The Apoſtle following the Greek verſion, ſayth *be not troubled*, 1 *Pet.* 3 14. for, *be not daunted-with-fear, Eſa.* 8. 12. but more fully the word is opened, by Paul ſaying, *in nothing be terrified (or daunted) of your adverſaries Philip.* 1. 28. *pturómenoi.* *ſory-man, out of the earth*] or *ſory men*, (*Ænoſh,*) as *Pſal.* 9. 21. This may be referred to the *fatherleß & opreſſed*, whom the wicked would *daunt* and skare *out of the earth*, or *land.* Or, changing the order of the words, thus, *that man of the earth*, (that is, earthly man,) *doe no more terrify*, the meek. The Chaldee explaineth it thus; *Let the ſonns of men not any more be broken* (or *daunted*) *from before the wicked of the earth.*

PSALME II.

David being counſelled to flee, incourageth himſelf in God againſt his enemies. 4. *He ſheweth the providence and juſtice of God.*

To the mayſter *of the muſik*, a *Pſalm* of David. 1

IN Iehovah, doe I hope-for-ſafetie; how ſay ye to my ſoul: flee, *to* your mountayn *as* a bird? For loe the wicked, bend the bow; they prepare their arrow vpon the ſtring: to ſhoot in the darknes, at them *that are* upright in hart. 2 For the foundations, are caſt-down: the juſt, what hath he done? 3 Iehovah, in the pallace, of his holynes; Iehovah in the heavens his throne: his eyes wil view; his eye lids wil prove, the ſonns of Adam. 4 Iehovah, wil prove the juſt-one: and the wicked-one; and him that loveth violent-wrong, his ſoule doth hate. 5 He wil rayne vpon the wicked, ſnares: fyre and brimſtone, and wind of burning-ſtorms, *ſhalbe* the portion of their cup. 6 For juſt Iehovah, he loveth juſtices: his face wil view, the righteous. 7

Annotations.

1 A Pſalm *of David*:] this word *Pſalm* wanting in the Hebrue, is ſupplied in the Greek, So in *Pſal.* 14. *&* 25. *&* 26. *&* 27. & many other. See the note on *Pſalm* 10, 10. *flee*] or *flutt.* In the Hebrew there is a double reading, *flee-thou*, & *flee-yee*, meaning David in ſpecial, and his retinew with him. *to your mount*] or, from *your mount*: but the Greek and Chaldee ſupplieth the word *to*. In moũts, rocks, and caves, David hidd himſelf from Sauls perſecution. 1 *Sam.* 23, 14. & 24. 3. 4. *as a bird*] This noteth his *danger*, who was hunted *as a partrich on the mountayns*, 1 Sam. 26. 20. and his *fear*; as in *Iſa.* 16. 2. Hereupon is that proverb; *As a bird fleeing from her neſt: ſo is a man, fleeing from his place. Prov.* 27. 8.

3 V. 3. *For the foundations*] or *the things-ſet-up*. The original word *Shathoth*, ſignifieth *things-orderly-ſet* and *diſpoſed*: and may be applied to many things; as in buildings, to the *foundation*; in hunting, unto *nets* or ſnares; in the cõmon wealth, unto *conſtitutions* or *poſitive-lawes*; in warrs, vnto *engins*, or *leagers*, as *Pſal.* 3. 7. in the mind of man, vnto *purpoſes, plots, deliberations*; in religion, unto *faith*, which is the *foundation*, and *beginning of the hypoſtaſis*; or *the hypoſtaſis* (that is the *ſubſiſtence* and *expectation*) of things hoped for. *Heb.* 3. 14. *&* 11. 1. According to al, or moſt of theſe, may this ſentence be applied; eyther to the *plotts, purpoſes, ſnares*, ſet for Davids ruine; but pulled-down by the Lord: or to Sauls *eſtate* and *kingdom* which ſeemed ſetled, but by the Lord was overthrown: or, to Davids *eſtate* and *faith*, which the enemies boaſted to be come to nought. The Greek verſion of the Lxx. tranſlateth thus, *for the things-that thou haſt-perfected, they have deſtroyed. are caſt-down*] or, *ſhalbe broken down, deſtroyed*. The Chaldee giveth this interpretation, *For if the foundations be deſtroyed, why doth the juſt doe innocencie?*

Verſ. 4. *pallace of his holynes*] or, his *holy pallace*, or *Temple*: which here may be taken for very *heaven*: as alſo in *Hab.* 2. 20. for the holy places made with hands, were antitypes (or anſwerable ſimilitudes) of the true ſanctuary, Heb. 9. 24. 4

V. 5. *prove the juſt*] or *trie* them; by the perſecution of the wicked, as wel as by other afflictions. *Pſal.* 66. 10. 11. 12. 5

his ſoule] that is, *Gods ſoule, dooth hate*. This is attributed to God, after the manner of men; as he is alſo ſayd to have *eyes, hands, eares &c.* So *Levit.* 26. 11. *my ſoule ſhal not loath yow*.

V. 6. *ſnares*] hereby is often meant in ſcripture, *ſtrange, ſodayn and inevitable judgements*. *Iob.* 22. 10. *&* 18. 9. 10, *Iſa.* 8. 14. *&* 24. 17. 18. The Chaldee expounds it, *He wil ſend down the rayn of vengeance on the wicked, that breath fyre &c.* *fyre and brimſtone*] ſuch was the wrath that fel on Sodom and the cities by it, *Gen.* 19. 24. and was threatned unto Gog, *Ezek.* 38. 22. and figureth the vengeance of eternal fyre, *Iude.* 7. *Rev.* 20. 10. *wind of burning-ſtormes*] or, *of blaſting-tempeſts*; that is, *a horrible-blaſting whirlwind*. David felt ſuch from his perſecutors, *Pſal.* 119. 53. and here they feel ſuch from God, for perſecuting him. Ieremy applieth this word, to the *burning-ſtorm* of hunger, *Lam.* 5. 10. but it is properly *a hidcous burning tempeſt*, ruſhing out of the darkſom clowd; ſuch as the Evangeliſt caleth *ánemos tuphonicos*, *a ſmouldry-burning wind*, named in Greek *Euroclydon*, *Act.* 27. 14. *the portion of their cup*] that is, *the due meaſure of their puniſhment*. See *Pſal.* 75. 9. *&* 16. 5. 6

V. 7. *loveth juſtices*] that is, *all manner juſtice*; both to puniſh the evil, and preſerv the good, both juſt cauſes and perſons. 7

his face] or *their faces*; in myſterie of the holy Trinitie; as often in the ſcripture. See *Pſal.* 149. 2. The Hebrue here may be Engliſhed, *the face (the aſpects) of them*, or *of him*: See the note on *Pſal.* 2. 3. *wil view the righteous*] *uſually-vieweth the right*.

And

And this noteth the manifesting of Gods care, and favour, towards the righteous, both cause and person. The Greek translateth, *His face seeth righteousnesses*: the Chaldee thus, *The just shall see the sight of his face.*

PSALME 12.

David destitute of humane comfort, craveth help of God. 4. He comforteth himself with Gods judgments on the wicked, and confidence in Gods tried promises.

1 To the mayster *of the musik* upon the eight; a Psalm of David.

2 SAve ô Iehovah, for the gracious-saint is ended: for the faithful are diminished, from the sonns of Adam.

3 They speak, false-vanitie, *ech*-man with his next-freind: *with* lip of flatteries; with a hart, and a hart they

4 speak Iehovah cut-off, all lipps of flatteries: the tongue, that speaketh

5 great-things. Which have sayd, with our tongue we wil prevayl, our lips *are* with us: who *is* Lord over us?

6 For the wastful-spoile of the poor-afflicted; for the groning of the needy-ones: now wil I rise up, sayth Iehovah; I wil set in salvation, he shall have

7 breathing. The sayings of Iehovah, *are* pure sayings: *as* silver tried, in a subliming-fornace of earth; fined, se-

8 ven times. Thou Iehovah wilt keep them: wilt preserv him from this ge-

9 neration, for ever. The wicked walk, on every side: when vilenes is exalted, of the sonns of Adam.

Annotations.

Vers. 1. *upon the eight*] which the Chaldee expoundeth, *upon the eight stringed harp*: see *Psal.* 6. 1.

SAve] or *help*. This word is largely used, for all manner *saving*, *helping*, *delivering*, *preserving* &c. as to help or defend from injurie, *Exod.* 2. 17. 2 *King.* 6. 26. 27. to deliver from all adversities; *Psal.* 34. 7. as from sicknes, *Mat.* 9. 21. *Mark.* 6. 56. from drowning, *Mat.* 8. 25. from shipwrack, *Act.* 27. 31. from hands of enemies, *Psal.* 18. 4. *Iude*, 5. from syn, *Mat.* 1. 21. from death, *Mat.* 27. 40. from wrath, *Rom.* 5. 9. and infinite the like. And is not onely a helping in trouble, but a riddance out of it; as one Evangelist sayth, let us see if Elias wil come *and save him*; *Mat.* 27. 49. an other sayth; if Elias wil come *and take him down*. *Mark.* 15. 36.

the faithful are diminished] or *faithes*, *fidelities are ceased*. The original word is used, both for *true* and *faithful* persons, 2 *Sam.* 20. 19. and for *truthes* or *fidelities*, *Esa.* 26. 2. The Greek translateth, *the truthes*.

V. 3. *false-vanity*] or *vayn falshood*: in Greek, *vaine-things*. This word (*shav*) noteth *vanity* both of words, and deeds, *Exod.* 20 7 *Ier.* 2. 30. and often that which is also *false*, *Exod.* 23. 1. as that which Moses in *Exod.* 20. 16. caleth witnes *of falshood*, (*Sheker*,) relating it he caleth *false-vanitye*, (*Shav*) *Deut.* 5. 20. *with his next freind*] or *his neighbour*, *his freind with whom he is associate*. Sometime this word is used for a special *freind*, 2 *Sam.* 13. 3. *Psal.* 35. 14. *Prov.* 17. 17. but often generally for a *neighbour*, or *next*; as the new testament translateth it in Greek, *Mat.* 19. 19. from *Levit.* 19. 18. And who is our *neighbour*, our Lord teacheth us, *Luk.* 10. 29.—36. *with lip of flatteries*] that is, *smooth deceitful speeches*; as the Greek translateth, *deceitfull lips*: a *lip* being somtime put for a *speech* or *language*, *Gen.* 11. 1. Of such deceivers, that had taught their tongues to speak lyes, Ieremy also complayneth, *Chap.* 9. *v.* 4. 5. *a hart and a hart*] that is *a double hart*, and *deceitful*. So, *stone and stone*, *Ephah and Ephah*, *Deut* 25. 13. 14.

23. 13. 14. meaning *double* and *deceitful weights and measures*. The men of Zabulun ar commended for that they were not thus of a *hart and a hart*. 1 *Chron*. 12. 33. The Greek translateth, *with a hart and a hart he speaketh evil things*.

5 Vers. 5. *our lips* ar *with us*] or, *are ours*: that is, *we have skil, power, and liberty to speak; who shall controll us?*

6 V. 6. *I wil rise up*] the Chaldee addeth, *wil rise up to judgment*. *set in salvation*] that is, *deliver out of all misery, and safely settle in health, and prosperous estate*.

he shal have breathing] or, *he* (meaning God) *wil give breathing*, or *respiration, to him*, that is *to every poor man*, (as after in verse 8.) or, *he wil breath-out*, that is *speak plainly to him*. The Greek, changing the person, translateth *parrhesiásomai* that is *I wil speak plainly with him*. So it noteth the bold assured comfort which God by promise giveth to the afflicted: whose faithful word is therfore commended in the verse following. This word somtime is used for *playn* and *confident breathing out*, or *uttering* of the truth, *Habak*. 2. 3. *Prov*. 12. 17. Or we may understand it of the wicked, thus, *I wil set in salvation him* whom *he puffeth at*: that is, whom the wicked *boldly defieth*; (as this word was used before, *Psal*. 10. 5.) or, whom *he hath insnared*. The Chaldee expoundeth it, *I wil appoint salvation for my people, but against the wicked I wil testify evil*.

7 V. 7. *The sayings*] or, *the words, promises*. *tried*] *examined, fined*, as in fyre. The like praise of Gods pure word, is in *Psal*. 18. 31. & 119. 140. *Prov*. 30. 5.

a subliming fornace of earth] This fornace, caled *Ghnalil*, *a sublimatorie*, of *subliming* or *causing to ascend upward*, is the best and choisest vessel for trying and subliming of metall; caled therfore in Greek *Dokimion*, *a Trial*. And the Apostle hath the like word for a *Trial* of faith, better then gold. 1 *Pet*. 1. 7. *seven times*] or *seven fold*; that is, *many times, fully and sufficiently*. Seven is a perfect number used for *many*. 1 *Sam*. 2. 5. *Prov*. 24. 16. & 26. 25.

V. 8. *preserve him*] that is, *every one of them*: so before in the end of the 6. verse: and often in the scripture, like sudden change of number may be observed. It may also be read prayerweise, *keep them, preserve him*. The Greek changeth person also, saying, *wilt keep us, & preserve us*. *frō this generation*] that is, frō the men of this generation: as when Christ sayd, *wherto shall I liken this generation? Mat*. 11. 16. he meant, *Whereto shall I liken the men of this generation? Luk*. 7. 31. The like may be seen in *Mat*. 12. 42. compared with *Luk*. 11. 31. The original word *Dor*, that is, *generation, race* or *age*, hath the signification of *durance*, or *durable dwelling*, and *abiding*, *Psal*. 84. 11. and so noteth the whole age or time *that a man dureth in this world*, *Eccles*. 1. 4. & so consequently for *a multitude of men that live togither in any age*: as here, and *Deut*. 1. 35. and in many other places. 8

V. 9. *vilenes*] or, *Vile-luxuriousnes, riotize*. The word *Zulluth* here used, is derived from *Zolel*, that is, a *rioter, glutton*, or *luxurious-person*; *Deut*. 21. 20. *Prov*. 23. 21. & consequently one *vile*, *contemptible* and *noughtworth*; opposed unto the *precious*. *Ier*. 15. 19. And here *vilenes* or *riotize*, may eyther be meant of the vice it self; or of vicious doctrine, opposed to Gods precious word, before spoken of, vers. 7. or *a vile & riotous person*, may so be called, for more vehemency sake, as *Pride* for *the proud man Psal*. 36. 12. The Greek translateth thus; *according to thine highnes, thou hast much-encreased* (or, *made-aboundant*) *the sonns of men*. The Chaldee thus, *the wicked walk round about, as an horsleech that sucketh the blood of the sonns of men*. 9

PSALME 13.

David complaineth of delay in help; 4. prayeth for mercie, 6. and gloricth therin.

To the mayster *of the musick*, a Psalm of David. 1

How

2 HOwlong Iehovah, wilt thou forget me *for* ever: how long wilt
3 thou hide, thy face from me? How long, shall I set counsels in my soule, sorow in my hart by day: how long shall my enemy be exalted, above me?
4 Behold answer thou me, Iehovah my God: lighten thou myne eyes,
5 lest I sleep the death. Lest my enemie say, I have prevayled against him: my distressers be glad, when
6 I am moved. But I, in thy mercie, doe I trust; my hart shalbe glad, in thy salvation: I wil sing to Iehovah; for, he hath *bounteously*-rewarded unto me.

Annotations.

2 HIde thy face] that is, *withdraw thy favourable countenance & comfort*: which the Chaldee expoundeth *the brightnes of thy face*. This is contrary to *the lifting up of the light of Gods face*, *Psalm.* 4. 7. and importeth *trouble and greif*; and is caused by syn; and is the cause of many adversities and discomforts: *Deut.* 31. 17. 18. *Isa.* 59. 2. *Ezek.* 39. 23. 24. 29. therfore this prophet doth often complayn herof, and pray against it. *Psal.* 30. 8. & 104. 29. & 88. 15. & 69. 18. & 102. 3. & 143. 7. & 27. 9.

3 V. 3. *set counsels*] that is, *consult* and *devise, with my self, how to escape*. *by day*] that is *dayly*: in Greek, *day and night*.

4 V. 4. *lighten my eyes*] that is, *make them see clear*; and consequently, *make me joyful*; for, *the light of the eyes, rejoyceth the hart*; *Prov.* 15. 30. Or, *keep me alive*: which sense, the words following seem to imply; and the like speeches in *Prov.* 29. 13. *Eccles.* 11. 7. 8. The *eyes* ar sayd to be *inlightned*, when penurie, sorow, sicknes or other affliction wherby they were dulled, is doon away; and the senses by some meanes refreshed. 1 *Sam.* 14. 27. 29. *Esr.* 9. 8. also when ignorance is by Gods word and spirit, doon out of the mind. *Psal.* 19. 9. *Eph.* 1. 18. See also *Psal.* 38. 11. *lest* ℸ *sleep*] or, *that* ℸ *sleep not the death*, meaning *the sleep of death*; that is, *lest* ℸ *dye*. For *death* is often caled *sleep*, in the scripture; *Psal.* 76. 6. *Iob.* 3. 13. & 14. 12. *Act.* 7. 60. & 13. 36. *the sleep of eternitie*, *Ier.* 51. 39. The Chaldee paraphraseth thus, *Enlighten mine eyes in thy Law, lest* ℸ *syn, and sleep with them which are guiltie of death.*

V. 6. *But* ℸ,] or *And* ℸ; *as for me.* 6
bounteously-rewarded]. The original word *Gamal* signifieth *to give one thing for another*; as prosperity, after one hath been in adversitie, &c. And though it be somtime used for *rewarding* evil for good, *Psal.* 7. 5. or evil for evil *Psal.* 137. 8 yet from God to his people, it commonly signifieth *a bountiful rewarding of good things*, in sted of evil, which we rather doe deserv. So *Psal.* 116. 7. & 119. 17. & 142. 8. & 103. 2. 10. The Greek translateth *dealt-bounteously*: the Chaldee, *rewarded me good*.

PSALME 14.

David describeth the corruption of all naturall men; 4. and convinceth them by the light of their consciences. 6. He sheweth their enmitie against Gods people, who wish for and glorie in his salvation.

To the mayster *of the musik a* 1
Psalme of David.

THe fool, sayth in his hart, *ther is* 2
no God: they have corrupted, they have made-abominable, *their* practise; *ther is* none that doeth good. Iehovah from the heavens; looked 3
down upon the sonns of Adam: to see, if there were any that understandeth; any that seeketh God. All 4
is departed, togither they ar become unprofitable: *there is* none that doeth

4 good; none, not one. Doe they not know, all that work painful-iniquity: that eat my people, *as* they eat bread;
5 they call not, on Iehovah. There, dread they a dread: because God, *is*
6 in the just generation. The counsel of the poor-afflicted, ye would make-abashed: because, Iehovah *is* his
7 hope. Who will give out of Sion, the salvation of Israel? when Iehovah returneth the captivitie of his people: Iakob shall be glad, Israel shall rejoyce.

Annotations.

1 THe fool] *Nabal* (which hath the signification of *fading, dying, or falling away* as dooth a leafe or floure, *Isa.*40. 8. 1 *Pet.*1.24.) is a title given to the *foolish* man, as having lost the juice and sap of wisdome, reason, honestie, godlynes; being fallen from grace, ungratefull, and without the life of *God*; as a dead karkes, (which of this word is called *Nebalah*, *Levit.*11.40.) and therfore *ignoble*, & *of vile esteem*: opposed to the *noble man*, *Isa.*32.5. The Apostle in Greek turneth it *imprudent* or *without understanding*; *Rom.*10. 19. from *Deut.*32.21. *sayth in his hart*] that is, *mindeth*, and *perswadeth himself in secret*; So *Psal.*10.4. and 53.2. *no God*] the Chaldee expoundeth it, *no power* (or *dominion*) *of God in the earth*. *they have corrupted*] *marred*, to weet, *themselves*; Therfore the Greek sayth, *they are corrupted*, the Chaldee sayth, *corrupted their works*. This word is used for corruption both of religion and manners, by idolatry and other vices: *Exod.*32.7. *Deute.* 31.29. *Genes.*6.12. And that which he spake before as of one man, he now applieth to all mankind.

made abominable] or *made lothsome*, to weet, their *actiõ* or *themselves*: as the Greek sayth, *they are abominable*: or *become lothsome* So in 1 *King.*21.25. The Chaldee interpreteth, *they abhorr good*. *practise*] meaning their *evil actions*: therfore in *Psal.* 53.2. it is *gnavel, evil*; which here, is *gnalilah, action*.

V. 3. *All is*] or *the all*, that is, *the whole universal multitude is departed*; All in generall, and every one in particular, as is expressed, *Psal.*53.4. 3
become unprofitable] or *fit for no use*; so the Apostle expresseth it in Greek; the word here used, being rare, and taken from *Iob* 15.16. & betokeneth a thing *lothsome, stincking*, and so *unfit for use*.

V. 4. *Doe they not know?*] meaning, *doubtless they know*; & cannot plead ignorance. A question hath often the force of an earnest asseveration. *eat my people*] 4
that is, *the poore*; as is added for explanation, in *Exod.*22.25. for Gods people cõmonly are the poorer sort, *Lam.*2.5 6. *Luk.* 6.20. and such are *eaten* or *devoured* of the wicked, *Psal* 79.7. who *eat their flesh, and flay off their skin, and chop them in pieces as flesh for the cauldron*. *Mic.*3.3. *as they eat bread*] the word *as* seemeth here to be understood; or without it, we may read; *they eat bread*; that is, *are secure, and without remorse*, doe give themselves to eating and drinking. So *eating of bread*, is used for *banquetting*; *Exod.* 18.12.

V. 5. *There, dread they a dread*] that is, 5
they are sore a dredd: or *fear a great fear*, as *Luke* 2.9. So, *hath synned a syn*, *Lam* 1.8. that is, *hath grievously synned*. And by *there*, he meaneth the suddaynnes of it, as also in *Psal.*36.13. or, *there*, that is, in their hart and conscience. The Greek translateth *they dreaded with feare, where no fear was*: the Chaldee; *they feared with a false feare with which it was not meet to fear*. *because God is*] this may be taken as a cause of their foresayd *fear*; as Saul was afrayd of David; 1 *Sam.*18.14,15. or it is an opposition to their dread; *but God is in the just generation*; and therfore they dread not; but are defended from the siege of their enemies; as *Psal* 53.6. The Chaldee sayth, *because the word of the Lord is in the generation of the just*.

V. 6.

Ver. 6. *ye would make abaſhed*] that is, ye reproch it, & would confound fruſtrate & bring it to nothing. So *abaſhing* & *ſhame*, is often uſed, for fruſtration of ones purpoſe and hope. *Pſal.* 6.11. *becauſe Iehovah*] or, *but Iehovah is his ſhelter*, and *hope*, therfore he ſhal not be abaſhed. *Pſal.* 25 3. Contrary weiſe, *the wicked ſhall be abaſhed, becauſe God refuſeth them Pſal.* 53.5.

7 Verſ. 7. *Who wil give*] or, *O that ſome would give!* it is a form of wiſhing, often uſed in the ſcripture; as *Pſal.* 55.7. *Deut.* 5. 29. *Iob.* 6.8. *out of Sion*] this is meant of Chriſt the ſalvation of God to Iſrael, who was exſpected out of Sion; as it is written; *the redemer ſhal come out of Sion, and ſhal turn away impieties from Iakob. Rom.* 11. 26. *returneth the captivity*] that is, *bringeth agayn thoſe that were led captives*: according to the promiſe, *Deut.* 30. 3. and this was performed by Chriſt, *Luk.* 4. 18. *Ephe* 4 8. *Captivity*, or *Leading-away*; is here uſed, for *the people led-away*; as an other word, of like ſignification is ſo uſed, *Ezek.* 11. 24. 25 So *Pſal.* 126. *Iakob*, *Iſrael*] that is, *Gods people, the poſteritie of Iakob*, who alſo was called *Iſrael*: (So *Aaron* is put for his poſterity, the *Aaronites*, 1 *Chron.* 12. 27. and 27. 17. and *David*, for his children, 1 *Chron.* 4. 31.) *Iakob* is a name that noteth *infirmitie*; for he ſtroue for the firſt birthright, but obteyned it not, when he *took his brother by the heel in the womb*; and therupon was called *Iakob*; *Gen.* 25. 22, 26. But *Iſrael* is a name of *power* and *principalitie*; for after he had wraſtled with the Angel, behaved himſelf princely, wept, prayed, & prevayled, his name was changed from *Iakob* to *Iſrael*; as a *prince* or *prevayler with God*, *Gen.* 32. 24, 26, 28. *Hoſ.* 12. 3. 4. Therefore is the name *Iſrael*, given to all Gods people, even the Gentiles alſo that haue *Iakobs* faith; *Gal.* 6. 16. as long before, *Iether*, who was by nature an *Iſmaelite*, 1. *Chr.* 7. 17. was for his faith and religion, called an *Iſraelite*, 2 *Sa.* 17. 25. It may alſo be obſerved, how in this word ISRAEL are conteyned the firſt letters of the names of *Abraham* and *Sarah* his wife; of *Iſaak* & *Rebekah* his wife; of *Iakob* and of both his wives *Leah* and *Rachel*: all which perſons (except *Rachel*,) were alſo buried togither in one cave; *Gen.* 49. 29, 31.

PSALME 15.

David deſcribeth a citizen of Sion, by his godly and righteous converſation.

A Pſalm, of David; Iehovah, who ſhall ſojourn in thy tent: who ſhall dwell, in the mountayn of thy holynes? 1
He that walketh perfect, and worketh juſtice: and ſpeaketh trueth, in his hart. 2
Slandereth not, with his tongue; doeth not evill to his next-friend: and taketh not up, a reproch, againſt his neighbour. 3
In whoſe eyes, an abject, is contemned; but he honoureth, them that fear Iehovah: ſweareth to *his* hurt, & changeth not. 4
Giveth not his money, to biting-uſury; & taketh not a bribe, againſt the innocent: he that doeth theſe *things*, ſhall not be moved for ever. 5

Annotations.

1 IN *thy tent*] or *pavilion*: caled in Hebrue *Ohel*, of *ſpreading-over*. God cauſed an habitation to be made in the wildernes, wherin he dwelt among men: *Exod.* 26. *Pſal.* 78. 60. that manſion, made of ten curtains, he caled *Miſhcan*, an *Habitacle*, or *Tabernacle*; *Exod.* 26. 1. *Pſal.* 26. 8. over which, other curtayns were made and caſt for a *covering*, caled *Ohel*, a *Tent* or *covering*. *Exod.* 26. 7. Hereupon the whole place is caled, ſomtime *Ohel*, a *tent*; ſomtime *Miſhcan* a *tabernacle*. To this tent,

all Gods people were to come for his publick worſhip; *Levit.* 17. 4. 5. *Deut.* 12. 5. 6. It was a moveable place; and ſo differed from an *howſe* or ſetled habitation; 2 *Sam.* 7. 1. 6. 1 *Chron.* 17. 5. yet for the vſe, it is ſomtime caled *a howſe*, as is noted on *Pſal.* 5. 8. *mountayn*] *the mount Sion;* wherof ſee *Pſal.* 2. 6. The Chaldee calleth it, *the mount of the houſe of thy holynes.*

2 V. 2. *walketh perfect*] that is, leadeth his life *perfect, intire, ſimple, ſyncere,* and *vnblemiſhed.* It noteth the integritie that is before God, in hart and ſpirit; according to the covenant, *walk before me, and be perfect, Gen.* 17. 1. and, *thou ſhalt be perfect with Jehovah thy God; Deut.* 18. 13. *Math.* 5. 48. Therfore this *perfectnes* muſt firſt be in the *hart, Pſal.* 119. 80. then in the wayes, *Pſal.* 18. 33. *&* 119. 1. *worketh*] or *effecteth juſtice*: this is *wrought by faith, Heb.* 11. 33. and ſuch a man is acceptable to God. *Act.* 10. 35.

3 V. 3. *Slandereth not*] or *defameth not, backbiteth not*. This word *Ragal* (from whence *Regel, a foot,* is derived) properly noteth a *going to and fro, prying and ſpying, and carying tales and rumors;* and is uſed for *defaming*, or *calumniating by craft and guile, 2 Sam.* 19. 27. and here generally for all *buſy, crafty, deceitful* or *malicious abuſe of the tongue*: which the Greek expreſſeth by *uſing frawd* or *dole*. *taketh not up a reproch*] or *layeth not on;* or *beareth not a reproch*. This importeth both the firſt *rayſing*, and the after *receiving* and *reporting of a reprochful tale. Exod.* 23. 1. *Levit.* 19. 16. The like phraſe is uſed ſomtime for *bearing* or *ſuffering* reproch, *Pſal.* 69. 8. *Ezek.* 36. 15. that ſenſe is not amyſs here; *beareth not reproch vpon his neighbour,* that is, ſuffreth not his neighbour to be reproched: as elſwhere he ſayth, *bear not ſyn vpon thy neighbour;* or *ſuffer him not to ſyn. Levit.* 19. 17.

4 V. 4. *In whoſe eyes an abject*] or, *In his eyes, a reprobate* is *contemned*. The order alſo may be changed thus, *in whoſe eyes the contemtible* (or *vile* perſon, as *Dan.* 11. 21.) *is rejected*. See examples of ſuch cariage, 2 *King.* 3. 14. *Eſth.* 3. 2. *Luk.* 23. 9. The Greek tranſlateth it, *an evil doer is ſet at nought before him*: the Chaldee thus, *He that is deſpiſed in his own eyes, and contemned.*

ſweareth to his *hurt,*] or *to his evil; his hinderance;* or *to afflict* himſelf. Which may be underſtood of oathes to men, turning to his own loſs and dammage, which yet he keepeth; or of othes to God, vowing *to afflict* himſelf, by abſtinence. The Hebrue word which ſignifieth *evil,* is often vſed for affliction; as in *Ruth.* 1. 21. *the Almighty hath doon evil vnto me;* that is, *hath afflicted me*. Otherwiſe if we vnderſtand it of doing evil to an other, the meaning is, *ſweareth to doe evil, but doth not recompenſe it;* that is, performeth it not: for the word *change*, here uſed, ſometime ſignifieth *recompenſe*, as *Iob* 15. 31. Compare this place with the Law for *ſwearing to doe evil, or good, Levit.* 5. 4. The Greek tranſlateth *ſweareth to his neighbour*: for *rangh, evil;* reading *reangh, a neighbour*: this ſenſe is good. And *rangh*, though not uſual, may be taken for *a neighbour*, here, and in *Prov.* 6. 24.

5 V. 5. *money*] Hebr. *ſilver*, that is, *money* vſually made of *ſilver*. *to biting-uſury*] or *with biting*, that is *uſurie*, fitly ſo caled, becauſe it *biteth* and *conſumeth* the borower and his ſubſtance. See the notes on *Exod.* 22. 25. *be moved*] or *ſhaken, removed*. And commonly it implieth in it, ſome evil to the thing moved; *Pſalm.* 38. 17. *&* 94. 18. *&* 13. 5. *&* 60. 4. and often in the pſalms; therefore the *juſt* have this privilege of God, *never to be moved. Pſal.* 55. 23. *Prov.* 10. 30. *&* 12. 3.

PSALME 16.

David propheſieth of Chriſts confidence in God, and love to the Saincts on earth. 4. *The ſorrowes of Idolaters, with whome he hath no communion.* 5. *He is content with his lot and beritage,*

heritage, 7. bleſſeth God in his afflictions, 9. profeſſeth his hope of reſurrection from the dead, & eternal joyes at the right hand of God.

1 MIchtam of David: PReſerve
me ô God, for I hope-for-ſafe-
2 tie in thee. Thou haſt ſayd to Ieho-
vah, thou *art* my Lord: my good, not
3 unto thee. To the ſaincts, which
are in earth: and the excellent, all my
4 delight in them. Their ſorowes ſhal-
be multiplied, *that* endow an other:
I will not poure-out their poured-
out-oblations of blood; neyther will
I take-up their names, upon my lips.
5 Iehovah the portion of my part & of
6 my cup: thou, ſuſteyneſt my lot. The
lines are fallen to me, in the pleaſant-
places: yea the heritage, is fayr for me.
7 I wil bleſs Iehovah, which hath coun-
ſelled me: yea *in* the nights, my reins
8 doe chaſtiſe me. I have propoſed,
Iehovah before me continually: for
he is at my right hand, I ſhall not be
9 moved. Therfore my hart rejoyceth,
and my glorie is glad: alſo my fleſh,
10 ſhall dwel in confidence. For thou
wilt not leave my ſoule to hell, thou
wilt not give thy gracious-ſainct, to
11 ſee corruption. Thou wilt make me
know, the way of life: ſatietie of joyes,
before thy face; pleaſures, at thy right
hand *to* perpetuitie.

Annotations.

1 MIchtam of David:] *Davids jewell; or notable ſong. Cethem* is *fine-gliſtering-gold, Pſal.*45.10. of that this *Michtam* may be derived, for *a golden jewel*: and ſo note the excellencie of this Pſalm. The like title is before the 56. 57. 58. 59. and 60. Pſalmes. *Preſerve me ô God.*] Chriſt ſpeaketh this Pſalm, by David his figure, as wee are taught in the new Teſtament, *Act.*2.25.31. & 13.35. and here is handled *his mediatorſhip, death, reſurrection and aſcenſion.* *in thee*] Chaldee, *in thy word.*

V. 2. *Thou haſt ſayd*] he ſpeaketh this to himſelf; *Thou ô* my ſoule *ſayeſt*: ſo the Chaldee paraphraſe explaineth it: & the Greek to make it playner, tranſlateth *I have ſayd.* Or, it may be ſpoken to the *ſpowſe* or *church* of Chriſt. *my good not unto thee*] underſtand, *extendeth not* or *perteyneth not to thee;* or *is not for thee*; which the Greek expoundeth thus, *of my goods thou haſt no need.* For, if man be juſt, what giveth he to God: or what receiveth hee at his hand? *Iob* 35.7. The Chaldee ſayth, *my good is not given but of thee.* 2

V. 3. *To the ſaincts*] to weet, *my good extendeth* as elſwhere Chriſt ſayth, *for their ſakes ſanctify I my ſelf, that they alſo may be ſanctified, through the trueth, Ioh.*17.19. *are in earth*] ſuch is the meaning of the Hebrue phraſe, *in earth they*: the *relative* being put for the *verb*; which ſometime the Hebrew it ſelf explayneth: as *he not the King of Iſrael, 1 King.*22.33. for *it was not the King. 2 Chron.*18.32. ſo, *he overſeer, 2 King.* 25.19. for *was overſeer; Jer.*52.25. and ſundry the like. *excellent*] or *noble, glorious; wonderful*: an honourable title given to Chriſtians. See *Pſal.*8.2. The Chaldee addeth, *excellent in good works.* *all my delight in them*] or, *in whom all my pleaſure* is. Hebr. *Chephtſi-bam*, that is, *my pleaſure in them;* ſo in *Eſa.*62.4. the church is called *Chephtſi-bah*; that is, *my pleaſure in her.* 3

V. 4. *Their ſorowes ſhalbe multiplied.*] This is meant of Idolaters, who *haſtily endow*, that is, *offer ſacrifice to an other* God, and ſo *increaſe their griefs*; which may be underſtood of *afflictions*, or of *grievous idols*: for the Hebrue *ghnatſabim, ſorowes*, is often uſed for *idols*, as in *Pſal.* 115.4. and ſo the Chaldee paraphraſt taketh it here, ſaying, *the wicked multiply their idols, and after they haſten to offer their gifts.* Accordingly the ſenſe may be this, *They* whoſe *grievous-idols are multiplied, they* that *endow an other* 4

God:

God: *I will not poure out their oblations*, that is, I will not partake with them, or be a mediatour for them. *endow an other*] or *hasten* to *an other*. A similitude from *dowries* given in mariages, meaning *gifts* & *oblations* hastily brought for divine worship: *powred-out-oblations*] or *shed-offrings*; *effusions* properly, put by figure of speech for *effused* or *powred out liquour*, commonly caled *drink offrings*, which were wont to be powred-out vpon the sacrifices; and by Gods law were to be of *wine* or *Shecar*, *Numb.* 15.5.7.10. and 28.7. but among idolaters were of *blood*. The Chaldee giveth this sense, *I will not receive with favour their drink offrings, nor the blood of their sacrifices.* *take-up their names*] that is, not *mention* or *speak* of them; according to the law, *Exod.* 23.13. *Ios.* 23.7.

5 V. 5. *of my part*] or, *of my partage*; that is, *of the inheritance parted, shared*, and *dealt unto me*. So the Greek turneth it, *of mine inheritance*. The word is generally used for lands, cities, goods, spoiles *&c*, that are *shared out*. And this here hath reference to the law of the Preists, which *had no part* among the people, for that *the Lord was their part and inheritance*. *Num.* 18.20. The *Lord* is *his peoples part*, *Ier.* 10.16. *&* 51.19. and agayn, his people are caled his *part*. *Deut.* 32.9. *my cup*] that is, *mesure* and *portion*, of joyes or afflictions. *Psal.* 23.5. *&* 11.6. *my lot*] this also is used for an *inheritance obteyned by lot*, *Ios.* 18.11. *Iudg.* 1.3. The Apostle calleth Christs *church* by this name, 1 *Pet.* 5.3. The Greek translateth, *thou art he that restorest mine inheritance to me*.

6 V. 6. *The lines*] or *Cords*; such were used in mesuring of lands or heritages: *Psa.* 105.11. & 78.55. 2 *Sam.* 8.2. and figuratively a *line* is put for the *portion measured*. *Ios.* 17.5.14. *is fayr for mee*] or, which *is fayr unto me*; that is, *which pleaseth me well*.

7 V. 7. *counselled me*] *given me counsell* by his word and spirit, touching my sufferings, and the glorie that shall folow. 1 *Pet.* 1.11. *Luk.* 24.25,26. God *is wonderful in counsel, and excellent in work*. *Esa.* 28.29.

V. 8. *I have proposed*] or *equally-set*; the Greek (which th'Apostle foloweth) sayth, *I beheld-before*. *Act.* 1.25. he is *at my right hand*] The word *is*, is supplied *Act.* 2.25. For *God to be at the right hand*, is powerfully to assist and comfort: as on the contrary, for Satan to be there, is greatly to resist and annoy. *Psalm* 109.6. *Zech.* 3.1. *I shall not be moved*] or, *that I be not moved*. *Act.* 2.25. 8

V. 9. *my glorie*] This by the Apostle is applied to the *tongue*, *Act.* 2.26. which is the instrument wherewith we glorify God. See *Psal.* 30.13. & 57.9. *Gen.* 49.6. 9

dwell in confidence] or, *abide with hope*, that is, *boldly, safely*, and *securely*; meaning that his *flesh*, (his body) should *abide* (or rest) in the grave, *with sure hope* of rising again from death, the third day.

V. 10. *my soule*] The Hebrue *Nephesh*, & Greek *Psuchee*, which we call *soule*, hath the name of *breathing* or *respiring*; and is therfore sometime used for the *breath*; *Iob* 41.12. it is the vitall spirit that all quick things moove by; therefore beasts, birds, fish and creeping thinges, are called in scripture, *living soules*, *Genes.* 1.20.24. And this *soul* is sometime called the *blood*, *Gen.* 9.4. because it is *in the blood* of all quick things, *Levit.* 17.11. it is often put for the *life* of creatures; as *keep his soule*, *Iob* 2.6. that is, *spare his life*: a righteous man *regardeth the soule* of his beast, *Prov.* 12.10. that is *the life*: so to *seek the soule*, is to *seek ones life*, to take it away: *Psal.* 54.5. *Mat.* 2.20. It is also many times used for *ones self*; as Iob justified *his soule*; that is, *himself*; *Iob.* 32.2. *Take heed to your soules*; that is, *to your selves*, *Deut.* 4.15. so *Gen.* 19.20. *Luk.* 12.19. And thus it is put for the *person*, or *whole man*; as, give me *the soules*; that is *the persons*; *Gen.* 14.21. so *an hungry soule*, *Psal.* 107.9. *a full soule*, *Prov.* 27.7. *a weary soule*, *Prov.* 25.25. *eight soules*, 1 *Pet.* 3.20. *seventie five soules*, *Act.* 7.14. And many the like. It is used also for the *lust*, *wil* or *desire*, as *Psal.* 41 3. *Exod.* 15.9. for *the affections of the hart*, *Psal.* 25.1. for *the body* of man that hath 10

life

life and ſenſe, *Pſal.* 105.18. & 35.13. and finally it is ſomtime a *dead body* or *corps*, *Num.* 5.2. & 9.10. & 19.11.13. though this be figurative and very unproper, for at ones death, the *ſoule* goeth out, *Gen.* 35.18. The word being thus largely uſed, is to be weighed according to the matter and circumſtances of ech text. For this here in the Pſalm, compare it with the like in other places, *Pſal.* 30.4. & 116.8. & 89.49. & 88.4. & 94.17. Chriſt gave his *ſoul* for the ranſom of the world, and powred it out vnto death. *Iſa.* 53.12. *Mat.* 20.28. *Ioh.* 10.11.15.17. & 15.13.

to hell] or *in hell*, in *deathes-eſtate*, or *deadly-hed*. This word *hell*, properly ſignifieth *deep*, whether it be *high* or *low*: & though by cuſtome it is uſually taken for the place of divils and damned wights; yet the word is more large: and as *heaven* is not onely the dwelling place of God and his ſaincts, but generally all places above us, where the ſtars, the clowds, the winds, the birds &c. are, as is ſhewed *Pſal.* 8.9. ſo *hel* is all places beneath. Wherfore it may in this large ſenſe, ſerve to expreſs the Hebrue word *Sheol* here uſed: which *Sheol* is *a deep place*, *Iob.* 11.8. *Prov.* 9.18. and ſayd in ſcripture, to be *beneath*, *Pſal.* 86.13. *Deut.* 32.22. *Iſa.* 14.9. as *heaven* is *above*: and it, with the Greek word *haides*, is oppoſed to *heaven* *Pſal.* 139.8. *Amos.* 9.2. *Mat.* 11.23. It commeth of *Shaal*, to *Crave*, *ask*, or *require*; becauſe *it requireth all men to come vnto it*, and *is never ſatiſfied*, *Pſal.* 89.49. *Prov.* 30.15.16. & 27.20. It is a place or eſtate, which all men, even the beſt, come vnto: for Iakob made account to goe thither, *Gen.* 37.35. and Iob deſired to be there, *Iob.* 14.13. (for he knew it ſhould be his houſe, *Iob.* 17.13.) and our Lord Chriſt was there, as this Pſalm with *Act.* 2.31. ſheweth; and Solomon telleth, that all goe thither, *Eccleſ.* 9.10. It is uſually joyned with *grave*, *pit*, *corruption*, *deſtruction* and the like words perteyning to *death*, with which *Sheol* or *haides*, is joyned as a companion therof, *Rev.* 1.18. & 6.8. Dathan and Abiram, when the earth ſwallowed them up, ar ſayd to goe down quick into *Sheol*, *Num.* 16.30.32.33. Ionas in the whales belly, was in the belly of *Sheol*; *Ion.* 2.3. and other holy men that were delivered from great miſeries and perils of death, ar ſayd to be delivered from *Sheol* or *hell*; *Pſal.* 86.13. *and* 30.4. *and* 18.6. *and* 116.3. and thoſe that are dead, are gone to *Sheol*, *Ezech.* 32.21.27. And as *death* is ſayd figuratively, to have *gates*; *Pſal.* 9.14. ſo *Sheol*, *haides*, *hell*, hath gates, *Iſa.* 38.10. *Math.* 16.18. and a *ſoule*, *Iſa.* 5.14. and a *hand*, *Pſal.* 49.16. & 89.49. and a *mouth*, *Pſal.* 141.7. and a *ſting*, which by Chriſt is doen away; 1. *Cor.* 15.55. ſo that as he was not left to *Sheol*, but roſe frō death (from the hart of the earth, *Mat.* 12.40.) the third day: ſo all the ſaincts ſhall likeweiſe be delivered from *Sheol*, or *haides*, *Pſal.* 49.16. *Hoſ.* 13.14. and it with death ſhalbe aboliſhed. *Rev.* 20.14. So by the Hebrue word *Sheol*, the Greek *haides*, and our Engliſh *hell*, we are to underſtand the *place*, *eſtate*, or *depth of death*; *deadlyhed*. See the annotations on *Gen.* 37.35. And theſe words, *thou wilt not leave my ſoule to hell*; teach us Chriſts reſurrection; as if he ſhould ſay, thou wilt not leave me to the power of death or grave, to be cōſumed; but wilt raiſe me from the dead; as the words following, and the Apoſtles explanation doe manifeſt. *Act.* 2.24.31. & 13.34.35. *thou wilt not give*] not *grant*, or *ſuffer*. An Hebrue phraſe often uſed; as *I gave thee not to touch her*, *Geneſ.* 20.6. God *gave the not to hurt mee*, *Gen.* 31.7. *he will not give you to goe*, *Exod.* 3.19. So *Pſal.* 55.23. and 66.9. and 118.18. and many the like.

to ſee corruption] that is, *to feel corruption*, or, *to corrupt*, to *rot*. As to *ſee death*, is to *dye*; *Pſalm.* 89.49. *Luk.* 2.26. *Iob* 8.51.52. ſo, to *ſee evil*, *Pſal.* 90.15. and to *ſee good*, *Pſal.* 34.13. is *to feel & injoy it*: & *to ſee the grave*. *Pſal.* 49.10. *corruption*] the Hebrew *Shachath* properly ſignifieth *corruption* or *rottennes*, and is ſo to be taken here, as the Apoſtle vrgeth the force of the word *Act.* 13.36.37. *David ſaw corruption; but he whom God raiſed up, ſaw not corruption*, Yet

often the word is used for a *pit*, or *ditch*, wherin karkesses doe corrupt. See the note on *Psal.7.16.*

11 V. 11. *Thou wilt make me know*] or, *hast made me know*; (as *Act.2.28.*) that is, *giveſt me experience of*: *the way of life*] or *journey of lives*; the way or course to life from death, and to continue in life eternal; the Apostle sayth *wayes of life*, *Act. 2. 28.* And hereby, life in heaven with God is implied: as, to *enter into life*, *Mat.18.9.*, is to enter *into the kingdome of God*, *Mar.9.47.*

before thy face] or, *with thy face*: that is, *in thy presence* I shal have *fulnes of joyes*. The Greek, which the Apostle followeth, *Act. 2.28.* sayth, *Thou wilt fill me with joy, with thy face*. The Hebrue *eth penei* and *liphnei*, *with* or *before the face*, are both one, and sometime put one for an other: as 1 *Kin. 12.6.* with 2 *Chron. 10.6.* Gods *face* or *presence*, as it is our greatest joy in this life, *Exod. 33. 14,15, 16.* so shall it be in the next. *Psalm. 17.15.* Wherfore the wicked shal then be punished; *from his presence*. 2 *Thes.1.9.* *pleasures*] or *pleasantnesses*, (that is, *pleasant-joyes*) *at thy right hand*; the place of honour, delights and joyes eternal. *Math.25.33.34.46.*

PSALME 17.

David in confidence of his integritie, craveth defense of God against his enemies. 10. he sheweth their pride, craft and eagernes, 13. he prayeth to be delivered from them, who have their portion in this life; but his hope is for the life to come.

1 A Prayer, of David: HEare thou Iehovah, justice; attend to my shrill-cry: hearken to my prayer: with
2 out, lips of deceyt. From before thy face, let my judgement come-forth: let thine eyes, view righteousnesses.
3 Thou hast proved my hart; hast visited, by night; thou hast tried me *but* hast not found: I have purposed, my mouth shall not transgres. For the works of men, by the word 4
of thy lips: I have observed, the paths of the breaker-through. Susteyn 5
thou my steps, in thy beaten-pathes: *that* my footsteps be not removed. I call upon thee, for thou wilt answer 6
me ô God: bow thine ear to me, hear my saying. Marveilously-separate 7
thy mercies, ó saviour of them that hope for safety: frō them that rayse-up themselves, with thy right-hand. Keep thou me, as the black of the ap- 8
ple of the eye: in the shadow of thy wings, hide thou me. From faces of 9
the wicked that waste me.: my enemies in soule, *that* inviron-round against me. *With* their fat they have 10
closed-up: *with* their mouth, they speak in pride. *In* our steps now they 11
compass us: their eyes they set, bending-down into the earth. His likenes, *is* as a renting-Lion, *that* 12
is greedy to tear: and as a lurking-Lion, sitting in secret-*places*. Rise-up Iehovah, prevent thou his face, make him 13
bow-down: deliver my soule, from the wicked one *with* thy sword. Frō 14
mortal-men *with* thine hand Iehovah, from mortal men of the transitorie-world; *who have* their part in *this* life; and their belly thou fillest with thine hidd-*treasure*, satisfyed are the sonns: and they lay up their overplus, for their babes. I, in justice shall 15
view thy face; shalbe satisfyed when *I* awake, *with* thine image.

Annotations.

Iustice

1 IVſtice] that is, *my juſtice*, as the Greek explayneth it: *my juſt cauſe and complaint.* The Chaldee ſayth, *accept Lord my prayer in juſtice.* *ſhrill-crie*] or *ſhowting*, that is, *lowd complaint*: ſee *Pſal.*5.12. *without lips*] or, *not with lipps of deceit*: that is, *which prayer is unfeighned; not uttered with guile.*

2 V. 2. *come forth*] or *proceed*, that is, *let my judgement be clearly pronounced and executed*: Therfore in *Hoſ.* 6.5. he addeth the ſimilitude of the *light* or *ſun.* *righteouſneſſes*] or *equities*: this is *all righteous cauſes and perſons*: or *my moſt righteous cauſe.*

3 V. 3. *haſt tried*] or, *examined me*; to weet, *as metall in the fyre*; So *Pſal.*66.10. *haſt not found*] or *ſhalt not at all find*: to weet, *any droſs*, or *deceit*, or, as the Chaldee addeth, *corruption.* The Greek tranſlateth, *iniquitie was not found in me.* *ſhall not tranſgreſs*] or, *tranſgreſſeth not*: that is, *I purpoſed not to tranſgreſs with my mouth, by murmuring againſt thy fyerie trial of me*: or, *that which I purpoſed, my mouth tranſgreſſeth not, but my thoughts and words agree.* The Chaldee thus, *I have thought evil, it hath not paſſed my mouth.*

4 V. 4. *For the works*] or *concerning the works of men*: *Adam* is here uſed for all *earthly men.* *have obſerved*] or *taken-heed of*; to weet, *leſt they ſhould hurt me*; or, *that I ſhould not walk in them*; as the next verſe ſheweth: otherweiſe ſometime, to *obſerve wayes*, is *to walk in them. Pſal.*18.22. *the breaker-through*] that is, *the robber* or *thief*; as this word is expounded in Greek, *Math.*21.13. from *Ier.*7.11. *one that breaketh boundes or limits, houſes, hedges, lawes*, &c. So *Ezek.*18.10.

5 V. 5. *Suſteyn*] *Hold-up*, or *conteyn*; this is ſpoken praverweiſe to God, as the next verſe manifeſteth: The Greek turneth it, *Make-perfect.* It may alſo be read, *Suſteyning*, or *To ſuſteyn*; & ſo have reference to the former verſe, *I obſerved the robbers pathes*; not to walk in them, but *to ſuſteyn* (or *ſuſteyning*, *holding-faſt*) *my ſteps in thy pathes.* The Hebrue *Tamoch* may be Engliſhed *Suſteyn thou*; as *Zachor* is *remember thou*, *Exod.*20.8. *Shamor*, *obſerve thou*. *Deut.* 5.12. *Haloc*, is *Goe thou*; 2 *Sam.*24.12. for which in 1. *Chron.*21.10. is written, *Lec Goe thou.* *my ſteps*] or, *my ſteppings-forward*; my *right-forth-ſteps*. So *Pſal.*37.31. & 40.3. *beaten paths*] or *round-paths*; properly the word ſignifieth *pathes beaten with wagon wheels*; here uſed generally for *ſtreight, direct, and beaten wayes*. So *Pſal.*23.3. & 65.12 & 140.6.

7 V. 7. *marvelouſly-ſeparate*] or *make-marveilous*; that is *in wondrous and excellent ſort ſhew me thy mercies, which are comon unto all, let them now peculiarly be beſtowed on me.* See *Pſal.*4.4. The Greek ſayth, *Make-marvelous.* When Chriſt cometh, *he will be made marveilous in them that beleeve.* 2 *Theſ.* 1.10. *hope for ſafetie*] or, *truſt*, to weet, *in thee*, as the Greek explaineth it; or *in thy right hand*; as is after expreſſed. God is *ſaviour of all men, ſpecially of them that beleeve.* 1 *Tim.*4.10. *with thy right hand*] this ſeemeth to have reference to the firſt, *ô ſaviour* (or thou *which ſaveſt*) *with thy right hand*; as *Pſal.* 138.7. & 60.7. It may alſo be referred to the ſecond, *them that hope in thy right hand*: or to the laſt, *them that raiſe up themſelves againſt thy right hand*: And thus the Greek turneth it. But the Chaldee otherwiſe, *Avenge them on thoſe which riſe up againſt them, with thy right hand.*

8 V. 8. *the black*] that is, *the ſight in the midds of the eye, wherin appeareth the reſemblance of a litle man*; and therupon ſeemeth to be called in Hebrue, *Iſhon*, of *Iſh* which is, *a man.* And as that part is *blackiſh*; ſo this word is alſo uſed for other black things, as *the blacknes of the night*, *Prov.*7.9. and *blacknes of darknes*, *Prov.* 20.20. *of the apple*] ſo we call that which the Hebrue here calleth *bath*; and in *Zach.* 2.8. *babath*, that is, *the litle image appearing in the eye*, as before is noted. The word *bath*, alſo ſignifieth a *daughter*, whereto the Greek *coree* dooth agree. By this is meant *the tender care of God for his people*: and David here uſeth both words, for more vehemencie; whereas elſwhere one of them onely is uſed; *Iſhon, the black*; in *Deut.* 32.10. *Prov.*7.2. *babath* and *bath*, *the apple*, in

Zach. 2. 8. *Lam.* 2. 18. *hide thou me*] Heb. *thou ſhalt hide*, or, *keep me ſecret*. It is the property of the Hebrue tongue, often to ſet down a prayer in this forme, eſpecially in the end of a ſentence; as noting ſome aſſurance to have the requeſt fulfilled. So in *Pſal.* 54. 3. & 59. 2. & 64. 2. *Iob* 6. 23. & 21. 3. & 40. 5. ſee alſo the note on *Pſal.* 10. 17.

9 V. 9. *from faces*] or *becauſe of the wicked*. See *Pſal.* 3. 1. *enemies in ſoule*] or, *for the ſoule*: meaning *deadly enemies, that ſeek the ſoul or life*. See *Pſal.* 35. 4. The Chaldee expoundeth it, *in the will* (or *deſire*) *of their ſoule*.

10 V. 10. *They have cloſed-up*] to weet, *their face* or *body*; (much like that ſpeech in Iob 15. 27. *he hath covered his face with his fatnes*.) or *their fat they cloſe-up*; meaning that *they pamper and harden themſelves*. *in pride*] that is, *proudly* or *hautily*.

11 V. 11. *In our ſtepps*] or *in our going*, that is, *wherſoever we goe, they trace our footing: they compaß me* and *us*: the Hebrew hath both theſe readings; meaning *David, with with his company*. *they ſet*] to weet, *upon us*. *bending down*] to weet, *themſelves, that they be not eſpied*: as *Pſalm.* 10. 10. or *to bend-down*, to weet *us*; *to overthrow us*: or *to ſet down their nets and ſnares*.

12 V. 12. *His likenes*] that is, *the likenes* (or *hiew*) *of every one of them*: or, he may mean ſome one principal, as *Saul*.

13 V. 13. *prevent his face*] that is, *firſt come to help me; and ſuddenly and unlookt for, come upon him; and diſappoint him*. with *thy ſword*] that is, *thy judgement and vengeance*: for all means of deſtruction, are the Lords *ſword*, *Iſa.* 66. 16. & 27. 1. *Ier.* 47. 6. *Zeph.* 2. 12. The Chaldee expoundeth it, *the wicked which deſerveth to be killed with thy ſword*. or underſtand, *which wicked man is thy ſword*: as *Aſſhur* is called *the rod of his wrath*. *Eſa.* 10. 5. and ſo in the verſe following: *from mortall men, which are thy hand*: or *with thy hand*, that is, *thy judgment* or *plague*; for ſo Gods *hand* often ſignifieth. *Exod.* 7. 4. *Act.* 13. 11.

14 V. 14. *of the tranſitorie world*] that is, *worldlings*; as they *of the citie*, are *citizens*, *Pſal.* 72. 16. The word *Cheled*, is uſed alſo for *the ſhort time of mans age and durance*, *Pſ.* 39. 5. and 89. 48. Here and in *Pſal.* 49. 2. it is the *world*, named of the *tranſitorines*; *for the faſhion of this world paſſeth away*; 1. *Cor.* 7. 31. *in this life*] according to Abrahams ſpeach, *Son remember that thou in thy life time, receivedſt thy good things*. *Luk.* 16. 25. Of the wickeds proſperitie here, ſee *Iob.* 21 78. &c. *the ſonns*] to weet, *of thoſe worldlings*; meaning that *both they and their children have their fill*. Or, *ſatiſfied are they with ſonns*: as in *Iob.* 21. 11. *they ſend forth their children like a flock*. *their overplus*,] the *reſidue of their ſtore*; or *their excellencie*. For this word *Iether* is uſed ſometime for *overplus* in quantity; *Exod.* 23. 11. 1 *King.* 11. 41. ſometime it noteth alſo the *excellencie* or *dignitie*, *Gen.* 49. 3.

V. 15. *in juſtice*] meaning *in the juſtice* (or *righteouſnes*) which is *of God by faith* in Chriſt; as *Phil* 3. 9. *View thy face*] that is, *injoy thy comfortable favour*; as *Pſal.* 4. 7. & 16. 11. or *ſhall ſee and know the plainly and perfectly*, as 1 Cor. 13. 12. 2 Cor. 3. 18. 1. *Ioh.* 3. 2. *when I awake*,] to weet, *out of the duſt of the earth, from the ſleep of death*; as *Eſa.* 26. 19. with *thy image*] to weet, *I ſhalbe ſatiſfied with it*; ſo meaning by *image*, *Gods glorie*: or, with *thy image*, that is, *having it upon me*: for, *as we have born the image of the earthly man: ſo ſhall we bear the image of the heavenly*. 1 Cor. 15. 49. Cõpare here-with *Pſal.* 73. 20. The Hebrue doctors expound this *In juſtice*, to be meant of *the garden of Eden* (the heavenly paradiſe), *called Juſtice: and that in the world to come, which is after the raiſing of the dead to life: it is in the light ſtored up, called the Image; & this is that* (in *Pſal.* 17.) *I ſhalbe ſatiſfied, when I awake*, with *thine image*: ſayth *R. Menachem* on *Deut.* 4. But the ſame Rabbine on *Levit.* 10 giveth a better expoſition of this word *Juſtice*, ſaying, *For there is no coming before the moſt high and bleſſed King, without the Shecinah*, (that is the divine-majeſtie of God in Chriſt,) *to ſignifie which thing* (it is ſayd) *I in Juſtice ſhall view thy face*.

15

PSALME 18.

David having been delivered from all his enemies, professeth his love vnto God therfore. 5. He remembreth the great dangers wherin he had been; 7. his cryes vnto God, 8. the Lords wonderfull judgments vpon his enemies; 17. and deliverance of David. 21. He sheweth his integritie of life, 27. Gods justice towards all men, 33. the victories which he gave vnto David, 44. and dominion over peoples. 50. The glorie of Gods name among the Gentiles, for his salvation of Christ, (whom David figured,) and of all nations by him.

1 TO the mayster *of the musik a psalm* of the servant of Iehovah, of David; which spake, to Iehovah, the words of this song; in the day, *that*, Iehovah had delivered him, from the hand of all his enemies; and from the hand of Saul.

2 And he sayd; I WIL deerly-love
3 thee, Iehovah my firm-strength. Iehovah, my rock and my fortress, and my deliverer, my God my rock, in whom I hope for shelter: my sheild and horn, of my salvation, mine high-
4 defense. I called upon the praysed Iehovah: and from mine enemies, I
5 was saved. The pangs of death cõpassed me: and the streams, of Belial
6 frighted me. The pangs of hell went round about me: the snares of
7 death, prevented me. In the distress upon me, I called on Iehovah, & unto my God I cried out: he heard my voice, out of his pallace; and my outcry, before him, entred into his ears.
8 And the earth, shaked and quaked; and the foundations of the mountayns wer-styrred: and they shook themselves, because he was wroth.
9 Smoke ascended, in his anger; and tyre out of his mouth did eat: coles, burned from it.
10 And he bowed the heavens, and came down: and gloomy-darknes, *was* under his feet.
11 And he rode upon the Cherub, & did fly: and he flew swiftly, upon the wings of the wind.
12 He set darknes, his secret *place*; round about him his pavilion: darknes of waters, thick clowds of the skyes.
13 From the brightnes *that was* before him: his thick clowds passed away; hayl, and coles of fyre.
14 And Iehovah, thundered in the heavens; and the Most high, gave his voice: hayl, and coles of fyre.
15 And he sent his arrowes, and scattred them asunder: & lightnings he hurled forth, and terribly stroke them down.
16 And the channels of waters, were seen; and the foundations of the world, were reveled: at thy rebuke Iehovah; at the breath, of the wind of thine anger.
17 He sent from the high-place, he took me: he drew me, out of many waters.
18 He ridd me, from my strong enemie: and from my haters; for they were mightier then I.
19 They prevented me in the day of my clowdy calamitie: and Iehovah was, for a staff unto me.
20 And he brought me forth to a large roumth: he released me; because, he delited in me.
21 Iehovah rewarded me according to my justice: according to the purenes of my hands, rendered he vnto me.
22 Because I observed, the wayes of Iehovah: and did not wickedly, from my

23 God. For all his judgements *were*
before me: and his decrees, I did not
24 turn-away from me. And I was
perfect with him: and kept-my-self,
25 from mine iniquitie. And Iehovah
rendred to me according to my justice: according to the purenes of my
26 hands, before his eyes. With the
gracious-saint thou wilt shew-thyself-gracious: with the perfect man,
27 thou wilt shew-thy-self-perfect. With
the pure thou wilt shew thy self pure:
and with the froward, thou wilt shew-
28 thy-self-wry. For thou, wilt save
the poor-afflicted people: and wilt
29 bring-low, the lofty eyes. For thou,
hast lighted my candle: Iehovah my
God, hath brightned my darknes.
30 For by thee, I have broken-through
an host: and by my God, I have lea-
31 ped over a wall. God, his way *is*
perfect: the saying of Iehovah *is* tried:
he *is* a sheild, to all, that hope-for-
32 safetie in him. For, who *is* God,
besides Iehovah: and who *is* a rock,
33 except our God? God, that gird-
eth me with valour: and giveth, my
34 way perfect. He matcheth my feet,
as Hindes *feet*: and upon my high-
35 places, he maketh me stand. He
learneth my hands, to the warr: and
a bow of brasse is broken, *with* myne
36 armes. And thou hast given to me,
the sheild of thy salvation: and thy
right hand hath vpheld me: and thy
meeknes hath made me to encrease.
37 Thou hast widened my passage under
me: and my leggs, have not stagge-
38 red. I folowed mine enemies, and
overtook them: and turned not, til I
39 had consumed them. I wounded
them, and they could not rise up:
they fell, under my feet. And thou 40
hast girded me with valour, to the
warr: them that rose-against me, thou
hast made to stoup-down, under me.
And thou hast given to me the neck, 41
of mine enemies: and them that ha-
ted me, I have suppressed. They 42
cryed-out but *ther was* none to save:
unto Iehovah, but he answered them
not. And I did beat-them-smal, 43
as dust before the wind: as the clay
of the streets, I did powr-them-out.
Thou hast delivered me, from the 44
contentions of the people: thou hast
put me, for the head of the hethens:
a people, *whom* I have not known
doe serve me. At the hearing of 45
the ear, they obey me: the sonns of
the stranger, falsly-deny unto me.
The sonns of the stranger, fade-away: 46
and shrink-for-fear, out of their clo-
sets. Iehovah live, and blessed *be* 47
my rock: and exalted be the God of
my salvation. The God, that gi- 48
veth vengeances to me: and subdu-
eth, peoples under me. My delive- 49
rer, from mine enemies: also from
them that rose up against me, thou
hast exalted me: from the man of
violent-wrong, thou hast rid me.
Therefore, I wil confess thee, among 50
the hethens Iehovah: & to thy name,
I wil sing-psalm. He maketh great, 51
the salvations of his King: and doeth
mercy, to his anointed; to David
and to his seed; for ever.

Annotations.

1 *The servant of Iehovah*] So he intitleth
him selfe here and in *Psal.* 36. 1. for
his

his service in administring the kingdome. This song is also written in 2. *Sã.* 22. with some litle chãge of a few words which shalbe observed. *hand of Saul*] which noteth *the power of the King*, above that which is noted by the *hand* or *palm* of other enemies: yet for this word, *hand*, in 2 *Sam.* 22.1. is used, *palme*: the Chaldee expoundeth it, *the sword of Saul*.

2 V. 2. *I will dearly love*] or, *I love hartily, with my inmost bowels*. The original word is in this place for *intyre love*; but otherwhere is ofté used for *tender mercie* or *bowels of compassion*. *Psal.*25.6.& 102.14.& 103.13. This verse is added here, more then in 1.*Sam.*22.

3 V. 3. *fortress*] or *munition*, a place or hold to flee unto, when one is hunted & chased. See *Psal.* 31.3. *rock*] Two names of a *Rock* are in this verse; the first *Selangh*, *a firm stony rock* or *cliff*, the later, *Tsur*; *a strong* or *sharp rock*; and is often the title of *God* himself, and turned in Greek *Theos*, that is *God*: as in the 32 and 47. verses of this Psãlm, *Deut.*32.4.18.30.31.*Psal.* 71.3.and in many other places. *horn of my salvation*] that is, *the horn that saveth me*. A *horn*, signifieth *power* and *glorie*, *Psal.*92. 11. *Amos* 6.13. *Habac.*3.4. therfore *horns* are used to signify *Kings*, *Dan.*8.21.*Rev.*17. 12. And *Christ* is called, *the horn of salvatiõ*. *Luk.*1.69. *high defense*] or *tower*, *refuge*. See *Psal.*9.10. In 2 *Sam.*22.3. there is added more, *and my refuge*, *my saviour*, *from violent wrong thou savest me*.

4 V. 4. *Prayse-d*] that is, *glorious, excellent, praise-worthy*; and accordingly, for his mercies, usually *praised* of his people. So *Psal.* 48.2. The Chaldee expoundeth it, *with a praise* (or *Hymne*) *I prayed before the Lord*. And the Greek, *praising I will call upon the Lord*.

5 V. 5. *the pangs*] *paynes, throwes, sorowes*, as of a woman in childbirth; so the original word signifieth, *Hos.*13.13. *Esai.*13.8. & 66.7. & so the Chaldee explaineth it, *Anguish compassed me as of a womã which sitteth in the birth, and hath no strength to bring forth, and she is in danger of death*. Or, *The bands, the cords*: (as the word also signifieth, *Job.*36.8. *Prov.* 5.22.) For this, in 2. *Sam.*22.5. an other word is used, that signifieth *breaches*; which also is applyed *to the breaking forth of children at the birth*, *Hos.* 13.13 *Esa.*37.3.and *to the billowes of the sea*. *Psal* 42.8. *streams*] or *brooks*, *bourns*. The original word *Nachal* is used as our English *bourn*, both for a *brook* or *stream* running in a vally; and for the *vally* it self. 1.*King.*17.3.4. *Waters* doe often figure out *afflictions*; *Psal.*69.2.3. *bourns* or *streams* of waters, mean *vehement and violent afflictions*. *Psal.*124.4. *Ier.*47.2. *Belial*] or *ungodlines*. The Hebrue *Belijaghnal* (which the Apostle in Greek caleth *Belial*, 2 *Cor.*6.15) is used to denote *extreame mischief and wickednes*, or *most impious and mischievous persons*, called *sonns of Belial*, *Deuteron.* 13.13. *daughters of Belial*, 1 *Sam.*1.16. *men of Belial*, 1 *Sam.*25.25. and sometime *Belial* it self; as in *Nahũ.* 1.15. *Belial shal no more pass through thee*; and 2 *Sam.*23.6. *Belial shalbe every one as thorns thrust away*: and *Job.* 34.18. *Wilt thou say to a king, Belial?* It is also applyed *to special synns, and synners*, as a *witnes of Belial*, *Prov.* 19.28. *a counsellor of Belial*, *Nahũ.* 1.15. Also *to mischievous thoughts, words* or *things*; *Deut.* 15.9. *Psalm.* 41.9. & 101.3. The Apostle opposeth *Belial* to *Christ*, 2 *Corinth.* 6.15. & it seemeth to be put for the *Divil* or *Satan*, (as the Syriak and Arabik translations there explaine Pauls term:) or for *Antichrist*; for so *Belial* is opposed to Christ and his kingdome, 2 *Sam.* 23.6. By interpretation, *Belial* signifieth *an Vnthrift*, or *Without yoke*; *lawles*; as Antichrist is named *the lawless* man, 2.*Thes.*2.8. and in this Psalm, the Greek translateth *streams of lawlesnes*, or *iniquitie*: which the Chaldee paraphrast calleth *the company of the unrighteous*. *frighted me*] *skared*, or *vexed with terrour*. This word is used of Sauls *vexation by an evil spirit*: 1 *Sam.*16.14, 15.

V. 6. *of hel*] which the Chaldee expoundeth *a company of wicked persons*. 6

snares of death.] *deadly snares; engines set for my death*; a similitude taken from *fowlers snares*,

ſnares, Eccleſ.9.12. So *Prov.13.14.and 14.27.* The Chaldee explayneth it, men *armed with weapons of ſlaughter.* *Prevented me*] that is, *were ready to take hold on me, ſuddenly, and unawares.*

7 V. 7. *diſtreſs upon me*] or *to me*; that is, *in that my diſtreſs*; or *while it was upon me.* So *Pſal.96.13.* *he heard*] The Hebrue properly is, *will hear*; but the time to come, is often put for the time paſt; therfore in *2 Sam.22.7.* it is plainly written, *& he heard*: ſo after in the 12. verſe, *he wil ſet*: which in Samuel is written *and he ſet*: again in the 14. verſe, *thondred*; for which in Samuel is written, *will thonder*; the like may be obſerved of the Hebrue phraſe, in the 16.39.41. and 44. verſes of this pſalm, compared with the ſame in *2 Sam.* 22. So often in other ſcriptures, which the Hebrue text it ſelf ſometime ſheweth, as *hikkihu*, *they ſmote him*, *2 Chron.22.6.* for which in *2 King.8.29.* is written *jakkuhu*, See alſo the note on *Pſal.2.1.* *his pallace*] or *his Temple*: which the Chaldee explaineth thus, *He received my prayer from the Pallace of his ſanctuary which is in heaven.*

entred] or *came into*; this word is omitted in *2 Sam.22.7.* ſupplied here; as often times there wanteth wordes, which are to be underſtood. So verſe 29. and *Pſal.*

8 *69.11.*

V. 8. *foundations of the mounts*] that is, the *roots* and *bottoms of the mountayns*. By theſe and the words folowing, under the ſimilitude of a ſore tempeſtuous wether, Gods judgments againſt the wicked, are excellently ſet forth. Compare herewith, *Pſal.82.5.* and *Deut. 32.22.* where *the foundations of the mountayns are ſet on fyre*. For *mountains* in *2 Sam.22.8.* is written *heavens*: eyther for that the mountaynes reaching hye, ſeem to be the *foundation* and as they are called in *Job.26.11. the pillars of heaven*; or in a myſticall ſenſe, as the *ſhaking of heaven and earth*, ſignifieth *the changing of civil polities and of religions*. *Heb.12.26.27.*

he was wroth] or *kindled to him was* his anger; or *burn did his noſe*: for in the Hebrue, an other word is ſometimes added, which ſignifieth *anger* or *noſe*. *Deut. 6.15. Exod. 32.11.* See the notes on *Pſal. 2.5.* and the note here following. The Greek tranſlateth, *for God was angry with them.* 9

V. 9. *in his anger*] or, *in his noſe*: the like ſpeech is in *Eſa. 65.5. theſe* are *a ſmoke in my anger*; or, for *theſe a ſmoke* is *in my noſe*: and it noteth *ſore indignation*; for *Smoke* is *a ſigne of vehement anger, Pſal.74.1. & 80.5. Deut.29.20.* This narration here, may be compared with the giving of the law, *Exod.19.18.* &c, where was *ſmoke, fyre, earthquake, thonder, lightning*, and the like. For theſe with the ſpeeches following of *clowdes, windes, tempeſts, thonderbolts, hayl*, &c. doe lively deſcribe Gods Majeſtie, appearing in his works, and for puniſhment of his enemies, as *Exod.9.23.24. Joſh.10.11. Judg.5.20. 1 Sam.2.10. & 7.10. & 12.17. Rev.16.18.21.* *did eat*] that is *conſume*. See *Pſal.* 50.3. The Chalde expoundeth it, *he ſent his wrath like burning fyre; coles of fyre were kindled at his word.* 10

V. 10. *he bowed the heavens*] This was for the help of David, and diſcomfiture of his enemies: therefore the Prophet prayeth for the like againe, *Pſal.* 144.5,6. *Eſa,64.1,2.* *and came down*] that is, as the Chaldee openeth it, *his glorie appeared.* *gloomy darknes*] *myrk* and *thick darknes*; or, *a dark clowd*: as *2 Chron. 6.1. Job. 22.13.* ſuch as was on mount Sinai, when God came down on it, *Deut. 4.11. & 5.22.* a ſigne of terrour, as th'Apoſtle ſheweth, *Heb.12.18.* So *Pſal.97.2.* 11

V. 11. *on the Cherub*] a *Cherub*, and the plural number *Cherubim* or *Cherubines*; is a name given to the *Angels, Gen.* 3.25. & to the golden *winged images* which were in the tabernacle and temple, *Exod.* 25.18,19,20. *1 King. 6.23,24,25,29,32.* The living creatures alſo which Ezekiel ſaw in viſion, *Exech.1.5.* are called *Cherubines*, *Ezek.10.1.15.* Likeweiſe the king of Tyre, is called *an anointed* and a *covering Cherub*; *Ezek 28.14.16.* The Hebrue name hath affinity with *Rechub* a *Charret*, uſed in *Pſ.* 104.3. almoſt in like ſenſe as *Cherub* is here; and the *Cherubines* are called a *Charret*,

ret, 1 Chron. 28. 18. and Gods *Angels* are his *charrets*, *Psal.* 68. 18. and they seem to be meant in this place, for as the Angels are sayd *to flye*, *Dan.* 9. 21. so the *Cherubines* had *wings*, *Exod.* 25. 20. and are of the Apostle called *Cherubines of glory*, *Heb.* 9. 5. In *Psalm.* 80. 2. God is sayd to *sit on the Cherubines*; as here *to ride*: and a *Cherub*, may be put for many or all the *Cherubims*; as *charret* for *charrets*, *Psal.* 68. 18. See the note on *Psal* 8. 9. The Chaldee paraphraseth thus, *And he was seen in his strength vpon the leight Cherubims; & brought his power, vpon the wings of the Whirlwinde.* *flew swiftly*] or *glaunsed*, a similitude taken from Ægles and like swift fowles that fly with a swinge. *Deut.* 28. 49. *Ier.* 48. 40 For this, in 2 *Sam.* 22. 11. is written *jera*, that is, *he was seen*: which here with litle difference of one letter, is *jede*, that is, *he flew swiftly*. So in *Psal.* 104. 3. God is sayd to *walk vpon the wings of the wind*.

12 V. 12. *his pavilion*] or *covert, tabernacle*. In the Chaldee it is explained thus; *He placed his divine-presence in the darknes, and his glorie was compassed with clowds as a pavilion: and he made rayn to come down upō his people; & mighty waters, from the moving of the dark clowds, upon the wicked. from the heigth of the world.* *darknes of waters*] that is, *dark, black waters*: meaning *watrie clowds*, as *Ps.* 104. 3. & 29. 3. In 2 *Sam.* 22. 12. this is thus set down: *and he set darknes round about him*, for *boothes: blacknes of waters* &c. *the skies*] that is, *the heavens*, named in Hebrue *Shechakim*, of their *thin fine & subtil substance*.

13 V. 13. *passed-away*] that is, *vanished*; for Gods brightnes expelled them. So *passing-away*, is used for *vanishing*, *Esai.* 29. 5. *hayl and coles*] that is, *there was*, or, *there came hayl*, to weet *from his brightnes*, as in 2 *Sam.* 22. 13. it is written, *From the brightnes, before him, there burned coles of fyre. Hayl, and fyre*, are instruments of Gods warr and punishments. *Iob.* 38. 22. 23. *Iosh.* 10. 11. *Rev.* 16. 21. *Zach.* 12. 6. *Ezek.* 10. 2.

14 V. 14. *thondred*] this also is a signe of Gods *anger*, 1 *Sam.* 2. 10. & 7. 10. *Isa.* 29. 6. and of his *power and glory*. *Psal.* 29. 3. & 77. 19. *Iob.* 26. 14. & 37. 4. 5. & 40. 4. *gave his voyce*] a common phrase for all *lowd and high speech, cry, noise, thondring &c.* *Psal.* 46. 7. *and* 68. 34. *and* 77. 18. *and* 104. 12. *Ier.* 2. 15. *Num.* 14. 1. 2 *Chron.* 24. 9. *Hab.* 3. 10. The Chaldee expoundeth it thus, *the most High lifted up his word; he cast hayl, and coles of fyre.* *coles of fyre*] that is, *fyrie vapours, lightnings &c.* This sentence is omitted, in 2 *Sam.* 22. 14. and is wanting also in the Greek version here.

15 V. 15. *his arrowes*] the instruments of his wrath and judgements; for God hath *arrowes of pestilence*, *Psalm.* 91. 5 *of famine*, *Ezek.* 5. 16. and other arrowes to wound the harts of his enemies; *Psalm.* 45. 6. & 64. 8. or to afflict his children *Psal.* 38. 3. *Iob.* 6. 4. Here and in *Psal.* 144. 6. by *arrowes* may be meant *thunderbolts*, or *the haylstones* fore mentioned; as the *haylstones* that fell, *Ios.* 10. 11. are called *arrowes Hab.* 3. 11. The Chaldee sayth, *he sent his word as arrowes.* *he hurled*] or, *he shot*, as the word signifieth, *Gen.* 49. 23. it may also be turned, *he multiplied*. This is omitted in 2 *Sam.* 22. 15. *terribly stroke them down*] *discomfited, troubled, and felled them down with dread, noyse and tumult.* This word is used in the examples of his wrath, *Exod.* 14. 24. *Iosh.* 10. 10. *Iudg.* 4. 15. 1 *Sam.* 7. 10. *Deut.* 7. 23.

16 V. 16. *channels of waters*] that is, *of the sea*; 2 *Sam.* 22. 16. *channels* signify *violent currents, or forceible streams, running-rivers*. So *Psal.* 42. 2. *and* 126. 4. The Greek here translateth them, *fountains of waters*. *foundations of the world*] that is, *the deep waters and mayn seas, wheron the world is founded*, *Psal.* 24. 2. *wind of thine anger*] or, *of thy nose*, as before, *vers.* 9. meaning *a blast, storm, or whirlwind, which God in anger sent forth*. This manner of speech is taken from *Iob.* 4. 9.

17 V. 17. *drew me out, &c.*] this hath reference to Moses case, who was *drawn out of the water*, and thervpon called *Moseh*; *Exod.* 2. 10. that word *Masshah*, is used here by David, and no where els in Scripture.

Waters ſignify *troubles*, as is noted *verſ.* 5. and ſometime *multitudes of peoples*, *Rev.*17. 15. ſo the Chaldee turneth it here, *he delivered me from many peoples*.

19 V. 19 *clowdy calamitie*] The Hebrue *Æid* is *a fog*, *vapour*, or *myſtie-clowd*; *Gen.* 2 6. *Iob.* 36. 27. by figure, it is put for *calamitie* or *miſerie of man*. *Deut.* 32. 35. As elſwhere, *the clowdy and dark day*, *Ezek.* 34. 12.

22 V. 22. *from my God*] meaning *by ſwarving*, *or turning away from him*: which the Chaldee expreſſeth thus, *I walked not in wickednes*, *before my God*.

23 V. 23. *not turne -away from me*] in 2 *Sam.* 22. 23. it is, *turned not away from it*; that is, *from any of his ſtatutes*. The Greek tranſlateth, *they departed not from me*.

24 V. 24. *from mine iniquitie*] that is, *from the iniquity that I am prone to fall into*. The Hebrue word ſignifyeth that which is *unright*, *unequall*, *crooked* or *perverſe*; oppoſed to that which is *right*: and is fitly applied to *ſyn*; and ſo tranſlated by the Apoſtle, *Rom.* 4. 8. from *Pſal.* 32. 2. In this eſtate we all are born, *Pſal.* 51. 7. ſo it noteth the *vicioſity or crookednes of nature and original ſyn*; which the Apoſtle called *the ſyn dwelling in him*; *Rom.* 7. 17. and he that was firſt born, firſt applied this word to himſelf, *Gen.* 4. 13. It is figuratively vſed oft times for *puniſhment due to ſyn*: wherof ſee *Pſal.* 31. 11. The Chaldee openeth this verſe thus: *And I was perfect in his feare*, *and he was the ſaver of my ſoule from ſynns*.

25 V. 25. *purenes of my hands*] in 2 *Sam.* 22. 25. *my purenes*.

26 V. 26. *gracious*] or *merciful*, *pious*, *godly*. See *Pſal.* 4. 4. *man*] or *mighty-one*: called *Geber*, of his *ſtrength*, *valour*, *and ſuperiority*: for which in 2 *Sam.* 22. 26. is put *Gibbor*, that is, *Strong*, or a *champion*: *a mighty man*: *Pſal.* 19. 6. *and* 45. 4. *with the froward*, *thou wilt ſhew thy ſelf wry*.] A like ſpeech is vſed in Moſes, *Levit.* 26. 27. 28. *if ye walk ſtubbornly againſt me*, *I wil walk ſtubbornly in anger againſt you*: But here David vſeth two words, wherof the firſt, *froward* or *crooked*, is alwayes ſpoken *of doing evil and wrong*, the later word *wry*, not ſo, but is a ſimilitude taken *from wraſtlers* and noteth a *writhing of ones ſelf againſt an adverſary*. The Chaldee paraphrast applieth this *gracious-ſainct*, to *Abraham*; the *perfect man*, to *Iſaak*; the *pure*, unto *Iakob*; and the *froward*, unto *Pharaoh & the Egyptians*.

28 V. 28. *the lofty eyes*] In 2 *Sam.* 22. 28. it is thus ſet down: *and thyne eyes* are *upon the lofty*, that *thou mayſt bring* them *low*.

29 V. 29. *haſt lighted my candle*] or, *doeſt lighten my lamp*: that is, *giveſt me comfort*, *joy*, *proſperity after troubles*; as on the contrary, the *wickeds candle ſhalbe put out*. *Iob.* 18. 6. *&* 21. 17. *Prov.* 13. 9. *&* 24. 20 *&* 20. 20. In 2 *Sam.* 22. 29. this word *lighted*, is left out to be vnderſtood, as before in the 7. verſe. Somtime the *eye* is called the *candle* of the body; *Mat.* 6. 22. and Solomon ſayth, that *a mans mind*, (or *ſoule*) *is the candle of the Lord*, *Prov.* 20. 27. ſomtime ones *child* ſucceeding him in government, is his *candle*, *Pſal.* 132. 17. 1 *King.* 11 36. *&* 15. 4. *Num.* 21. 30. All theſe in David, were *lighted*; and Chriſt his ſon according to the fleſh, is *the candle of the new Ieruſalem*, *Rev.* 21. 23. *the true light*, *which lighteth every man that cometh into the world*, *Iob.* 1. 9. *brightned my darknes*] that is, *turned my grief and affliction*, *into joy*, *and comfort*. *Iob.* 29. 3. *Eſth.* 8. 16. *Luk.* 1. 79.

30 V. 30. *broken through an hoſt*] Hebr. *ſhal break*; or *run through an hoſt*, or *troup*. This, and the *leaping over a wall* which followeth, may be underſtood, both of *eſcaping danger himſelf*; and of *quelling his foes*, *and winning their walled cities*, & both theſe, ſpeedily. The Chaldee explaineth it thus, *For by thy word*, *I ſhal multiply armies*: *& by the word of my God*, *ſubdue fenced towers*.

31 V. 31. *in him*] the Chaldee ſayth, *in his word*.

32 V. 32. *who is a rock*] that is, *a mighty ſaviour and defender*. The Greek here for *rock* hath, *a God*; and in 1 *Sam.* 22. 32. *a Creatour*. And this hath reference to the words of *Anna*; *there is no rock like our God*. 1 *Sam.* 2. 2.

V. 33.

33 V. 33. *that girdeth me*] that is, *prepareth and ſtrengthneth me*: therfore in 2 *Sam.* 22. 33. it is written, *my ſtrength*: elſwhere he ſpeaketh of being *girded with joy*, *Pſal.* 30. 12. *valour*] or *power*, *force*, *proweſs*. And this word is uſed, both for *valour*, *activitie*, *and courage* of body & mind; alſo for *a power*, or *army of men*, *Pſal.* 33. 16. *and* 136. 15. and alſo for *wealth gotten by induſtry*, *wherby men are able to doe much*. *Pſal.* 49. 7. 11. *&* 62. 11. *and giveth*] that is *maketh* or *diſpoſeth my way to be perfect*; that is, *without impediment*, or, as the Greek tranſlateth, *without blemiſh*. For *giveth*, in 2 *Sam.* 22. is, *looſeneth*; which alſo *ſheeth from let*.

34 V. 34. *He matcheth my feet as hinds*] that is, *maketh me ſwift to run like the Hindes*; *and ſo to eſcape danger*, *and ſtand ſafe vpon my high places*; which uſually denoteth *ſecuritie*, *honour and proſperity*. *Deut.* 32. 13. *&* 33. 29. *Iſa.* 58. 14. The like ſpeech Habakuk hath in the end of his ſong. *Hab.* 3. 19.

35 V. 35. *bow of braſs*] or *of ſteel*; and this is obſerved to be *ſtronger then yron*. *Iob.* 20. 24.

36 V. 36. *thy right hand hath upheld me*] or, *firmly ſtayed* (and *ſtrengthened*) *me*. This ſentence is added here, more then 2 *Sam.* 22. 36. *thy meeknes*] or *modeſty*, *lenitie*, *humilitie*, *whereby thou abaſeſt thy ſelf to regard me*, *and deal meekly with me*; *even gently chaſtiſing and nurturing me*. Wherfore the Greek turneth it thus, *thy chaſtiſement hath rectified me*. The Chaldee ſayth, *and by thy word*, *thou haſt made me to increaſe*.

37 V. 37. *haſt widened my paſſage*] or *enlarged my paſe*; that is, *given me roomth to walk ſtedily and ſafe*. Contrary to that which is ſayd of the wicked, that *his ſtrong* (or *violent*) *paſſages are ſtreightned*; (or *made narrow*), *Iob.* 18. 7.

38 V. 38. *overtook them*] and conſequently, *quelled*, or *cut them off*; as is expreſſed, 2 *Sam.* 22. 38.

39 V. 39. *& wounded them*] or *ſtroke through*, *embrued with blood*. This verſe in 2 *Sam.* 22. 39. is read thus. *And & conſumed them*, *and wounded them*, *and they roſe not*: *but fel under my feet*.

V. 41. *the neck of mine enemies*] that is, *put them to flight*, *and ſubdued them*: 2 *Chron.* 29. 6. *Gen.* 49. 8. And this reſpecteth Gods promiſe, *Exod.* 23. 27. 41

V. 42. *They cryed out*] for *an helper*, as the Chaldee addeth. For this, in 2 *Sam.* 22. 42. is, *They looked*. *anſwered*] in Chaldee, *they praied to the Lord*, *and he received not their praier*. 42

V. 43. *powre them out*] or *empty them*, that is, *tumbled them down*, *to be troden as durt*; *& ſpred them abroad*; as in 2 *Sam.* 22. this verſe is written, *And & did beat them ſmal*, *as the duſt of the earth*: *as the clay of the ſtreets & pownded them*, *& ſpred them abroad*. 43

V. 44. *of the people*] in 2 *Sam.* 22. it is, *the contentions of my people*, *haſt kept me for the head &c.* and hereby Chriſts headſhip over the church of the Gentiles is ſignified; and the contradiction of his own people the Iewes. *Rom.* 10. 20. 21. See after in verſe 50. 44

V. 45. *At the hearing of the eare*] that is, *ſpeedily*, *ſo ſoon as they hear* without further a doe. or, *By the hearing of the ear*, that is, *with diligent hearkning and attendance*. 45

ſonns of the ſtranger] *of the aliant*, or *of alienation*; that is, *aliens*, *outlanders*, *ſtrangers frõ the comon wealth of Iſrael*; they & their progenitors. So *Pſal.* 144. 7. *Iſa.* 62 8.

falſly-deny] or *diſſemble*. In the Greek, *they lye*: meaning *they feighnedly ſubmit themſelves*, for fear or other ſiniſter reſpect, againſt their wills. And this agreeth with the laſt promiſe of Moſes; *Deut.* 33. 29. *thy enemies ſhall falſly-deny to thee*. The original word is uſed both for *denying*, *Gen.* 18. 15. and for *lying* or *falſifying*; 1. *King.* 13. 18. See after, *Pſal.* 59. 13. & 66. 3.

V. 46. *fade-away*] or *fall*, to weet, *as leaves of trees that wither*. 46

V. 47. *my Rock*] in Greek, *my God*. 47

V 48. *that giveth vengeances to me*] that is, *giveth me power to be avenged of my foes*: or, *giveth vengeances for me*; that is, *avengeth and puniſheth for my ſake*. Wherupon he is called the *God of vengeances*, *Pſal.* 94. 1. So to *give vengeance*, is *to execute it*. *Nu.* 31 3. 48

subdueth], *bringeth into good order and subjection*, therfore in 2 *Sam.* 22. it is sayd, *subjecteth* or *bringeth down*. And sometime this word signifieth a *subduing by overthrow and destruction*; as 2 *Chron.* 22.10. *she subdued*: for which in 2 *King.* 11.1. is written *shee brought to perdition*: or *destroyed*.

50 V. 50. *I will confess thee*] that is, *give thee publik and solemn prayse & thanks*. This verse is applied in *Rom.* 15.9. to the calling of the Gentiles unto the faith of Christ, and prayse unto God therfore. By which we are taught, that of Christ & his kingdom, this Psalm is chiefly intended

51 V. 51. *He maketh great*] or *magnifieth*; *He is the magnifier of the salvations*; that is, *of the ful salvation and deliverance*. In stead of *Magdil*, that is *magnifyer*: in 2 *Sam* 22.51. there is *Migdol*, which is so written, as by the vowels signifieth *a tower* of salvatiõs; and by the consonants *a magnifyer*. Hereupon the Hebrue doctors (in *Midras tillin* upon this place) say, *One scripture sayth* MAGNIFIER, *and another sayth* TOWER: *& what tower is made for them? The King Christ is as a tower, as it is sayd, the tower of salvations: it is also written, The name of the* LORD, *is a strong tower. &c Prov.* 18.10. *his anoincted*] or *his Messias*; *his Christ*: as before in *Psal.* 2.2. *David and his seed*] this may be referred, both to the first David & his posterity, on whom God shewed great mercy: and also to our Lord Christ; who is called by the Prophets, *David*; *Ezek.* 34. 23.24. *Hos.* 3.5. and his *seed*, are *his disciples*, *the children which God hath given him*: *Heb* 2.13. or himself is the *seed* here mentioned; *Act.* 13.23. *Rom.* 1.3. as he also is called *Abrahams seed*: *Gal.* 3.16.

PSALME 19.

2. The creatures shew Gods glorie. 8. The Law more clearly revealeth his will. 13. His grace cleanseth and sanctifieth through Christ the Redeemer.

To the mayster *of the musik*; 1
a Psalm of David.

THE heavens, doe tell the glory of 2
God: and the out-spred firmament sheweth, the work of his hands. Day unto day, uttereth speech: and 3
night unto night, manifesteth knowledge. *There is* no speech, and no 4
wordes: not heard is their voice. Through all the earth, gone-out is 5
their line; and to the utmost end of the world, their speakings: he hath put a tent in them, for the Sun. And 6
he *is* as a brydegroom, going forth out of his privy-chamber: joyeth as a mighty-man, to run a race. From 7
the utmost-end of the heavens, *is* his egress; and his compassing-regress, *is* unto the utmost-ends of them: and none *is* hidd, from his heat. The 8
law of Iehovah *is* perfect; returning the soule: the testimonie of Iehovah *is* faithful, making-wise the simple. The precepts of Iehovah *are* right, 9
giving-joy to the hart: the commandement of Iehovah *is* pure, giving-light to the eyes. The fear of Iehovah, *is* clean, standing to perpetualaey; the judgements of Iehovah *are* trueth: just they are, togither. To be 10
desired, *more* then gold, and then much fine-gold: and sweeter than hony, & liquour of the honey-combs. 11
Also thy servant, *is* clearly-admonished by them: in keeping of them, *ther is* much reward. Vnadvised-errours 12
who doeth understand? from secret-*faults* clense thou mee. Also, from 13
presumptuous-*syns*, withhold thou thy servant; let them not have dominion in me, then shall I be perfect, & 14
made-clean, from much trespass. Let 15
the

the words of my mouth, and the meditation of my hart before thee, be to favourable-acceptation: Ichovah, my Rock and my redeemer.

Annotations.

2 DOe *tell*] to weet unto men; and so give occasion unto them to tell; as the Chaldee translateth, *They that look upon the heavens doe tell &c. the glory*] that is, *the glorious work*; so in *Exod.16. 7. Num.14. 21,22. Iob.11.40. the out-spred firmament*] the whole cope of heaven, with the *aier*, as the Chaldee sayth, *they that behold the aier*: which though it be soft and liquid, and spred over the earth, yet is it fast and firm: and therfore called of us, according to the comon Greek version, *a firmament*: the holy Ghost expresseth it by an other term, *Mid-heaven*: *Rev. 8.13. & 14.6. & 19.17.* This *Out spred-firmament* or *expansion*, God made amidds the waters for a separation, and named it *Heavens*, *Ge.1 7,8.* which of David is sayd, to be *stretched out as a curtayn*, or *tent Psal. 104.2.* and elswhere is sayd to be *firm*, *as molten glass. Iob.37.18.* So under this name *Firmament*, be comprised the orbs of the heavens, and the aier, and the whole spacious roumth above the earth.

3 V. 3. *Day unto day*] one day unto and after another: so *unto* is used for *after*, in *Exod. 15.1. & 19.1. Vttereth*] or *welleth out*; as a fountayn, continually & plenteously. *manifesteth*] or *sheweth-lively*.

4 V. 4. *not heard is their voice*] that is, *whose voice is not heard*, or *understood*: meaning that they are no mute or obscure speches, wherby the heavens preach to the world, but manifest to all, as the next verse sheweth, and Paul plainly confirmeth, *Rom. 1 19,20.* and the Greek version here leadeth us so to understand this sentence, togither with the Apostles allegation, *Rom.10.19.* and the like Hebraismes are usual, as *Iob. 3.3. Let the day perish, I was born in it*, that is, *wherin I was born*: & *hearing* is often put for *understanding*, *Gen. 11.7. 2 King. 18.26. 1 Cor. 14. 2.* Compare also herewith that Hebrue phrase in *Ier.38.5.* Or we may read it thus: There is *no speech, nor words: not, heard is their voice*: that is the heavens make *no speech*, or sermon, *nor* utter any reanable *words*: no *nor any voice* (or *sound*) *at all of theirs is heard*: but *their line is gone forth*, &c. Or, (taking *words* for *peoples that speak them*,) there is *no speech, nor words*, where *the voice of the heavens is not heard*.

V. 5. *their line*] or, *their rule, their delineatiō*: which is, a mean to teach the rude & simple; as *Esa.28.10.* or *by line* is meant a *building*, *frame* or *edifice*, which is made by line and rule. *Zach.1.16. Iob. 38 5.* The Greek translateth it, *their sound*; which word th'Apostle also useth, *Rom. 10.18.* where he speaketh of the preaching of the gospel, by which the church is taught and edified. *their speakings*] or, *their words*: but this is used sometime generally for signification any manner of way: as *Prov.6.13. he speaketh* (that is, *signifieth*) *with his feet.* And taking him before to have shewed how the heavens have no *speeches words* nor *voice*; this here may be meant of *their significations*, by the wonderful frame, course, order &c. that all men may see in them. *he hath put a tent*] God hath *put* (or *set*) in the heavens *a tabernacle*, that is, a flitting habitation: for that the sun never stayeth in one place. The *Sun* is in Hebrue called *Shemesh*, that is, *a minister* or *servant*; which very name should have kept the nations from worshiping & serving it, which God hath distributed to all people under the whole heaven; as *Deut.4.19.* 5

V. 6. *as a bridegroom*] the Chaldee addeth *in the morning as a bridegroom*. The Sun when he riseth, is gloriously adorned with bewtifull rayes, and seemeth most cheerful; which two things are set forth by similitude of a bridegroom. *Esa. 61. 10 & 62.5.* *to run a race*] *a long-way, journey,* 6

or, *course*. The swift course of the Sun, is joyfully performed, as when a champion runneth for a game.

8 V. 8. *The law*] or *Doctrinal*: an orderly manner of instruction: *an Institution* or *Disposition;* called in Hebrue *Torah*, which implieth both *doctrine*, and an *orderly-disposition* of the same; therfore, where one Prophet relating Davids words, sayth *the law* of man; 2 *Sam.*7.19. an other sayth, *the orderly-estate* (or *course*) of man. 1 *Chronic.* 17.17. The holy Ghost in Greek calleth it *Nomos*, a *law*: *Heb.*8.10. from *Jer.* 31.33. This name is most comonly ascribed, to the precepts giv̄e by Moses, at Mount Sinai, *Deut.*33.4. *Mal.*4.4. *Joh.*1.17. *&* 7.19. it is also largely used for all his writings. For the history of Genesis, is called *Law*; *Gal.*4.21. from *Gen.*16. And though sometime the *Law* be distinguished from the Psalms and Prophets, *Luk.*16.16. & 24.44. yet the other Prophets books are called *Law*; 1 *Corin.* 14.21. from *Esai.* 28.11. the Psalms are also thus named, *Joh.*10.24. *&* 15.25. from *Psal.*82.6. *&* 35,19. Yea one Psalm, is called *a Law*, *Psal.* 78.1. and the many branches of Moses doctrine; as the *law* of the syn offring &c. *Levit.*6.25. and generally it is used for any *doctrine*; as the *law* of works: the *law* of faith &c. *Rom.*3.27. *is perfect*] or, *is a perfect* law. The word before, is againe understood here and in the speeches following: as sometime it is fully expressed, *Psal.*12.7. *returning the soule*] or, *restoring the life*. To *return the soule*, is sometime to deliver it frō evils, *Psa.*35.17. *Job.*33.30; sometime to refresh it as with food, that keepeth in life, *Lam.*1.11.19. to refresh it with rest, comfort, and the like, *Ruth.*4.15. *Psa.*23.3. *Prov.* 25.13. All which may be found in the law of God. *the testimony*] God called the two tables of his law, *the Testimonie*, *Exod* 25.16.21. *&* 31.18. and the *Ark* wherin they were kept, had therupon the like name, *Num.*17.4. *Exod.*25.22. and so the *tabernacle* wherin the ark was, *Exod.*38,21. *Rev.*15.5. God: law hath this title becanse of the testification, contestation, and earneast charge which he, and his Prophets gave concerning it; as *Psalm.*81.9. 2 *King.* 17.15. *Nehem.*9.29.30. *Deut.*31.28. *&* 32.4. and as a record, it testifieth what is Gods will and covenant, *Joh.* 5.39. And as the law, so the gospel, (yea Christ himself) is called *a testimonie.* 1 *Cor.*2.1. 2 *Thes.*1.10. 1 *Tim.*2.6. *faithful*] or, *a faithful* testimonie: this word meaneth also, *sure*, *certayn*, *firm* and *constant*; as *faithfull plagues. Deut.*28.59. are *sure* and *durable*: a *faithful house*, 2 *Sam.*7.16. is *setled*, *firme and stable* &c. Gods word hath like commendations. *Psal.*93.5. *&* 111.7. *the simple*] or *silly*. The original *pethi*, meaneth one that is *easily perswaded*, or *intised*; *credulous* and light of belief; according to the proverb; *Pethi, The simple beleeveth every thing: Prov.* 14,15. Consequently, it is used for *Vnskilful*; and applied sometime to evill fooliish persons, *Prov.* 9.6. *&* 22.3. sometime to the good and simple, as *Psal.* 116.6. The Greek often translateth it, *a babe*; and so Christ calleth such, *Mat.*11.25. This verse and the two next following, which treat of Gods law; are in Hebrue, written every of them with ten words, according to the number of the ten commandements; which are called *ten words: Exod.*34.28.

9 V. 9. *The precepts*] or, *Commissions, Charges*. This word is by David onely, applied to Gods commandements; called of him *Pikkudim* of *Pakad* to *Visit*; as if we should say *Visitations*; or precepts the transgressions wherof God hath threatned to visit or punish; as *Exod.* 20.5. *&* 32.34. Or of *hiphkid* to *commend* or *commit vnto ones charge and custodie*; because these are committed vnto men, carefully to be observed, as it is written, *Thou hast commanded thy precepts, to be kept vehemently; Psal.* 119.4. *the commandement*] that is, *the commandements*: one put for all; as *judgement*, 2 *King.* 25.6. for *judgements; Ier.* 52.9. and many the like.

10 V. 10. *The fear*] or *reverence*, that is, the religion and worship prescribed of God; as in *Mat.* 15.9. that is called *Worship*; which in *Isa* 29.13. is named *Fear*; and

and this is sayd to be *clean* from all filthynes, becauſe he requireth to be worſhipped in ſpirit and truth, and with pure hands. *Ioh.* 4. 24. 1 *Tim* 2. 8. Or, as God himſelf is called *Fear*; *Pſal.* 76. 12. ſo his law may alſo here be called *Fear*, for that it was given with fearful majeſtie; and worketh in men the fear and reverence of God. *Exod.* 20. 18. 19. 20. *Deut.* 5. 24.—29. *ſtanding*] or *abiding*, *continuing*-firm, yet and perpetually. *judgments*] Shuch lawes as were annexed to the ten commandements, for puniſhing the offenders, have this title prefixed; as *Exod.* 21. 1. *Theſe are the judgements which thou ſhalt ſet before them: &c.* And as *decrees* or *ſtatutes*, are often put for the ordinances of Gods worſhip; (as is noted on *Pſal.* 2. 7.) in ſted wherof David here ſeemeth to vſe the former word *fear*: ſo *judgements* are lawes and rites for humane duties. Theſe two Moſes often joyneth togither, ſaying: hearken ô Iſrael to *the ſtatutes and to the judgments &c. Deut.* 4. 1. 5. 8. 14. 45. *&* 5. 1. 31. *&* 5. 1. 20. *&* 7. 11. *&* 8. 11. *&c.* *juſt togither*] that is, *all of them togither*, and *ech of them* apart, is *juſt*; or, *juſtified*.

11 V. 11. *fine gold*] or *ſolid-gold* called *Paz*, which hath the name of *ſtrength*, *faſtnes*, or *ſolidity*: ſuch gold was rare and precious, *Iſa.* 13. 12. *Lam.* 4. 2. The Arabians now call gold, *Phes*. It was very fine, therfore whē one Prophet calleth it *gold Muphaz*; 2 *King.* 10. 18. another calleth it *tahor* that is *fine*, or *cleane gold*. 2 *Chron* 9. 17.

liquor of the honey-combs] or, *liquid honey of the combs*. Ech of theſe words is vſed by Solomon for *the dropping-honey comb. Prov.* 5. 3. *&* 16. 24. and both are here joyned for more vehemencie.

12 V. 12. *clearly-admoniſhed*] The word ſignifieth *illuſtrating*, *making-bright* or *ſhining*, *Dan.* 12. 3. and ſo by *warning* or *information* to make the ſoule *clear* and *circumſpect Exod.* 18. 20. 2 *King.* 6. 10. *Eccleſ.* 4. 13. *Exek.* 3. 17. 18. 19. 20. *much reward*] or *much end*, that is, *great profit* or *reward*; as the Greek tranſlateth it. The Chaldee applieth this peculiarly to David, ſaying, *and becauſe he kept them, he was made the Prince of Iſrael.* The Hebrue *Ghnekeb*, ſignifying the *heel* or *footſole*; is vſed figuratively for the *end* of a thing, (as the *head*, for the *beginning*, *Pſal.* 119. 160.) and ſo for the *ſucceſs*, *event* and *recompenſe* that foloweth therupon. As an other word, *acharith*, which ſignifieth *End*, is vſed alſo for *reward*, *Prov.* 23. 18. *and* 1 *Pet.* 1. 9.

V. 13. *Vnadviſed errors*] or *Ignorant faults*, *Vnweeting* and *inconſiderate ſynns*. The law for which is given, *Levit.* 4. 2. *&c.* 13

who doth vnderſtand] or, *who can diſcern?* meaning no man can. So *Pſal.* 77. 5. *I ſpake not*, for, *I could not ſpeak*. See the annotations there. *cleanſe thou me*] or, *make me innocent*, *free*, *guiltleſs*, *empty*. The word is alſo vſed for *exempting*, or *abſolving free* from puniſhment due to ſyn. *Exod.* 20. 6. *&* 34. 7.

V. 15. *be to favourable acceptation*] that is, *be acceptable*, *or wel-pleaſing*; or as before, *they ſhalbe acceptable*. For the Hebrue wil bear eyther interpretation. Therfore alſo in the Greek, theſe two phraſes are vſed as one, *He ſhalbe*, *Mark.* 10. 44. and *Let him be*, *Mat.* 20. 27. Of the word *acceptation* ſee the note on *Pſalm.* 5. 13. 15

my redemer] or *deliverer*; the Hebrue *Goel*, is interpreted in the Greek by both theſe; *Rom.* 11. 26. from *Iſa* 59. 20. *Act.* 7. 35. The word is of large uſe, for *redeming* of things ſold or mortgaged, *Levit.* 25. but applied to redemption or deliverance from danger, *Pſal.* 69. 19. from violence, *Pſal.* 72. 14 from corruption, *Pſal.* 103. 4. from the enemies hand, *Pſal.* 106. 10. from death, *Hoſ.* 13. 14. and from all evil, *Gen.* 48. 16. And in ſpecial, one that *challengeth* or *redemeth* any perſon, or thing that was before alienated, and reſtoreth it to the firſt eſtate, by right of kinred, is called by this name, 1 *King.* 16. 11. *Ruth*, 3. 9. 12. 13. *and* 4. 1 3. *&c.* Therfore is this title given to God, and Chriſt, who is our *redemer*, and allyed unto us, as concerning the fleſh *Iſa* 43. 14. *&* 44. 6. *and* 47. 4. 1 *Theſ.* 1. 10. *Heb.* 2. 14. 15.

Pſalme 20.

PSALME 20.

The Church blesseth the King in his exployts: 6. Promiseth thankfulnes, 7. testifieth confidence in Gods succour; 8. and triumpheth by faith in Christ.

1 To the mayster *of the musik*;
a Psalm of David.

2 IEhovah answer thee, in day of distres: the name of the God of Iakob, set-thee-on-high. 3 Send thy help from the Sanctuarie: and vphold thee, out of Sion. 4 He remember all thy oblations: and thy burnt-offring, he turn-to-ashes Selah. 5 He give to thee, according to thy hart: 6 and fulfyll all thy counsel. We wil showt, in thy salvation; and in the name of our God, set up the banner: Iehovah, fulfyll all thy petitions. 7 Now I know, that Iehovah, saveth his Anoincted; answereth him, out of the heavens of his holynes: with powers, the salvation of his right hand. 8 These (*make-mention*) of charrets, and these of horses: but we, make-mention of the name of Iehovah, our God. 9 They, stoup-down and fall: but we rise-up, and stand-upright. 10 Iehovah save thou: the King, he answer us in the day we call.

Annotations.

2 ANswer thee] *thee ô* King: whome after he calleth *Messias*, or *Anointed*; vers. 7. And this sentence is set down in Iaakobs words, *Gen.* 35.3. as after he mentioneth the *God of Iaakob*. And the whole Psalm, is a propheſie of Christs sufferings, & his deliverāces out of them, for which the church with him triumpheth. For *answer*, the Chaldee sayth, *accept thy prayer*. *set thee on high*] *in a high-refuge*, and so defend and keep the sale: see *Psal.* 9.10. As Gods *name, even his onely is advāced-high*, *Psal.* 148.13. so is it also a *strong tower, which the righteous runneth unto, and is set-on-high*: *Prov.* 18.10.

3 V. 3. *from the sanctuarie*] or *Sanctitie*; Thus the tabernacle was called, *Lev.* 16.2. and the temple, 1 *King.* 8. 10. as being the place of *holynes*, for the presence of God there.

4 V. 4. *remember all thy oblations*] This hath respect to the law, which appointed part of the *oblation*, (or meat-offering) to be burnt on the altar unto God, with oil and incense *for a memorial*, *Levit.* 2. The Hebrue *Minchah*, is generally *a gift* or *present* caried to any, *Psalm.* 45.13. & 72.10. *Genes.* 32. 13. & in speciall *a gift* or *oblation* presented to God, *Genes.* 4. 3. 4. 5. *Psalm.* 96. 8. most specially, *the oblation of corn* or *flowr*, called the *meat-offering*, *Levit.* 2. *Num.* 29. Th'Apostle in Greek turneth it *Prosphora*, *an oblation*. *Heb.* 10.5. 8. 10. from *Psal* 40.6. *burnt-offering*] which accoring to the original word *Ghnolah*, signifieth, *an Ascension*; because this kind of sacrifice, was wholly given up to God in fyre. *Levit.* 1.3--9.13. Therfore in Greek it is translated *holocautoma*, that is, a *whole-brnt-offring*. *turn to ashes*] that is, *consume to ashes*, with heavenly fyre. For so God approved and accepted the sacrifices of his people. *Lev.* 9.24. 1 *King.* 18.28.

5 V. 5. *fulfill all thy counsell*] or *accomplish it*: Counsel is as empty, if it be not effected & accomplished: & the performance, is as the *filling* thereof. So to *fill* or *accomplish* petitions, in the verse following: to *fulfill* joy; *Iob* 3.29. & 15.11. to *fulfil* words, is to *confirm* them, 1 *King.* 1.14. and to *perform* or *effect* them. 1. *King.* 2.27.

6 V. 6. *We will showt*] or, *that we may showt*, or *shrill*. For these two phrases are used indifferently: See the note on *Psal* 43.4. *thy salvation*] which thou (*ô* King) hast received;

received; or, which thou (*ô* God) haſt given. *ſet up the banner*] or, *diſplay the flag* or *enſigne*, which was for triumph and victory, to honour God, and to terrify the enemies. *Song.6.3.9.*

7 V. 7. *his anoynted*] or *Meßias*: that is, *his King: verſe* 10. *Pſal.2.6. with powers, the ſalvation*] that is, *with full-power* (or *puiſſance*,) even with *the ſalvation of his right hand*. For Gods *right hand* is of wondrous excellent force, and doeth valiantly, *Exo.* 15.6. *Pſal.*118.16. *&* 89.14.

8 V. 8. *Theſe*] that is, *Some* mention *charrets* and *ſome horſes*. *Charret* is uſed for *charrets*; as alſo in *Pſal.*68,18 ſo, *bird* for *birds*: *Pſal.*8.9. *Angel*, for *Angels*. *Pſal.*34.8. *make mention of the name*] that is, *make it to be known and to be remembred*, with honour. *Pſal.* 45.18. *Eſa.*49.1. 2 *Sam.*18.18.

9 V. 9. *ſtand-upright*] or, *ſet our ſelves ſure* to continue yet. So after in *Pſal.* 146.9. *&* 147. 6.

10 V. 10. *the King, he anſwer us*] By the *King* here ſeemeth to be meant *Chriſt*, of whom this whole Pſalm is compoſed: as alſo the Chaldee paraphraſt underſtood it; and therfore explained this verſe thus; *O Word of the Lord redeme us: o mighty King receive our prayer in the day of our invocation.* But the Lxx. not keeping the diſtinctions, turn it in Greek thus, *Lord ſave the King; and heare us in the day that we call upon thee.*

PSALME 21.

The King giveth thanks for many bleßings received. 8. He profeſſeth his confidence of further grace, and propheſieth the deſtruction of the wicked.

1 To the mayſter *of the muſik*;
a Pſalm of David.

2 IEhovah, in thy ſtrength the King ſhall rejoyce: and in thy ſalvation, 3 how vehement glad ſhal he be! Thou haſt given to him, his harts deſire: & the earneſt-requeſt of his lips, thou haſt not kept-back Selah. 4 For thou preventeſt him, with bleſſings of goodnes: thou ſetteſt on his head, a crown of fine-gold. 5 Life, he asked of thee, thou gaveſt *it* him: length of dayes, ever and aye. 6 Great *is* his honour, in thy ſalvation: glorious-majeſtie and comely-honour, haſt thou put upon him. 7 For thou haſt ſet him *to be* bleſſings to perpetual-aye: thou haſt made him chearfull with joye, with thy face. 8 For the King, truſteth in Iehovah: & through the mercy of the moſt-high, he ſhal not be moved. 9 Thy hand ſhal find out, all thine enemies: thy right-*hand*, ſhal find out them that hate thee. 10 Thou wilt ſet them, as an oven of fyre, at the time of thy face: Iehovah, in his anger wil ſwallow them up; and fyre ſhal eat them. 11 Their fruit, from the earth thou wilt deſtroy: and their ſeed, from the ſonns of Adam. 12 For they have intended evil againſt thee: they have thought a crafty-purpoſe, *but* they ſhal not be able. 13 For, thou wilt ſet them *as* a butt: with thy ſtrings, thou wilt make-ready againſt their faces. 14 Be thou exalted Iehovah in thy ſtrength: we wil ſing and prayſe-with-pſalm, thy power.

Annotations.

2 *IN thy ſtrength*] or, *for thy ſtrength*; thy kingdom, ſtrong help and deliverance.

This Pſalm, as the former, gratulateth the victory and ſalvation of Chriſt; and is by the Chaldee paraphraſt applied to the reign of *King Meſſias*. Alſo the Hebrew *Iiſmach*, (*Shal rejoice*,) hath the letters (being

ing transplaced,) of the name *Mashiach*, *Christ.* *shal rejoyce*] or *rejoyceth* continually.

4 V. 4. *a crown*] a sign of glorious victorie: and of the kingdom.

5 V. 5. *length of dayes*] that is, *a long continued life time. Isa.* 53. 10. *Iob.* 12. 12. So *Psal.* 23. 6. *and* 93. 5. *and* 91. 16. On the contrary *short of dayes*, is *short lived*, *Iob.* 14. 1.

ever and aye] *to eternal and perpetual ay.* Christ being rayſed from death, dyeth no more; death hath no more dominion over him; *Rom.* 6. 9. But behold he is alive for evermore Amen. *Rev.* 1. 18. and ever liveth, to make interceſſion for them that come to God, by him. *Heb.* 7. 25.

7 V. 7. *hast set him blessings*] that is, *made him to abound with all manner blessings himself;* and, *to be an example of*, or, *to impart blessings vnto others*. So to Abram it was sayd, *be thou a blessing*; *Gen.* 12. 2. the like promise is to his children, *Ezek.* 34. 26. *Isa.* 19. 20.

with thy face] or *before thy face, in thy presence.* as *Psal.* 16. 11.

9 V. 9. *shal find out all thy enemies*] to weet, *to punish them*, as the like phrase importeth, *Isa.* 10. 10. or, *shal find for all*, that is, *shalbe ynough for all thy foes*, that is, *sufficiently able to overcome them*: so *finding* is vsed for *sufficiencie*. *Num.* 11. 22. *Iudg.* 21. 14. For *hand*, the Chaldee sayth, *the stroke of thine hand.*

10 V. 10. *wilt set them*] or *put them all and every one*: as is noted on *Psal.* 2. 3. So also after in verſ. 11. *and* 13. *an oven of fyre*] a *fyry fornace*; meaning in *great affliction. Lam.* 5. 10. *the time of thy face*] that is *of thine anger* as the Chaldee paraphraſt explayneth it: for the *face* sheweth forth pleasure or displeasure; favour or wrath: so *face* is vsed for *anger*, *Psal.* 34. 17. *Levit.* 20. 5. *Gen.* 32. 20. *Lam.* 4. 16. *Ier.* 3. 12.

swallow them] that is, *destroy* or *abolish them*: so *Psal.* 35. 25. *and* 52. 6. *and* 55. 10.

fyre] the Chaldee expoundeth it, *the fyre of Gehenna*, (or *of Hell.*)

11 V. 11. *Their fruit*] that is, *their children*, called the *fruit of the body*; *and womb*: *Psal.* 127. 3. *and* 132. 11. *Deut.* 28. 4. or, *their labour* and that which comes thereof; as *Prov.* 31. 16. 31. *their seed*] that is, *children*, or *posterity*. *Psal.* 22. 24. 31. *and* 37. 25. *Gen.* 17. 7. 10.

12 V. 12. *shal not be able*] to weet, *to stablish*, (as the Greek explayneth,) or, *to effect it.* After this word *can*, or *able*, there often wanteth a word to be vnderstood: see *Psal.* 101. 5.

13 V. 13. *a butt*] to shoot at; Hebr. *a showlder*; because the earth is heaped vp like shoulders. The Chaldee paraphraseth, *thou hast set them to thy people* as *one shoulder.* *make ready,*] or *fit*, namely *thyne arrowes, against their faces.* The Chaldee otherwise; *in the coards of thy Tent, thou wilt order thy Law before them.*

PSALME 22.

David as a figure of Christ complaineth of his many afflictions; 10. *Prayeth with faith for deliverance.* 13. *Foreshewеth the sundry evils which the wicked would doe vnto Christ at his death.* 23. *After deliverance, Christ declareth Gods name and praises to his brethren;* 27. *Cōmunicateth the fruits of his death and resurrection to the ends of the earth.* 31. *Wherupon they shew forth their obedience, & preach his justice.*

To the mayster *of the musik*; concerning the Hinde of the morning; a Psalm of David. 1

MY God my God, wherfore hast thou forsaken me: *art* farr off from my salvation, *from* the words of my roring. My God, I call by day, 2 and thou answerest not: & by night, 3 and *there is* no silence to me. And 4 thou *art* holy: sitting, the prayses of Israel. In thee, our fathers trusted: 5 they trusted, and thou deliveredst them. Vnto thee they cryed out 6 and were safe-delivered: in thee, they trusted and were not abashed. But I 7

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am a worm and not a man: the reproch of men, & dispised of the people. All they that see me, doe skoff at mee: they make-a-mow with the lip, they wag the head. He confidētly-turned unto Iehovah, let him deliver him: let him ridd him; because, he deliteth in him. But thou *art* the drawer of me forth out of the belly: the maker of me to trust, *even* at my mothers brests. Vpon thee, I have been cast from the womb: frō my mothers belly, thou *art* my God. Be not thou gone farr-off from mee, for distres *is* neer: for *there is* no helper. Many bulloks, have compassed mee about: mighty-*bulls* of Bashan, have environed mee. They have wide-opened upon me their mouth: *as* a renting and roaring Lion. I am poured-out as waters; and all my bones, dispart-themselves: my hart is as wax; it is molten, in the middst of my bowels. My able-strength, is dried-up, like a potsheard; and my tongue cleaveth to my jawes: & thou hast brought me-down to the dust of death. For doggs have compassed me; the assembly of evil-doers, have inclosed me: they Lion-like-peirsed, my hands and my feet. I may tell all my bones: they did behold, they did view mee. They parted my garments among them: & for my coat, they cast a lott. And thou Iehovah, be not farr-off: my fortitude, hasten to my help. Ridd my soule from the sword: my alonely-*soule*, from the hand of the dog. Save me, from the mouth of the Lion: and from the hornes of Vnicorns, thou hast answered mee. I will tell thy name to my brethrē: in the middst of the church, I will praise thee. Ye that fear Iehovah, praise him; all ye seed of Iakob honour him: & be afrayd of him, all ye seed of Israel. For, he hath not despised nor abhorred, the affliction of the poor-afflicted, nor hid his face from him: & when he cried-out unto him, he heard. Of thee, *shalbe* my praise; in the great church: my vowes I will pay, before them that fear him. The meek shall eat, and be satisfied; they shall praise Iehovah, that seek him: your hart, shall live to perpetual-aye. All the ends of the earth, shall remember and turn unto Iehovah: and all families of the hethens, shall bow-downe-themselves before thee. For to Iehovah, *pertayns* the kingdome: and *he is* ruler among the nations. All the fat-ones of the earth, shall eat & bow-bown-themselves; all that goe-down to the dust, shall bend-down before him: and he *that* quickneth not, his soule. A seed shall serve him: it shalbe accounted, to the LORD for a generation. They shall come, and shall declare his justice: to a people *that shalbe* born; that he hath done *this*.

Annotations.

1 THe *Hind of the morning*] meaning *Christ*, who as a Hind was by Iewes and Gentiles, the *doggs* vers. 17. hunted and wurroughed, in the morning: *Iohn* 18. 28. and also rose from death the third day early in the morning; *Ioh.* 20. 1. when God had made his feet like Hinds feet, and set him on his high places: *Psal.* 18. 34. Compare with this, *Song.* 2. 9. 17.

and 8. 14. where Christ is also likened to *a yong hart*. And in *Psal.* 49. 15. the *resurrection* is called, the *morning*; for then the true light of comfort and salvation shall appear. A *Hind* called in Hebrue *Ajjeleth*; hath the name of *prowess* or *fortitude*, (as in the 20 verse of this psalme *Æjaluth* is *fortitude*;) and so it may be vnderstood *for the strength* (or *fortitude*) *of the morning*; that is, the help and power of God to rayse vp Christ from the dead; which may be the meaning of the Greek translation *for the morning help*. Some of the Iewes have interpreted it, *the morning starr*; which (although the word be no where ells found in scripture, for a *starr*;) agreeth also to our Lord Christ, who is intituled, *the bright morning starr*. *Rev.* 22. 16. Others, applying this title to the musik, reteyn the Hebrue words still; *Ajjeleth hasshachar*. The Chaldee expoundeth it, *To praise* (God) *for the mightie continual morning sacrifice*.

2 V. 2. *My God my God &c.*] Christ speaketh this Psalme to God his Father. The Hebrue is *Æli Æli lammah ghnazabtani*: which words our Lord vttered on the crosse, *Mat.* 27. 46. (save for the later, he vsed the Syriak, *sabachtani*, of the same signification.) At which the prophane Iewes mocked, saying that he called for *Elias*. *Mat.* 27. 47. 49. *Wherfore hast thou forsaken me*] or, *why leavest thou me?* They are the words of faith, striving in tentation; and doe imply both a hope of, and a prayer for deliverance; as it is noted on *Psal.* 10. 1. See the like also, in *Psal.* 42. 10. & 43. 2. *my roaring*] this argueth great grief of hart, uttered with lowd complaint: So *Psal.* 38. 9. & 32. 3. *Job.* 3. 24. And Christ, in the dayes of his flesh, offred up prayers, with strong crying and teares, to him that was able to save him from death; *Heb.* 5. 7.

3 V. 3. *no silence to me*] or, *but I have no silence*: and consequently, *no rest*, or *ease*. So *Job.* 30. 20. 27.

V. 4. *sitting*] or *sittest*; that is, *abidest* still one and the same; as *Psal.* 9. 8. & 55. 20. & 102. 13. or *sittest*, to weet, *still*; as *Ruth.* 3. 18. that is, risest not up to help mee: or *sittest*, that is *inhabitest*, as *Psal.* 9. 12. & 132. 14. The Chaldee translateth, *which stablishest the world, for the praises of Israel.* *the praises*] in Greek *the praise of Israel*: that is, *art he to whom Israel singeth all prayses for deliverances: and of whom Israell glorieth in all time of need*. So Moses sayd to Israel, *he is thy praise*, *Deut.* 10. 21. & *Jere.* 17. 14.

V. 7. *a worm*] that is, *weak*, (as the Chaldee explayneth it;) *wretched* and *troden under foot*. So *Job.* 25. 6. *Isa.* 41. 14. 7

V. 8. *make a mow*] *make-an-opening with the lip*; which may be taken both for mowing or thrusting out of the lip, & for licentious-opening thereof, to speak reproch. *wag the head*] a sign also of scorn. *Esa.* 37. 22. *Math.* 27. 39. *Job*, 16. 4. *Psal.* 44. 15. *Lam.* 2. 15. 8

V. 9. *He confidently-turned*] or *Rolled*; that is, *trusted*, as in the new testament this phrase is explayned, *Mat.* 27. 43. where they mock at Christ. The Hebrue applieth this word *Roll* or *turn*, figuratively to a confident *committing* of ones self, wayes, or actions unto another; as here, so in *Ps.* 37. 5. *Prov.* 16. 3. and *Gol* properly is *Roll thou*: but put for *he rolled*, or *trusted*; as the like phrase, *make the hart of this people fat*, &c. *Esa.* 6. 10. is thus resolved, *this peoples hart is wexed fat*, &c. *Mat.* 13. 15. or it is the indefinite, *to turn*, for *he turned*; as in *Esth.* 9. 16. *to stand*, is used for *they stood*. 9

V. 11. *been cast from the womb*] that is, *from my infancie committed to thy care and custodie*. So elswhere he sayth, *the Lord hath called me from the womb*, &c. *Esa.* 49. 1. Contraryweise *the wicked are estranged from the womb*; *Psal.* 58. 4. 11

V. 13. *bulloks*] that is, *strong and lusty persons*; such as were the high preists, *scribes*, &c, that set against Christ. So the Chaldee expoundeth, *peoples like pushing bulls*. *mighty*-bulls *of Basan*] which was a fertile country, good to feed cattel, *Num.* 32. 4. & such as there fed, were fat & strong, *Deut.* 32. 14. *Ezech.* 39. 18. The Iewes were 13

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the bulls of Basan, as the Prophets foretold, *Deut.*32.15. *Amos* 4.1. *Hos.*4.16. and the historie sheweth, *Mat.* 27. Here, the word *bulls* is to be supplyed unto the word *mighty*, as also in *Psal.*50.13. & 68. 31. See the notes on *Psal.* 10.10.

V. 14. *wide opened*] or *gaped*; and this also is a sign of reproch & contempt. *Iob.* 16.10. *Lam.*3.46. & 2.16.

15 V. 15. *dispart themselves*] or, *are sundred*, that is, *out of joynt*. *as wax*] that is, *tender*, and *melting* through faintnes & fear, *Psal.*68.3. & 57.5. Like this is Iobs complaint, *God hath softned my hart*: *Iob*,23.16. So the word following, *molten*, noteth *fear & discouragement*. *Iosh.* 7.5. & 14.8. *Deut.*20.8. The Greek translateth, *as molten waxe*.

16 V. 16. *cleaveth*] or, is *made cleave to my jawes*; which phrase meaneth inabilitie to speak, *Psal* 137.6. *Iob.*29.10. *Ezek* 3.25. & sometime extremitie of thirst, *Lam.*4.4. & so may have reference here to that *thirst* which our saviour felt. *Iob*, 19.28. *hast brought me down*] or *set* and *bounded me, in the dust of death*, meaning death it self, or the grave which turneth men to dust, *Gē.* 3.19. the Chaldee turneth it, *the house of the grave*. See *Psal.*7.6.

17 V. 17. *doggs*] the Greek addeth, *many doggs*; that is, *base and vile persons; of rancorous disposition*. *Iob.*30.1. *Prov.*26.11. *Rev.* 22.15. *Mat.*7.6. *Phil.*3.2. *Psal.*59.7.15. So the Chaldee paraphraseth, *a company of wicked synners which are like to many doggs*. These were the high preists and rulers of Israel; of whom it is sayd, that *Pilate knew well that for envy they had delivered* Iesus. *Mat.*27.18. *they Lion-like-peirced*] The original hath a double reading, *Caari*, *like a Lion*; and *Caru*, *they digged* or *peirced*. This later, the Greek followeth: but the Chaldee in the Masorites bible, keepeth both readings, *they did bite like a Lion*. This was fulfilled in the nayling of our Lord to the crosse, by his feet & hāds. *Mat*.27.35. *Iob.*20 25.

18 V. 18. *did view mee*] or *see in me*, namely, *their desire or lust*; or *the affliction upon me, they saw with delite*. See the like phrase, *Psal.* 54.9. & 59.11. & 118.7.

V. 19. *for my coat*] or, *my vesture*: The souldiers when they had crucified Iesus, took his garments, (and made four parts, to every soldier a part,) and his coat; and the coat was without seam, woven from the top throughout. Therfore they sayd one to an other, Let us not divide it, but cast lott for it, whose it shall be: that the scripture might be fulfilled, *&c. Iob.* 19. 23.24. 19

V. 21. *from the sword*] the Chaldee sayth, *from them that kill with the sword*. 21

my alonely-soule] which is *one alone*, *solitary and desolate*. So after in *Psal.*35.17 & 25. 16. & 68.7. the Chaldee expounds it *the spirit of my bodie*. *hand of the dog*] the *power of the divil*; the prince of this world, who then came to Christ, but had nought in him. *Iob.*14.30. Or *dog* is put for *doggs*, meaning the malicious Iewes spoken of before, verse 17. and *hand*, is often put for *power*: see *Psal.*63.11.

V. 22. *mouth of the Lion*] so the *Divil* is named, 1 *Pet.* 5.8. and wicked rulers. *Prov.* 28.15. *Ier.*50.17. The Chaldee here sayth, *from the mouth of him that is strong as a Lion, & from Kings mighty & prowd like Vnicorns*. 22

horns of Vnicorns] the Divils Angels, principalities, powers, worldly governours, princes of the darknes of this world, *&c. Ephe.* 6.12. The Vnicorn is so fierce and wild, that he will not be tamed, *Iob.* 39.12.13. &c. and his strength and pride is in his horn. See *Psal* 92.11. *Num.*23.22. *Deut.* 33.17. *Esa.*34.7. *thou hast answered*] for, *answer thou mee*, a speech of faith, inserted in his prayer; therfore next foloweth thanksgiving. *Answering* is here used for *safe delivering*, upō prayer: as the Chaldee translateth, *hast accepted my prayer*.

V. 23. *to my brethren*] the disciples and beleevers of Christ: *for he that sanctifieth, and wee which are sanctified, are all of one; for which cause, he is not ashamed to call us brethrē. Heb.*2.11 12. *Ioh.*20.17. *the Church*] or *Convocation, Assembly, Congregation*. 23

26 V. 26. *Of thee, my prayse*] or *From with thee*, shalbe *my praise*: it shall begin and continue of thee, thou art the cause and ground therof. *the great church*] eyther that assembly where Christ after his resurrection, personally appeared, to moe then five hundred brethrē at once, 1. *Cor.* 15.6. or the *great church* of the Gentiles, with whom Christ is spiritually present. *Mat.*28.19.20. So after, in *Psal.* 40.10,11.

27 V. 27. *and be satisfied*] It was a curse of the law, that men should *eat and not be satisfied*; *Levit.* 26.26. *Mic.* 6.14. but it is a blessing of the gospel, that *the meek and needy, shall eat and have ynough*; *Psal.* 132.15 *God filleth the hungry with good things, and sends away the rich empty*, *Luk.* 1.53. The *meek* meaneth the *regenerate*, who are mortified with Christ, and their fierce nature made meek and humble. *your hart shall live*] he turneth his speech to the *meek* and *seekers* of God; who should eat of Christs flesh, that was given for the life of the world, & therby live for ever; *Joh.*6.51. The *living* of the *hart*; importeth also *the chearing*, *comfort* and *solace* of the same; *Gen.*45.27. the contrary wherof, is in the *dying of the hart*, 1 *Sā.*25.37. See also the like promise, *Ps.*69.33. The Chaldee yeeldeth this sense, *The spirit of prophesie shal rest in the thoughts of their hart for ever.*

28 V. 28. *All the ends* &c.] that is, the *dwellers in the utmost partes and ends of the world*. A propheſie of the calling of the Gentiles, by the preaching of the gospel. *Rom.* 16.26. *Ephe.* 2.1.2. &c. *remember*] the Chaldee addeth, *remember his miracles*. *families of the heathens*] or, *kindreds of the nations*; wherof see *Gen.* 10.5,18,20,31.32.

29 V. 29. *ruler*, *among the heathens*] to reign over them by his word and spirit, and so to be God, not of the Iewes onely; but also of the Gentiles. *Rom.* 3.29,30.

30 V. 30. *All the fat ones*] that is, *the rich and mighty personages, fat with plenty*. *Deut.* 31.20. For, Kings and Queens, and men of authority and wealth, are also called to the participation of Christs grace in his *Church*. *Esa.*60.3.5.10. *Rev.*21.24. 1 *Tim.* 2.1.2. Sometime *fatnes* is used to note out Gods spiritual blessings. *Psal.*36.9. & 63.6. & 65.12. & 92.15. *Prov.* 28.25. *al that goe down to the dust*] this is, *the poore base and wretched people*, which for their miserie and affliction, are sayd *to goe down and sit in the dust*; as *Psal.* 113.7. *Esa.*47.1. & 29.4. *Job.*30.19. *Lam.* 3.29. but the Chaldee expounds it, *the house of the grave.*

that *quickneth not*] or *cannot quicken*; that is, *the poore wretched man, that doeth not*, (or *cannot*, as *Psalm.*77.5.) *keep alive his soule*; that *cannot nourish himself, he shall eat*. So to *keep alive*, is to *nourish*; *Esa.*7.21. Or, *he that revived*, that is *cheered not, nor refreshed his soule with comfort*; as before, verse 27. or, *he that cannot keep alive his soule*, that is, *not save it from wrath and eternal death, by his own works, he shall live by faith in Christ*. So this phrase *to keep the soule alive*, is used, *Ezek.*18.27. The Chaldee giveth this sense, *and he will not keep alive the soule of the wicked.*

31 V. 31. *A seed*] The posteritie of those godly, forementioned: for God chuseth the seed with the parents. *Deut.* 10.15. & 30.6.19. *Psal.*69.37. & 102.29. *Esa.*43.5. & 44.3. Or the *seed* of Christ, the children which God giveth him; as *Esa.*53.10. *Heb.*2.13. Or *a seed*, that is *a small remnant*: as *Rom.*9.29. the Chaldee sayth, *the seed of Abraham*. *for a generation*] a *race* of Gods children; as *Psal.*73.15. & 24.6. or, *to generation*, that is, *for ever, through all ages*.

32 V. 32. *They shall come*] The Chaldee explaineth it, *Their sonns shall come*. *his justice*] the justice of God, which is by faith in Christ. *Psal.*71.15,16,24. *Rom.*10.3.4. *people* that shalbe *born*] hereafter to come: or, *a people born*, that is *regenerate*: *Psal.*87.4.5. *Joh.*1.13. 1 *Pet.*1.23. So, *a people created*; *Psal.*102.19. *that he hath done*] *hath performed* or *accomplished that justice*, and all things apperteyning to it. The Greek referreth it to the people, *whom the Lord hath made*: the Chaldee, to the

the *marvelous-works which he hath doen.*

PSALME 23.

David under the similitude of a Shepherd, sheweth Gods love, and mercies to his people: wherby their faith is confirmed.

1 A Psalm of David. IEHOVAH feed-
2 eth me, I shall not lack. In folds of budding-grass, he maketh me lie-down: he easily-leadeth me, by the
3 waters of rests. He returneth my soule: he leadeth me in the beaten-paths of justice, for his name sake.
4 Yea, though I should walk, in the vally of the shade of death, I wil not fear evil; for thou *wilt be* with me: thy rod and thy staff, they shall comfort me.
5 Thou furnisheſt before me, a table; *in* presence of my distressers: thou makeſt fat my head, with oil; my cup
6 *is* abundant. Doubtless, good and mercy shall folow me, all the dayes of my life: and I shall converse in the howse of Iehovah, to length of dayes.

Annotations.

1 FEedeth me] or, *is my Feeder, my Pastor.* The word comprehendeth all duties of a good Hierd, as togither feeding guiding governing and defending his flock. Therfore Kings also have this title, and are sayd to *feed* their people, *Psal.* 78. 71. 72. 2 *Sam.* 5. 2. Hereupon it is attributed to God, and to Christ, feeding his Church, as the shepheird of their soules. *Psal.* 80. 2. *Ezek.* 34. 12, 14, 15. *Esai.* 40. 11. *Joh.* 10. 11. 1 *Pet.* 2. 25. The Chaldee referreth this to a former work, saying, *The Lord fed his people in the wildernes, they lacked nothing.*

V. 2. *of budding-grass*] pleasant pastures and leas, where green and tender herbs doe spring. *he maketh me*] or, *wil make me lye down;* to weet, *for rest from heat.* This also is another dutie of a good *Hierder;* as *I will feed my flock, and I wil make them lye-down, sayth the Lord, Ezek.* 34 15. and, *Shew me, ô thou whom my soule loveth, where thou feedest, where thou makest lye-down at noon. Song.* 1. 6. *easily-leadeth*] or *comfortably-guideth-me;* it noteth *a soft and gentle leading, with susteyning of infirmity;* as *Gen.* 33. 14. *Esa.* 40. 11. Therfore the Greek turneth it, *he nourisheth mee.* So *Psal* 31. 4. *by waters*] or *unto waters of rests;* that is, *most quiet* (or *caulm*) *waters; and such as give rest and refreshing.* All these things Christ performeth to his flock, as it is written, *They shall hunger no more, neyther thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the mids of the throne, shall feed them, and shall lead them to the lively fountayns of waters. Rev.* 7. 16. 17.

V. 3. *returneth my soule*] or, *will return* or *restore it;* and consequently, give it rest. See *Psal.* 19. 8.

V. 4. *shade of death*] that is, *dark and dreadful shadow;* and in a manner, the vey state of death. This speech denoteth *imminent danger, Jer.* 2. 6 *sore affliction, Psal.* 44. 20. *and* 107. 10, 14. *fear and terrour, Job.* 24. 17. *and dreadfull darknes, Job.* 10. 21, 22. wherto spiritually is opposed, *the light and comfort of the gospell and grace of Christ. Math.* 4. 16. *Luk.* 1. 79. wilt be *with me*] or, art *with me*: and this implyeth his *good, safety and protection.* As when God sayd, *I wilbe with thee; Gen.* 31. 3. Iakob understood it thus, *I will doe thee good; Gen.* 32, 9. for Gods presence, is a singular favour, & our preeminence. *Exod.* 33. 15. 16. The Chaldee expoundeth it, *thy Word* shalbe *for my help.* *thy rod*] with such shepherds use to guide and rule their flocks, *Levit.* 27. 32. and with such the Lord is sayd to rule his people, *Ezek.* 20. 37. Wherefore the Prophet prayeth, *feed thy people with thy rod; Mic* 7. 14. The *rod* is also for *chastening and punishment, Psa.*

89.33. And for the rebellious, God hath *a rod of yron and indignation. Psal. 2. 9. Lam.* 3.1. Of Christs *rods* or *staves* wherwith he feeds his flock, see *Zach.* 11.7. &c. The Chaldee translateth, *thy rod and thy law.*

5 V. 5. *Thou furnishest*] or *wilt furnish*; and *make ready a table.* This and the things folowing, note the abundant supply of all good things, for necessitie and for delite, as at a sũpteous banquet. *Pro.* 9.2. &c. So by Christ, the good shepherd, his sheep *find pasture, have life*, and *have it in abundance. Joh.* 10..9,10. in *presence*]or *before them*: which causeth the enemies that see, to grieve: as *Psal.* 112.10. *makest fat*] that is, *plenteously moistnest and suppleste with oil* or *balsam.* In those countries they used to welcome & chear their guests, with pouring out precious sweet oiles or balsam upon their heads. *Luk.* 7. 46. *Joh.* 12.3. It signifyeth *joy*; *Eccles.* 9.8. *Esa.* 61.3. The Chaldee applieth it to the Preists of Israel, *thou hast made the Priests heads fat, with the anoynting oile.* is *abundant*] to weet, *with liquour*; (as the word importeth,) *for to drink my fill.*

6 V. 6. *converse*] or *quietly repose* my self, & *dwell*, as the Greek translateth it. Likewise the Chaldee, saying, *I shall dwell in the house of the Lords sanctuary.* *to length of dayes*] that is, *a long life time*, or *for ever.* See *Psal.* 21.5. & 93.5.

PSALME 24.

Gods Lordship in the world. 3. *The citizens of his spiritual kingdome.* 7. *An exhortation to receive him.*

A Psalm of David.

1 THE earth *is* Iehovahs, and the plenty therof: the world, and
2 they that sitt therin. For he, hath founded it upon the seas: and established it, upon the rivers.

3 Who shall ascend into the mountayn of Iehovah: and who shall stand,
4 in the place of his holynes? The clean in hands, & pure in hart: which
5 lifteth not up his soule to false-vanitie; neyther, sweareth to deceit. He
6 shall receive a blessing, from Iehovah: and justice, from the God of his salvation. This, *is* the generation of them that inquire-for him: of them that seek thy face, of Iakob Selah.

7 Lift up ye gates, your heads; and be lifted up, ye dores of eternitie: that the King of glorie, may come in.
8 Who *is* this King of glory? Iehovah, strong and valiant: Iehovah valiant
9 in battel. Lift up ye gates, your heads; and lift up ye, dores of eternitie: that the King of glorie, may
10 come in. Who *is* he this King of glory? Iehovah of hosts: he *is* the King, of glory Selah.

Annotations.

1 A *Psalme of David*] Junto this title the Greek addeth, *of the first day of the week*: meaning that this Psalm was wont to be sung in the Temple, every first day of the week, which now with us is *the Lords day*, the Christians Sabbath; & of Christ, his church and kingdome, and the enterteyning of his gospel, doth this psalme treat. In Solomons Temple, God ordeyned Levites with *Cymbals, Psalteries* and *Harpes*, and Preists with *Trompets* & other Levites that were *singers*, and in the time that the burnt offring began, *the song of the Lord began*, with trompets and instruments: and they sang praises *with the words of David, and of Asaph*, 2 *Chron.* 29.25.--30. The Hebrue doctors recording their dayly service in the sanctuary, write thus; *They sayd not the Song, but over the*

the burnt-offrings of the Congregatiõ, & the ſacrifices of their peace-offrings that are ſpoken of in the Law: &c. The Song which the Levites ſayd in the firſt day, was (Pſal. 24.) The earth is th LORDS, and the plenty therof. In the ſecond (day) they ſayd (the 48. Pſalme) Great is the LORD, and praiſed vehemently; in the citie of our God &c. In the third, they ſayd (the 82. pſalme,) God ſtandeth in the aſſembly of God, he judgeth in the middeſt of the Gods. In the fourth, they ſayd (the 94. Pſalme) O God of vengeances &c. In the fift, they ſayd (the 81. Pſalme,) Showt joyfully unto God our ſtrength &c. In the ſixt, they ſayd (the 93. Pſalme,) The Lord reigneth, is clothed with high-majeſtic &c. In the ſabbath, they ſayd (the 92. Pſalme,) A pſalme a ſong for the Sabbath day. Maimony in Miſneh tom. 3. in Tamidin (or treat of the *Dayly ſacrifices,*) *chapt. 6. ſ. 7. 8. 9.*

The earth is *Iehovahs*] or *To Iehovah the earth* belongeth. Of him, and by him, and for him are all thinges; yet in ſpecial he hath choſen Iakobs poſteritie for to be his people, *verſe 6.* Thus David maketh uſe of Moſes doctrine, who ſayd, *Loe, to Iehovah thy God,* perteyn *the heavens, and the heavens of heavens: the earth and all that therin is: notwithſtanding, Iehovah ſet his delite in thy fathers to love them; & did chuſe their ſeed after them,* even *you above all peoples, as appeareth this day, Deut. 10. 14. 15.* See alſo an other uſe of this doctrine, in *1 Cor. 10. 26. 28.* where th' Apoſtle proveth, that every creature in the earth may be uſed of Chriſtians for food or otherweiſe, becauſe all is the Lords, and in Chriſt ours. *plenty*] or, *fulnes*; that is all conteyned therin: as the Chaldee expoundeth it, *the creatures therof.* So, *the plenty of the ſea, Eſai. 42. 10.* the *plenty of the citie, Amos 6. 8.* and ſundry the like.

that ſitt] that is, *dwell* or *inhabit*; as it is noted on *Pſal. 1. 1.* The like manner of ſpeaking the holy Ghoſt uſeth alſo in Greek, *Luk. 21. 35. on all them that ſit on the face of the whole earth.* So *Pſal. 69. 36.* and often otherwhere.

2 V. 2. *upon the ſeas*] or *above* them. The earth is ſayd to be *founded* (or *faſt ſetled*) *upon the ſeas, (the heapes of waters,* were called *ſeas, Gen. 1. 10.*) becauſe the waters which naturally *would ſtand above the* high *mountayns, Pſal. 104. 6.* are by the word of God gathered togither, and thruſt under the earth, that the dry land might appear and be inhabited. *Exod. 20. 4. Gen. 1. 9.* And theſe which may ſeem a moſt weak and flitting foundation, yet are *firm-baſes,* and *mighty foundations, Pſal. 104. 5. Mic. 6. 2.* to magnify Gods power, who as he brought light out of darknes, ſo ſetleth he the ſolid earth on the liquid waters; yea, *hangeth the earth upon nothing. Iob. 26. 7.*

3 V. 3. *Who ſhal aſcend*] The Chaldee paraphraſeth, *Who ſhalbe worthy to aſcend unto the mountayn of the houſe of the Sanctuary of the Lord?*

4 V. 4. *The clean in hands*] *He whoſe* hands or *palms are clean,* or, *free* of evil, So *Iob. 17. 9.* This noteth *good works*; as *purenes of hart,* meaneth *holy faith and affections. Act. 15. 9.*

not lifted vp his ſoule] or, *my ſoule*. The Hebrue hath two readings, by the letters in the line, *his ſoule,* and in the margine, *my ſoule;* as if this were ſpoken in the perſon of God, and of him; which then may be vnderſtood of *ſwearing*. For this form of words, is vſed in the third cõmandement, *Exod. 20. Thou ſhalt not lift vp* (or *take vp*) *the name of Iehovah thy God to falſe-vanity*. But for *Name*, here is put *Soule*. And God is ſayd to ſwear *by his ſoule,* that is, *by himſelf, or his life, Ier. 51. 14. Amos. 6. 8.* It was alſo the wont in Iſrael, to take an oath thus, *As the Lord liveth, and as thy ſoule liveth; 1 Sam. 20. 3. 2 King. 2. 2. 4. 6.* Alſo concerning a mans own ſoule, in ſwearing this form was vſed, *I call God for a record againſt my ſoule. 2 Cor. 1. 23.* And thus the Chaldee expounds it, *which hath not ſworne in vayne, to the condemnation of his ſoule*. Otherweiſe if this be not vnderſtood of vayn ſwearing; the meaning is, he that *affecteth not* or *regardeth not vanity*; for ſo the *lifting vp of the ſoule,* alſo ſignifieth; ſee *Pſal. 25. 1.* *to deceit*] or, *deceitfully*.

5 V. 5. *He ſhal receive*] or *ſhal take vp*, or

bear away a blessing. *justice*] or *righteousnes;* wherof see *Phil.* 3. 9. *Psal.* 69. 28. Hereby also may be meant *a benefit*, the *fruit* or *reward of righteousnes*. The Greek turneth it *mercie*, or *almes*: and by *justice*, *mercies* and *benefites* are sometimes meant. *Iudg.* 5. 11. *Psal.* 112. 9. *Dan.* 4. 24.

6 V. 6. *of Iakob*] understand, *this is the generation of Iakob;* or, *this is Iakob;* these are *true Israelites*, whom God wil acknowledge for his. *Iohn* 1. 47. *Rom.* 9. 6. Iakob when he wrastled with an Angel, saw God face to face, and called the place *Peniel*, that is *Gods face* or *presence*: there he wept and prayed, and bare away a blessing: *Gen.* 32. 24. 26. 29. 30. *Hos.* 12. 4. That history hath vse here.

7 V. 7. *Lift vp ye gates &c.*] This may first have reference to the gates & dores of the temple, into which *the Ark* (the *glory of Israel*, 1 *Sam.* 4. 21.) should enter: on which Ark, between the Cherubims, God was sayd *to dwell;* 1 *Sam.* 4. 4. 1 *King.* 8. 1. *&c.* So the Chaldee expoundeth it, *gates of the house of the Sanctuarie*: though in the 9. verse otherwise, saying *Lift vp ô ye gates of the garden of Eden, your heads.* Secondly it may be referred to Christian men, which are the true *temple of God*, 1 *Cor.* 3. 17. at the dore of whose harts he knocketh to have entrance, *Rev.* 3. 20.

dores of eternity] that is *strong, durable, everlasting dores:* which being referred to the dores of Solomons temple, note *the perpetuall abiding of Gods Ark therin*: as 1 *King.* 9. 3. *Psal.* 132. 13. 14. Wheras before the Ark was removed from place to place, 1 *Chron.* 17. 5. Or being applied to Christians, it noteth the *eternal durance of the Church.* *that enter may*] or, *and enter shal the King of glory;* that is, *the glorious King*; So Christ is called the *Lord of glory.* 1 *Cor.* 2. 8. *Iam.* 2. 1. and the *opening of the dores* before him, signifieth *his entrance into and administration of the Kingdom:* as *Isa.* 45. 1.

10 V. 10. *Iehovah of hosts*] or, as the Hebrue is, *Iehovah Tsebaoth:* for so the word is vsed by the Apostles vntranslated in the Greek, *Sabaoth. Rom.* 9. 29. *Iam.* 5. 4. It signifieth *hosts* or *armies* standing ready in martial order and in battel ray: and comprehendeth all creatures in heaven and in earth, which are prest to doe the wil of God. *Gen.* 2. 1. 1 *King.* 22. 19. *Exod.* 12. 41.

PSALME 25.

Davids desire and confidence in God. 4. *He prayeth for instruction;* 7. *and for remission of synns;* 8. *He celebrateth Gods goodnes & mercie, to such as fear him.* 15. *He prayeth for deliverance out of his afflictions, and for the redemption of Israel.*

1. *A Psalme* of David;

א VNto thee Iehovah, lift I up my soule.

ב 2. My God; In thee doe I trust, let me not be abashed: let not my enemies shew gladnes over me.

ג 3. Yea all that earnestly-exspect thee, shall not be abashed: they shall be abashed, that unfaithfully-transgres in vayn.

ד 4. Thy wayes Iehovah, make thou me to know: learn me thy pathes.

ה 5. Make me to tread in thy truth; and learn me; for thou, *art* the God of my salvation: thee doe I earnestly-exspect all the day.

ו 6. Remember thy tender-mercies Iehovah, and thy kind-mercies: for, they *are* from eternitie.

ז 7. The synns of my youth, and my trespasses, remember thou not: according to thy mercie doe thou remember me; for thy goodnes sake, Iehovah.

ח 8. Good and righteous, Iehovah

is: therefore will he teach, ſynners in the way.

9. He will make the meek, to tread in judgement: and will learn, the meek his way.

ב 10. All the pathes of Iehovah, *are* mercy and trueth: to them that keep his covenant, and his teſtimonies.

ל 11. For thy name-ſake Iehovah: even mercifully-pardon wilt thou my iniquitie; for it *is* much.

מ 12. Who *is* the man, that feareth Iehovah? he will teach him, in the way *that* he ſhall chuſe.

נ 13. His ſoule, ſhall lodge in good: and his ſeed ſhall inherite the land.

ס 14. The ſecret of Iehovah, *is* to them that fear him: & his covenant to make them for to know.

ע 15. Myne eyes *are* continually, unto Iehovah: for he wil bring-forth, my feet out of the net.

פ 16. Turn the-face unto me, and be gracious-to me: for I *am* ſolitary, and poor-afflicted.

צ 17. The diſtreſſes of my hart are inlarged: bring thou me forth, out of my vexations.

ר 18. See mine affliction, and my moleſtation: & forgive, all my ſynns.

ר 19. See mine enemies for they are multiplied: and with hatred of violent-wrong, have they hated me.

ש 20. Keep thou my ſoule, and deliver mee: let me not be aſhamed; for I hope-for-ſafetie in thee.

ת 21. Let perfection and righteouſnes preſerve me: for, I earneſtly-exſpect thee.

22. Redeme Iſrael, ô God: from all his diſtreſſes.

Annotations.

1 OF *David*] This Pſalm is compoſed after the order of the Hebrue letters or *Alphabet*: which care, denoteth the weight and excellencie of the matter in it. The ſame is to be obſerved of ſome other Pſalmes; as the 34. & 37. & 111. & 112. & 119. & 145.

Lift] *vp my ſoule*] The Chaldee addeth, *in prayer*. This ſignifieth an earneſt deſire, with delight; and exſpectation or hope to have what he would. For to *lift vp the ſoule*, is to *deſire*; *Ier.* 22. 27. & 44. 14. and a like phraſe in *Ezek.* 24. 25. implieth both *deſire* and *delight*: and in *Deut.* 24. 15. the pore man is ſayd to *lift vp his ſoule*, unto his hyre or wages, hoping by it to have his life ſuſteyned. In this place, every of theſe hath vſe; and ſo in *Pſal.* 86. 4.

2 V. 2. *In thee*] the Chaldee expoundeth it, *In thy Word*: ſo in *verſ.* 3. *not be abaſhed*] that is; *not diſappointed of my hope, nor, vanquiſhed by my foes*. See *Pſalm.* 5. 11. *ſhew gladnes*] *inſult* or *triumph for joy*: as having got the victory. 2 *Chron.* 20. 27.

3 V. 3. *yea all*] or, *Yea any*: for, *whoſoever beleeveth in God, ſhall not be aſhamed*. *Rom.* 10. 10. *earneſtly exſpect*] or *patiently-hope*. *they ſhalbe*] or prayer-weiſe, *let them be*. *Vnfaithfully-tranſgreſs*] *that deal diſloyally*, contrary to duty, promiſe, and truſt repoſed in them. So elſwhere he prayeth, that *no grace be ſhewed to ſuch*. *Pſal.* 59. 6. *in vayn*] or *without cauſe*, and *without fruit*. *Pſal.* 7. 5.

4 V. 4. *Thy wayes*] that is, *thy true faith and religion*; as *Act.* 18. 25. 26. and *thy guidance of me therin*. So Moſes prayed; *Exod.* 33. 13. *learn me thy paths*,] *inure me with thy paths*, or *journeys*. *Learning* implieth, *ure and exerciſe*, and *informing by cuſtomable practiſe*.

5 V. 5. *Make me to tread*] or *to goe; guide my way in thy truth*, that is, *in thy word*: for that is *the truth*, *Ioh.* 17. 17. 3 *Ioh.* 3. So after; verſe 9.

6 V. 6. *tender-mercies*] or *bowels of compaſſion*:

passion: See *Psal.* 18. 2. This word noteth *the inward affections;* as the next, *kind-mercies,* imply *the actions* or *effects of love.*

from eternitie] or, *from ever.* This in humane affayrs sometime meaneth but *of old,* or *a long-while; Gen.* 6. 4. *Esa.* 42. 14. But here and elswhere it noteth the eternity of Gods love, which was firm vnto his, before the world was, 2 *Tim.* 1. 9. *Ephe.* 1. 4. so shewed throughout all generations; and is in like sort *for ever,* or *to eternity, Psal.* 100. 5. because our firm happines, shal have no end; *Dan.* 12. 3. 1 *Pet.* 1. 4. And these both are conjoyned, *Psal.* 103. 17.

7 V. 7. *Syins of my youth*] The imagination of mans hart, is evil from his youth, *Gen.* 8. 21. and of all mans life, youth commonly is most vayn: *Eccles.* 11. 9. 10. for wich God often punisheth men in their age, so making them (as Iob sayth) *to inherite the iniquities of their youth, Iob* 13. 26. *Ier.* 3. 25.

8 V. 8. *wil he teach*] or *inform-with-the law;* for of this word, the *Law* is derived; *Psal.* 19. 8. *synners in the way*] that is, *such as syn and myss the right way, God wil teach and reduce them:* thus the Greek interpreteth it. Or *those that are synners, he wil teach and inform in the way, that is right;* or *in his way;* as vers. 9.

9 V. 9. *to tread in judgment*] *to walk judiciously,* and *as is right and fit.*

10 V. 10 *his covenant*] *his testamental-bond* or *league;* called in Hebrue *Brith;* which hath the signification *of brotherly or freindly parting,* and *of explayning the conditions of agreement.* For at the making of solemn covenants, *beasts were killed and parted asunder, and the covenant makers went betwixt the parts, Gen.* 15. 9. 10. 17. *Ier.* 34. 18. Hereupon is the phrase of *cutting* (or *striking*) *a covenant, Psal.* 50. 5 *and* 83. 6. *and* 89. 4. The Apostles in Greek call it *diathekee a testament, a testamental-covenant* or *disposing* of things. *Heb.* 8. 8. from *Ier.* 31. 31. And there be two principal *covenants* or *testaments;* the first, *that which God made with our fathers, when he brought them out of Ægypt; the summ wherof, was conteyned in the ten commandements written by the finger of God. Deut.* 4. 13. *Exod.* 24. 28. 1 *King.* 8. 21. *and the other lawes written by Moses in a book,* called *the book of the covenant,* 2 *King.* 23. 2. *Exod.* 24. 4. 7. The second covenant, is *that new testamental-bond, which God hath made with us in Christ; established upon better promises, and confirmed by the blood and death of Christ the testator, as the first was by the blood and death of beasts. Luk.* 22. 20. *Heb.* 8. 6. 8. *&* 9. 16. 17. 18. *&c.*

11 V. 11. *even mercifully pardon*] or, *therfore thou wilt mercifully-forgive.* This David taketh from Moses, who first vsed this word, in a case of great offense, *Exod.* 34. 9. and it betokeneth to *spare* or *pardon vpon pacification, of grace and mercy;* and is interpreted by th'Apostle in Greek, *to be merciful, propicious,* or *appeased, Heb.* 8. 12. from *Ier.* 31. 34. Often vsed in the law, *for forgivnes vpon oblation or intercession made by the Preist. Lev.* 4. 20. 26. 31. 35. *&* 5. 10. 13. 16. 18. *&c.*

12 V. 12. *Woo is the man*] or, *What manner of man* shal he be? The Hebrue phrase is, *Who this the man:* which also may be resolved, *Whosoever is the man, he shal chuse*] that is, *which he shal love* and *like;* or, *which he loveth.* So *chosen Isa.* 42. 1. is translated in Greek, *beloved, Mat.* 12. 18. Or, *which he shal require* and *command;* for so *choosing* sometime signifieth, 2 *Sam.* 19. 38. *&* 15. 15.

13 V. 13. *lodge in good*] that is, *continue in good estate, ease and prosperity.* So *lodging,* is for *continuance, Iob.* 17. 2. *Prov.* 19. 23. and for *good,* the Chaldee sayth, *the blessednes of the world to come:* the Greek translateth, *in good things.* *the land*] meaning *Canaan, the land promised for a possession to Abraham and his seed, Gen.* 15. 7. *&* 12. 7. called therefore, *the land of promise, Heb.* 11. 9. and elswhere, *the holy land, Zach.* 2. 12. the *Lords land, Psal.* 10. 16. the *land of Immanuel,* that is, *of Christ, Isa.* 8. 8. *a land flowing with milk and honey; and the pleasantest of all lands, Ezek.* 20. 6. the seat of Gods ancient Church, and figure of his kingdom.

kingdom.

14 V. 14. *The secret*] or *The mysterie of the Lord*; meaning that *his secret favour is towards them, and his secret counsel, and mysterie of the faith is revealed unto them.* For so this word noteth, as when Iob sayth, *Gods secret was vpon his tabernacle*, meaning *his favour and providence, Iob.* 29. 4. and *Gods secret* is his *counsel, Iob.* 15. 8. *Ier.* 23. 18. 22. *and the hid things of Christ*, are often called *a mysterie, Rom.* 16. 25. 1 *Cor.* 2. 7. *&* 4. 1. 1 *Tim.* 3. 9. 16. *Eph.* 3. 3. 4. 9. *Col.* 1. 26. 27. So *Prov.* 3. 32.

16 V. 16. *Turn the face*] or *Have respect unto me*. This was a blessing promised in the law, *Levit.* 26. 9. *I will turn the face vnto you, and make you increase*. Contrary to this, is *the hiding of Gods face, Psal.* 69. 17. 18. *solitary*] *alone* or *desolate*; see *Psal.* 22. 21.

17 V. 17. *are inlarged*] or *doe inlarge themselves: doe make wide-roomth.* He sheweth his hart to be penned in with straights and distressing sorowes, which largely spred themselves over all. *vexations*] or *anguishes, tribulations*, which press and wring.

18 V. 18. *See my affliction*] This phrase is taken from *Deut* 26. 7. *he saw our affliction.* And it here meaneth, *a seing and regarding with compassion*, and so, *a redress and help. Gen.* 29. 32. *Exod.* 3 7. 8. *Psalm.* 31. 8. *&* 119. 153. *&* 106. 44. Sometime it meaneth otherwise, as in the next verse, *See my enemies.* *forgive*] or *lift vp, take away.* This word which properly signifyeth to *take vp* or *bear*, is applied to *forgivnes of synns; Rom.* 4. 7. from *Psal.* 32. 1. and the phrase hath reference to Christ, *who bare and took away the synne of the world, Ioh.* 1. 29. For when it is applied to a man himself, *bearing his own own syn*, it meaneth *guilt and punishment, Num.* 5. 31.

19 V. 19. *of violent-wrong*] that is, *most violent* or *wrongful hatred.*

22 V. 22. *his distresses*] or *their distresses*; for *Israel* being put for the whole people, may have with it a word singular or plural; which the Hebrue text also often sheweth; as *all Edom was, 2 Sam.* 8. 14. or *all Edom were, 1 Chron.* 18. 13. The like is in 2 *King.* 23. 30. *with* 2 *Chron.* 36. 1. *He took*, or *They took*; speaking of *the people.*

PSALME 26.

David committeth the trial of himself vnto God, in confidence of his integritie and good conversation. 9. *He prayeth for mercie,* 11. *&* *premiseth upright walking and thankfulnes.*

A Psalme of David.

1 IVdge me Iehovah; for I, walk in my perfection: and doe trust in Iehovah I shall not stagger. 2 Prove me Iehovah and tempt me: try, my reins and my hart. 3 For thy mercie, *is* before mine eyes: and I walk, in thy trueth. 4 I doe not sit, with mortall-men of false-vanity: and with the hidden, I enter not. 5 I hate, the church of evil-doers: and with the wicked, I sit not. 6 I will wash my hands with cleannes: and compass, thine altar Iehovah. 7 To cause to hear, with voice of confession: & to tell; all thy marveilous-works. 8 Iehovah, I love the mansion of thy house: and the place, of the habitation of thy glory. 9 Gather not, my soule with synners: and my life, with men of bloods. 10 In whose hands *is* a mischievous purpose: & their right-hand, *is* full of bribes. 11 And I, doe walk in my perfection: redeme thou me and be gracious to me. 12 My foot, standeth in righteousnes: in the churches, I will bless Iehovah.

Annotations.

1 IN *my perfection*] or, *integrity, ſimplicity:* and that is, when a man meaneth not, nor weeteth of any evil. 2 *Sam.*15.11. Such a walker, *walketh confidently, & bleſſed ſhalbe his children after him. Prov.* 10.9. *&* 20.7. *in Iehovah*] Chaldee, *in the word of the Lord.*

2 V. 2. *try, my reins*] *examine as in the fyre, my inmoſt affections.* Thus Iob alſo offred himſelf to trial, *Iob.* 31.6

3 V. 3. *I walk*] to weet *continually*, (as the form of this word importeth,) or *converſe.* The Greek ſayth, *I have pleaſed:* ſo to *walk with God* is *to pleaſe God: Heb.* 11.5.

4 V. 4. *men of falſe-vanity*] that is, *vayn mortall-men*; or *falſe perſons. Iob.* 11.11. So Ieremy ſayth, *he ſate not in the ſecret-aſſemblie of mockers. Ier.*15.17. *the hidden*] that is, *hypocrites, diſſemblers, ſeeret-evil doers*: as the Chaldee ſayth, *with them that hide themſelves to doe evil. I enter not*] or *come not*, that is, *have no company, or converſation.* So the word is alſo uſed, *Ioſ.* 23.7.

5 V. 5. *church of evil-doers*] the *malignant church*; or *congregation.*

6 V. 6. *my hands with cleannes*] or *palms in innocency.* He hath reſpect to the waſhing which God appointed for ſuch as came to his altar, *Exod.*40.32. Hereupon we are willed to *lift up pure hands* when we pray unto God, 1. *Tim.*2.8. See alſo

7 *Eſa.*1.15.16.

V. 7. *To cauſe to hear*] that is, *to ſound forth, or proclaym ſo as may be heard.* So *Pſal.* 66.8. & 105.2. And in 1. *Chron.* 15.16. David appointed Levites with inſtruments, *to cauſe to hear*, or *to reſound, lifting up the voice with joy.*

8 V. 8. *manſion*] or *habitation.* This name is given to the *tabernacle* which Moſes made, and God dwelt in: 1 *Sam.*2.29.32. and afterward, to Solomons *temple*: 2 *Chr.* 36.15. And *heaven* it ſelf, is alſo thus called, *Deut.*26.15. where there are *many manſions. Iob.* 14.2. *of the habitation*] or *the habitacle: the tabernacle.* The tent which Moſes made, was thus called, *Exod.*26.1.6. and Solomons houſe. 2. *Chron.*29.6. In *Exod.* 40.34.35. it is ſhewed, how Gods *glory* filled that tabernacle, when he firſt took poſſeſſion of it; wherupon it is here called, *the habitacle of his glorie*, (or *honour:*) and elſwhere, *the habitacle of the Lord, Levit.* 17.4. and *of his name: Pſal.*74.7.

9 V. 9. *Gather not my ſoule*] *Gathering* is uſed for *taking-away*, as *Ier.*16.5. *Eſa.*4.1. and ſo for *death*, *Eſa.*57.1. 1 *Sam.*15.6. *Ezek.*34.29. and ſomtime is expreſſed, to whom they are gathered; as, *to their fathers; to their people; to the grave;* 2 *King.* 22.20. *Num.*20.24.26. and what is gathered, *the ſoule*, as here; or *the ghoſt, the ſpirit*, as *Pſal.*104.29. So David here deſireth *that God would not take away his life among ſynners*, that is, *with ſuch as for their crimes deſerve to dye:* as 1. *King.* 1.21. Contrary-weiſe, *gathering*, is ſometime uſed for *gracious receiving* or *ſuccouring:* as *Pſal.* 27.10.

men of bloods] *blood-guiltie perſons.* See *Pſal.* 5.7. The Chaldee expoundeth it, *with men that ſhed innocent blood.*

10 V. 10. *a miſchievous-purpoſe*] *craftily-deviſed-evil.* The Chaldee tranſlateth it, *counſel of ſyn:* the Greek, *iniquities.* See *Pſ.* 10.2. Sometime this word is generally uſed for *any abominable evil. Levit.* 18.17. *&* 19.29. *&* 20.14. *full of bribes*] & conſequently, of *injuſtice*; for *bribes cauſe juſtice to be perverted, Deut.*16.19. Contrary-weiſe, *Gods right hand is full of juſtice. Pſal.*48.11.

12 V. 12. *in righteouſnes*] or, *in a right, even and playn place*, as the word ſignifyeth, *Deut.* 3.10. *Ier.* 21.13. the Apoſtle expreſſeth the word by *righteouſnes, Heb.*1.8. frō *Pſal.*45.7. it is oppoſed to *crookednes, Eſa.* 40.4. See alſo *Pſal.*27.11. *in the churches*] or *congregations, aſſemblies, church-meetings*; called in Greek *eccleſiais*; and ſo in the new teſtament; 1 *Cor.*14.34. So alſo *Pſal.*68.27. The Chaldee tranſlateth, *the congregation of juſt men.*

PSALME 27.

David

David susteyneth his faith, by the power of God: 4. by his love to the service of God: 9. by prayer for Gods assistance and instruction. 13. The fruits of faith and pacience.

1 A *Psalm*, of David; IEHOVAH, *is* my light and my salvation, for whom should I fear? Iehovah *is* the strength of my life; for whom should
2 I dread? When evil-doers, made-battel against me, to eat my flesh: my distressers & my enemies to me; them-
3 *selves*, stumbled and fell. If a pitched host, shall pitch against me; my hart shal not fear: if warr, shal rise-up
4 against me; in this, I trust. One-*thing*, I have asked of Iehovah, the same I wil request: *that* I may sit in the house of Iehovah, all the dayes of my life: to view the pleasantnes, of Iehovah; and to inquire in his Pal-
5 lace. For he wil keep me privily, in his pavilion, in the day of evil: he will keep me secret, in the secret-*place* of his tent: on a rock, he will exalt
6 me. And now, shall mine head be lifted-up; above my enemies round-about me; and I will sacrifice in his tent, sacrifices of showting: I wil sing
7 and sing-psalm, to Iehovah. Hear Iehovah, my voice *when* I call; and be
8 gracious to me and answer me. To thee, sayd my hart, seek ye my face:
9 thy face, Iehovah I doe seek. Hide thou not thy face, from me; turn not-aside in anger, thy servant: thou hast been my succour: leav me not neyther forsake me, ô God of my salvation.
10 Though my father and my mother should forsake me: yet Iehovah would
11 gather me. Teach me Iehovah, thy way: and lead me, in the path of righteousnes: because of my inviers.
12 Give me not, to the soule of my distressers: for, witnesses of falshood doe stand up against me, and he that breatheth violent-wrong.
13 Except I had beleeved, to see the goodnes of Iehovah; in the land of the living.
14 Earnestly-expect thou, for Iehovah: be confirmed, and let thine hart wex-strong: and earnestly-expect thou, for Iehovah.

Annotations.

1 OF *David*] thee Greek addeth, *before he was anoynted*. *my light*] that is, *my comfort, joy*, &c. So God and Christ are often called the *light* or *illumination* of his people. *Mic.*7.8. *Esa.*15.19.20. & 10.17. *Luk.* 1.79. & 2.32. *Rev.*21.23. *Iob.* 1.4. & 8.12. The Chaldee expoundeth it, *The word of the Lord is my light*.

the strength] or *strong-fort*, *fortification*, see *Psal.*28.8.

2 V. 2. *made-battel*] or *came neer against me*; to weet *in fight*. So this word is used for *battel*, *Psal.*55.19.22. *my enemies to me*] a vehement manner of speech; (as 2 *Sam.* 22.2. *my deliverer to me:*) noting against whom in special their hatred was bent.

3 V. 3. *if war*] that is, *warriers*; or, *an army*; as the word is used, *Iosh.*8.11. See also *Psal.* 76.4.

4 V. 4. *One* thing] or *One-request*, as is expressed, 1 *King.*2.20. 1 *Sam.*2.20. For such want of wordes to be supplied, see the notes on *Psal.* 10.10. that *I may sit*] that is, *dwel*, or *abide*. *to view the pleasantnes*] *to see the pleasantnes* or *amenitie*, *of Iehovah*; and consequently to *injoy it*. The tabernacle had the figure and pattern of heavenly things in Christ; *Heb.*8.5. which David in spirit here desireth to contemplate. The Hebrue phrase, is, *view in the pleasantnes*;

pleasantnes; and after in the 13. verse, *see in the goodnes*; which signifieth *to have the fruition, use, and injoying of pleasure and goodnes*: *Eccles.* 2.1. And as to *seek in Iehovah*, 2 *Chron.* 34.26. is to *seek Iehovah*. 2 *King.* 22. 18. so to *see in the good*, is *to see the good*, and *injoy it*. So in *Psal.* 106.5. & 128.5. *and* 50.23. *to inquire*] or *seek-early* that is, *diligently*.

5 V. 5. *will keep privily*] or *hide me*, that is, *keep me safe as in the most holy of his sanctuarie*, into which none might enter, *Levit.* 16.2. called therfore, Gods *hidden place*, *Ezek.* 7.22. and his Saincts, are *his hidden ones*. *Psal.* 83.4.

6 V. 6. *sacrifices of showting*] or *of triumph, of joyful-sounding*; & *alarm*. This hath respect to the law, which appointed over the sacrifices, trumpets to be sounded, *Num.* 10.10. whose chiefest, most lowd, joyful and triumphant sound was called *Trughnah, Triumph, alarme* or *Iubilation*: *Nū.* 10.5.6.7. So to other instruments, this triumphant noyse is adjoyned, *Psal.* 33.3. and is applied sometime to mans voice or showting: *Ios.* 6.5. 1 *Sam.* 4.5. *Ezra.* 3.11. See also *Psalm.* 89.16. & 47.6. & 81.2. & 100.1.

8 V. 8. *seek ye my face*] an unperfect speech, which we may supply and explayn thus, (*thou saydest*) *seek ye my face*: and *this thy commandement, my hart minded and spake of, to thee in my tentations; and I made it a ground of my action, and request folowing*. See a much like defect of a word, in 1. *King.* 20.34. To *seek the face*, is *of desire to see, hear and know*, 1 *King.* 10.24. and *to pray and ask counsel in doubts, and distresses*, &c. 2 *Sam.* 21. 1. *Hos.* 5.15. So *Psal.* 105.4.

10 V. 10. *Though my father* &c, *should*] see the like, in *Esa.* 49.15. Or, *For my father* &c, *have forsaken me*: *but Iehovah will gather me*; that is, *receive and take me to him*. So the word *gathering* is also used, *Iudg.* 19.15. *Ios.* 20.4. *Mat.* 23.37. He meaneth that *God would be a father unto him*.

12 V. 12. *to the soule*] that is, to the *wil, lust*, or *desire*. So *Soule* is for *will*; *Psal.* 41. 3. & 105.22, *Ezek.* 16.27. and for *lust*, *Psal.* 78.18. The Chaldee expoundeth it *the will*. *that breatheth*] or *puffeth out*. See *Psal.* 10.5.

V. 13. *Except I had beleeved*] an unperfect speech; where we may understād; *I should have fainted*; or *They had overthrowen me; if I had not beleeved*: but the Greek sayth, *I beleeve to see the good things of the Lord*. *Land of the living*] that is, *where men live in this world*; and in special, *the land of Canaan, the seat of Gods Church*. *Ezek.* 26. 20. So *Psal.* 52.7. & 116.9. & 142.6. *Iob.* 28.13. For by death, men are sayd *to be cut out of the land of the living*. *Esa.* 53.8. & 38. 11. *Ier.* 11.19: but the Chaldee expounds it, *the land of life eternall*: and that was figured by the land of Canaan. 13

V. 14. *be confirmed*] *be comfortable, hold fast*; (as the Greek hath,) *be manly*; or *quit thee as a man*; which word th'Apostle useth, 1 *Cor.* 16.13. These are the words of incouragement against remisnes, feare, faintnes of hart, or other infirmities: as *Deut.* 31.6.7. *Ios.* 10.25. 1 *Chro.* 22.13. *Dan.* 10.19. *let thy hart wex-strong*] so also the Greek turneth it: or, we may read it, *he will strengthen thy hart*. So after in *Psalm.* 31.25. 14

PSALME 28.

David prayeth for deliverance from his enemies. 6. he blesseth God for hearing and helping him. 9. He prayeth for the Lords people.

A *Psalm* of David. VNto thee Iehovah, doe I call; my rock, cease not-as-deaf from me: lest thou be silent from me; and I be made-like to them that goe-down the pit. Hear thou the voice of my supplications-for-grace, when I cry-out vnto thee: when I lift up my hands, unto the oracle of thyne holines. Draw me not with the wicked, and with the workers 1 2 3

workers of iniquitie: that ſpeak peace, with their neighbours; and malice, *is* in their hart. Give thou to them according to their work, and according to the evil of their practiſes: according to the deed of their hands, give thou to them; render, their reward unto them. Becauſe, they wil not diſcreetly-attend, unto the works of Iehovah, and to the deed of his hands: he wil break them down, and wil not build them-up. Bleſſed *be* Iehovah: for he hath heard, the voice of my ſupplications-for-grace. Iehovah *is* my ſtrength and my ſheild, in him my hart truſted, and I was holpen: and my hart ſheweth gladſomnes; and with my ſong wil I confeſs him. Iehovah *is* a ſtrength to them: & he, *is* the ſtrong-fort, of the ſalvations, of his Anoincted. Save thou thy people; and bleſs thy inheritance: and feed them and advance them, even-for ever.

Annotations.

1 C *Eaſe not &c.*] that is, *ceaſe not to ſpeak unto*, and *anſwer me, be not ſilent as turned-away from me*; ſo the like phraſe meaneth, *Iob.* 13. 13. *Ier.* 38. 27. or, *ceaſe not to ſpeak for me*: as the phraſe alſo importeth. 1 *Sam.* 7 8. and ſo by the *Rock* foremencioned, he may mean *Chriſt*, 1 Cor. 10. 4. who is *our advocate with the Father*, 1 *Ioh.* 2. 1. And to be *ſilent* (or *ſtill*) is not in words onely, but deeds; as in *Iudg.* 18. 9. 1 *King.* 22. 3.

2 V. 2. *oracle of thy holynes*] *thy holy oracle*: The inmoſt, and moſt holy place of the Temple, was thus named, 1 *King.* 6. 5. 16. 19. 20. called *the holy of holyes*, 1 *King.* 8. 6. and that which one Prophet calleth *the Oracle*, 2 *King.* 6. 23. an other calleth *the houſe of the holy of holies*, 2 *Chron* 3. 10 The Hebrue *Debir*, hath the ſignification of *Speaking*; for from the moſt holy place, God ſpake to his people, *Num.* 7. 89. The Apoſtle ſeemeth to expreſs it, by *that which is within the veil. Heb.* 6. 19.

V. 3. *Draw me not*] to weet, *unto death*; that is *deſtroy me not*. So *drawing* is uſed, *Ezek.* 32. 20. *Iob.* 21. 33. & 24. 20. an example whereof ſee in Siſera, *Iud.* 4. 7. 3

V. 4. *the evil of their practiſes*] This hath reference to the curſe denounced againſt ſynners, *Deut.* 28. 20. 4

V. 5. *not diſcreetly-attend*] or, *conſider; ſo, as to diſcern and underſtand them*. The like ſyn is blamed, *Iſa.* 5. 12. *break them down*] or, *deſtroy*: oppoſed to *building vp* or *edifying*; and applied figuratively to men, ſo *Ier.* 1. 10. & 42. 10. 2 *Cor.* 13. 10. *build*] that is; *conſerve, exalt, proſper* them. See the like phraſe, *Iob.* 22. 23. *Mal.* 3. 15. *Ier.* 12. 16. 5

V. 8. *ſtrength to them*] or, *to him*, as *Pſal.* 2. 3, meaning, *his people*, (as the Greek expreſſeth,) *and his annoincted King*: both which folow. Or, *Iehovah ſtrength* is *his*: that is, kingdom and power belong to him. *the ſtrong-fort*] *or fortification*. The former word *ſtrength* is in Hebrue *Ghnoz*; and this *ſtrong-fort*, *Maghnoz*; by addition of a letter, adding to the force of the ſignification. And this is often uſed for a *fortification* or *ſtrong-defenced place*. *Dan.* 11. 10. *Iudg.* 6. 26. *of the ſalvations of his anointed*] or *of the deliverances (the victories) of his anointed*; that is *of me, his anointed King*. This ſentence may alſo be turned thus: *and the ſtrong fort, of ſalvations, his Anointed (Chriſt) is*: meaning *that the Chriſt of God, is the ſaving ſtrength of his people*. The laſt word *He*, is often put for *Is*, ſomtime in the Hebrue text it ſelf, as is noted in *Pſal.* 16. 3. 8

V. 9. *inheritance*] that is, *people* or *church*. *Deut.* 4. 20. & 32. 9. *Pſal.* 33. 12. & 94. 5. 1 *Pet.* 5. 3. Sometime it is the land where they dwelt. *Pſal.* 79. 1. *advance them*] or *bear them up; relive them*. The word is 9

used for *advancing to honour, Esth.* 3. 1. *and* 9. 3. and for *bearing up, supporting, helping.* as 1 *King.* 9. 11. *Esr.* 1. 4. *&* 8. 36.

PSALME 29.

David exhorteth Princes to give glory to God. 3. *The marvelous effects of the Lords Voice.* 10. *His providence at the Flood.* 11. *and protection of his people.*

1 A Psalm, of David;

Give ye to Iehovah, sonns of the mighties: give ye to Iehovah,
2 glorie and strength. Give ye to Iehovah, the glorie of his name: bow down your selves to Iehovah, in the
3 comly-honour of the sanctuarie. The voice of Iehovah, *is* upon the waters; the God of glorie thondereth: Iehovah, upon many waters.
4 The voice of Iehovah *is* with able power: the voice of Iehovah, with comly-ho-
5 nour. The voice of Iehovah, breaketh the Cedars: and Iehovah breaks-
6 asunder, the Cedars of Lebanon. And he maketh them leap like a calf: Lebanon and Shirjon, like a yong Vnicorne.
7 The voice of Iehovah, strikeh flames of fyre.
8 The voice of Iehovah, maketh the wildernes to tremble: Iehovah maketh the wildernes of Kadesh to tremble.
9 The voice of Iehovah, maketh the hindes trembling-ly-to travel; and maketh-bare the forrests: and in his Pallace, every
10 one sayth glorie. Iehovah, sate at the Flood: and Iehovah shall sit,
11 King for ever. Iehovah, wil give strength to his people: Iehovah wil bless, his people with peace.

Annotations.

A *Psalme of David*] The Greek addeth to this title, *Exodion skenes*, that is, *of the solemne-assemblie of the Tabernacle*, (or, *Booth*;) for *the solemne-assemblie* at the feast of Tabernacles, mentioned in *Levit.* 23 36. called in Hebrew *Ghatsereth*, is there and in other places translated in Greek *Exodion:* so this title intimateth that this Psalme was sung at the feast of Tabernacles. And so *Maimony* in *Misneh* tom. 3. in *Tamidin chap.* 10. *S.* 11. sayth that *every day of the dayes of that feast, they sayd a peculiar song for the addition of the day: and in the first of the working dayes of the solemne-feast, they sayd* (*Psalm.* 29.) *Give ye unto the* LORD, *sonns of the mighties &c.* 1

Sonns of the mighties] that is, *ye mighty men*, or *potentates*. So *Psal.* 89. 7. The Chaldee referreth it to the *company of Angels.*

strength] or *strong prayse*. See *Psal.* 8. 3. *and* 1 *Tim.* 5. 16.

V. 2. *honour of the sanctuarie*] that is, *the honourable Sanctuarie*, (as the Greek expayneth it, *in his holy court*) or, *with honour of sanctitie*; that is, *with holy honour*. So *Psal.* 96. 9. 1 *Chron.* 16. 29. This phrase is sometime used of Gods *holy Majestie*, 2 *Chron.* 20. 21. 2

V. 3. *The voice*] that is, *the thonder*, as *Exod.* 20. 18. called *Gods voice. Exod.* 9. 28. 29. Yet *voices* and *thondrings*, are sometimes distinct, as *Rev.* 4. 5. *&* 8. 5. *&* 11. 19. *&* 16. 18 This word *voice*, is generally used for all *noyse or sound*; 2 *King.* 7. 6. 1 *Cor.* 14. 10. *vpon the waters*] which are above the firmament, *Gen.* 1. 7. where the thonder is heard. So *waters*, mean *watry cloudes*, in *Psal.* 18. 12. Or *above the waters*, that is, *a lowder voice then the roring of the waters*; wherof see *Ezek* 1. 24. *&* 43. 2. *Rev.* 1. 15. *&* 14. 2. *&* 19. 6: *Gods voice shaketh heavens and earth, Heb.* 12. 26. 3

Iehovah vpon] that is, *thondereth vpon*; or *his voice is above many waters.*

V. 5. *Cedars of Lebanon*] The *Cedar*, is a tree tal, strong and durable; and for the drynes 4

drynes of it, the timber rotteth not. They are called *Cedars of God*, *Pſal.* 80. 11. *and by him planted*, *Pſal.* 104. 16. *Lebanon* is a mountayn in Canaan, hye, pleaſant and fruictful, ful of *Cedars* and other trees *the glory* of that mount. 2 *Chron.* 2. 8. *Song.* 3. 9. *&* 5. 15. *Iſa.* 60. 13. *Hoſ.* 14. 6. 7. 8. It is called *Lebanon*, of *whitenes*, for the *ſnow* that lyeth on it, *Ier.* 18. 14. To this mount, and to the goodly trees theron, great kingdoms and perſonages are compared, *Ezek.* 31. 3. *&* 17. 3. *Ier.* 22. 23. *Iudg* 9. 15. 2 *King.* 14. 9. And the juſt mans eſtate in ſpecial; *Pſal.* 92. 14.

6 V. 6. *Shirjon*] this is, *mount Hermon*, called of the Sidonians, *Shirjon*, and of the Amorites *Shenir*; *Deut.* 3. 9. and by another name *Sion* (not *Tſijon* ſpoken of in *Pſal.* 2. 6.) *Deut.* 4. 48. for this *Shirjon* or *Hermon* lay without the river Iarden, where *Og reigned*, *Ioſ.* 12. 1. 5. 1 *Chron.* 5. 23. Here alſo grew goodly trees, and many wild beaſts kept in it. *Ezek.* 27. 5. *Song.* 4. 8. Of *Hermon* ſee more in *Pſal.* 89. 13. *and* 133. 3. *and* 42. 7. *a yong Vnicorn*] a fierce untamed beaſt; ſee *Pſal.* 22. 22. The Hebrue phraſe is, *ſon of the Vnicornes*; the like is alſo *Pſal.* 114. 4. All yong creatures, and things that come of, or belong to an other, are in Hebrue called *ſonns*: ſo *the ſonns of the cole*, are *ſparks*, *Iob.* 5. 7. *the ſonns of the quiver*, ar *arrowes*, *Lam.* 3. 13. *the ſon of the morn*, is *the morning ſtarr*, *Iſa.* 14. 12. *the ſonns of Sion*, are *the Citizens there*, *Pſal.* 149. 2. *the ſonns of the wedding chamber*, are *the bridegromes freinds*, *Mat.* 9. 15. and many the like.

7 V. 7. *ſtriketh*] or *cutteth flames*; as the flaſhes of lightning with the thonder.

8 V. 8. *maketh tremble*] or *quake*, or *payneth the wildernes*, that is, *the wild beaſts there*, which being frighted by Gods voice or thonder, doe travel & bring forth their yong with payn and trembling. *Kadeſh*] called alſo *Paran* and *Zin*, a deſert through which the Iſraelites paſſed from Ægypt to Canaan, *Num.* 13. 27. *and* 33. 36. and had the name of the city *Kadeſh* by which it lay, *Num.* 20. 1. 16. The beaſts of this wildernes were cruel. *Deut.* 8. 15. *and* 32. 10.

9 V. 9. *the hindes*] though of all other creatures they bring forth with great trouble, *bowing themſelves*, *bruiſing their yong*, *and caſting out their ſorowes*, *Iob.* 39. 4. 6.

maketh bare] by driving the beaſts with the thonder into their denns; as the Chaldee addeth, *the beaſts of the forreſt*: or, by beating off the leaves and fruits of the trees. So the *figtree* is ſayd *to be made bare*, *Ioel.* 1. 7. *every one*] ſo the Greek turneth it: or it may be read, *every whit*, or *all of it*, meaning *of his people* verſ. 11. which ſayth *glory to God*: or *all of it*, that is *of his glory*, *he ſayth* (that is, *God declareth*) *in his temple*. The Chaldee ſayeth, *and in the Temple of the houſe of his ſanctuarie which is above*, *all his miniſters doe ſay his glorie*.

10 V. 10. *at the flood*] meaning *Noahs flood*; *Gen.* 6. *&* 7. for to that onely, both the Hebrue and Greek word is applyed. And here the Chaldee paraphraſeth thus; *The Lord at the generation of the flood*, *ſate on the ſeat of judgement*, *to take vengeance on them: he ſate alſo upon the ſeat of mercies, and delivered Noah, and reigneth over his ſonns, for ever and ever.*

11 V. 11. *with peace*] or *in peace*; which word betokeneth *integritie*, *perfection*, *a making whole and abſolute*; oppoſed both *to warr* and *ſword*, *Pſal* 120. 7. *Mat.* 10. 34. and *to diviſion*, *confuſion*, *and tumultuous diſorder*, *Luk.* 12. 51. 1 *Cor.* 14. 33. It denoteth *all proſperity*, *ſafety*, & *welfare* of ſoule and body, and ſpecially that ſpoken of in *Epheſ.* 2. 14. 15. where *Chriſt is our peace*, *which hath made of both one*, *and hath broken the ſtop of the partition wall*, *&c. to make of twayn*, *one new man in himſelf*, *ſo making peace.*

PSALME 30.

David praiſeth God for his deliverance. 5. *He exhorteth others to praiſe him by example of Gods dealing with him.*

1 A Psalme, a song of the dedicati-
2 on, of the house of David. I will-exalt thee Iehovah, for thou hast drawn-up me: and hast not made
3 my enemies to rejoyce at me. Iehovah my God: I cryed-out unto
4 thee, and thou healedst me. Iehovah, thou hast brought-up my soule from hell: thou hast kept-me-alive from them that goe-down the pit.
5 Sing-psalm to Iehovah, ye his gracious-saints: and confess ye, to the
6 remembrance of his holynes. For a moment, *is* in his anger; life, in his favourable-acceptation: in the evening, lodgeth weeping; and at the morning, shouting-joy.
7 And I, I sayd in my safe-quietnes: I shall not
8 be moved for ever. Iehovah, in thy favourable-acceptation, thou hast setled strength to my mountayn: thou didst hide thy face, I was sud-
9 denly troubled. Vnto thee Iehovah I called: and vnto Iehovah, supplica-
10 ted-for-grace. What profit *is* in my blood, when I goe-down unto corruption? shall dust confess thee?
11 shall it shew-forth thy trueth? Hear thou Iehovah, and be gracious-to-me: Iehovah, be thou an helper to
12 me. Thou hast turned my mourning, to a dance to me: thou hast loosed my sackcloth, and hast girded me
13 with joy. That *my* glory may sing-psalm to thee, and not be silenced: Iehovah my God, I will confess thee for ever.

Annotations.

1 *Dedication*] or *initiation*; which is, *when a new thing is first imployed and put to that use for which it was made.* It is applied *to houses*, as here, and *Deut.* 20. 5. *to altars*, as *Num.* 7. 84. 88. *to walls*, as *Nehem.* 12. 27. *to images*, as *Dan.* 3. 2. *and to men*; and then it meaneth *instruction*, or *trayning-up*; as *Prov.* 22. 6. *Gen.* 14. 14. It is recorded by the Hebrewes, that when the Israelites brought their baskets of first fruits into the Sanctuarie, according to the Law in *Deut.* 26. and came thither in companies as their manner was; they sang by the way the 122. Psalme, and when they came to the Sanctuarie with every man his basket on his shoulder, they sang the 150. Psalme; and when they were come into the courtyard, *the Levites* sayd this 30. Psalme, *I will exalt thee* &c. *Maimony* in *Misn.* tom. 3. in *Biccurim* (or treat. of *First fruits*) *ch.* 4. *sect.* 17. And the Chaldee expoundeth this title, *For the dedication of the house of the Sanctuary an Hymne of David.*

V. 2. *hast drawn-up me*] *as out of a pit of waters*; for this word is used for *drawing of waters*, *Exod.* 2. 16. 17. *waters* signifying *troubles*. *at me*] or *over me*, for my ruine. Or, *my enemies to me*, that is *my utter enemies*; as *Psal.* 27. 2.

V. 3. *healedst me*] that is, *helpedst me out of trouble*: so *Psal* 41. 5. *&* 50. 4. *Hos.* 7. 1. 2 *Chron.* 7. 14. *my soule from hell*] *me*, or *my life from the peril and state of death*. So *Psal.* 86. 13. Ionas meant the same when he sayd, *thou hast brought out my life from the pit. Ionas* 2. 6. Of *hell*, see *Psal.* 16. 10.

them that goe down] that is *which dye*; *that I should not be among them*: The Hebrue also hath another reading, *that I should not goe down the pit.* The meaning is the same.

V. 5. *to the remembrance*] or *for it*; that is, *that his holynes may be had in remembrance*: as *Isa.* 26. 17. So *Psal.* 97. 12.

V. 6. *a moment*] or *litle while*. *For Gods anger towards his, and their affliction, is short and momentany*; as *Isa.* 54. 7. 8. 2 *Cor.* 4. 17.

life] or *lives*; meaning *a blessing and the continuance*

continuance of it: as *Psal.*133.3. *and* 21.5. *Life* is here opposed to *a moment.* So *yeares of life*, mean *many good yeares*, *Prov.* 3.2. and the Chaldee here for *life*, sayth *life eternal.*

lodgeth] that is, *abideth*: or *he* (meaning God) *causeth weeping to lodge*, as if it should be an abiding guest. So an other Prophet sayth, *At even-tide lo there is trouble, but afore the morning it is gone. Isa.* 17. 14. The Chaldee here translateth the latter part thus, *in the morning he raiseth up with song.*

7 V. 7. *in my safe quietnes*] or *tranquillity.* Gods children have so great infirmities, that in prosperity they are too secure, (as David sheweth here, and Iob, in *chap.*29. 18. 19. 20.) and in adversity they are too fearful; as David elswhere dooth confess: *Psal.* 31.23 *&* 116.11.

8 V. 8. *setled*] or *made stand*; that is, *reared up*; *constituted* and *stablished sure.* So this phrase importeth, *Psal.* 107. 25. *and* 31. 9. *to my mountayn*] that is, *mount Sion*, *wher Davids house or court was*: or, figuratively, he meaneth *his kingdom*: as *Isa.*2.2. *Dan.* 2.35. 44. See *Psal.*65.7,

thy face] thy favourable countenance; the Chaldee calleth it *Shecinah*, the *divine majestie* of God.

10 V. 10. *what profit*] *what gayn* (or *use*) wil ther be *in my blood*; which here may mean *his violent death*, as in *Psal.*72.14.

unto corruption] *the grave*, or *place where the body rotteth.* See *Psal* 16.10. *shall dust*] that is, *my body when it is turned to dust.* The Chaldee sayth, *they that lye in the dust.* See the like in *Psal.*6.6. *&* 88.11. *&* 115.17. *Isa.*38 18.

12 V. 12. *to a dance*] which is a signe of joy: *Ier.*31.4.13. therfore the Greek turneth it here, *joy.* The contrary is in *Lam.* 5. 15. where their *dance is turned into mourning.* *loosed my sack*] or, *doon-off my sackcloth*; which was wont to be worn in time of sorow. *Esth.* 4. 1. *Ion.* 3.6. *Psal.* 35. 13.

13 V. 13. my *glorie*] so the Greek putteth too the word *my*; by *glory* meaning the *tongue* or *soule*: see *Psal.* 16. 9. But the Chaldee translateth, *That the glorious-ones of the world may praise thee.* *silenced*] or made *silent*; which is, *when men are cut off by death*, as *Psal.* 31. 18.

PSALME 31.

David shewing his confidence in God, craveth his help; 8. rejoyceth in his mercies, 10. prayeth in his calamities, 20. professeth Gods goodnes to such as fear him: 22. blesseth him for the mercies that he had found, 24. and encourageth all the Saincts.

To the mayster *of the musike*; 1
a Psalm of David.

IN thee Iehovah doe I hope-for- 2
I safetie, let me not be abashed for ever: in thy justice deliver me. Bow 3
unto me, thine ear, speedily ridd me: be thou to me, for a rock of firm-strength, for a house of fortresses, to save me. For thou *art* my firm- 4
rock and my fortres: and for thy names sake, wilt guide me and lead me. Thou wilt bring me forth, 5
out of the net, that they have hidd for me: for thou, *art* my firm-strength. Into thy hand, doe I committ my 6
spirit: thou hast redemed me Iehovah, God of trueth. I have hated, 7
them that observe vanities of vayn-falshood: and I, unto Iehovah doe I trust. I wilbe glad and rejoyce, in 8
thy mercie: which hast seen my affliction; hast known, my soule in distresses. And hast not shut me up, 9
in the hand of the enemy: hast made my feet stand in a large-roomth. Be 10
gracious to me Iehovah, for distres *is* on me: gnawn is with indignation, myne eye, my soule and my belly.

11 For my life, is quite-ſpent with penſivenes; and my yeares with ſighing: my able-ſtrength, is decayed with my iniquitie; and my bones are gnawen.
12 With all my diſtreſſers, I am a reproch; and to my neighbours, vehemently; and a dread to my known-*acquaintance*; ſeing me in the ſtreet, they fled from me.
13 I am forgotten, as a dead *man* out of hart: I am, as
14 a veſſel of perdition. For I hear, the infamie of many; fearfulnes from every-ſide: when they plott togither againſt me; they craftily-purpoſe, to
15 take my ſoule. But I, unto thee doe I truſt, Iehovah: I ſayd, thou *art*
16 my God. In thy hand *are* my times: ridd thou me, from the hand of my enemies, and from my perſe-
17 cutors. Make thy face to ſhine, upon thy ſervant: ſave me, through
18 thy mercy. Iehovah, let me not be abaſhed, for I doe call upon thee: let the wicked be abaſhed, let them be ſilenced to hel. Let the lips of falſhood,
19 be mute: that ſpeak againſt the juſt an hard-*word*, in haughtynes and diſpite.
20 How much *is* thy goodnes, which thou haſt layd up for them that fear thee: haſt wrought, for them that hope-for-ſafetie in thee; before the
21 ſonns of Adam! Thou keepeſt them-ſecret, in the ſecret of thy face, from the rough-*prides* of man: doſt lay-them-up in a pavilion, from the
22 ſtrife of tongues. Bleſſed *be* Iehovah: for he hath made-marveilous, his mercy to me, in a city of ſtrong-
23 defenſe. And I, ſayd in my haſtening-away; I am cut down, from before thine eyes: yet-certainly, thou heardeſt the voice of my ſupplications-for-grace, when I cried-out unto thee. Love ye Iehovah, all his gra- 24
cious-ſaincts: Iehovah keepeth the faithfull; and repayeth abundantly, *him* that doeth haughtynes. Be 25
ye confirmed, and let your hart wexſtrong: all that hopefully-wayt for Iehovah.

Annotations.

IN *thee*] The Chaldee ſayth, *in thy word.* 1

V. 3. *a houſe of fortreſſes*] *a place of defenſes, a moſt ſafe hold.* David being often forced to take ſuch forts for his ſafety; did not mak: them, but God his ſtrength: ſee 1 *Sam.* 22.4. & 23. 14. 19. & 24.1.23. 2 *Sam.* 5. 7. 9. 3

V. 6. *commit my ſpirit*] or *commend, depoſe, of truſt to be kept.*] Such words our Lord Chriſt uttered on the croſs, to his father, *Luk.* 23. 46. 6

V. 7. *I have hated*] in Greek, *Thou haſt hated.* Compare *Pſal.* 139. 21. *Vanities of vayn-falſhood*] that is, *moſt vayn falſe and lying vanities.* The word *vanity* (*Hebel*) here uſed, beſides *vayn worldly things* againſt which Solomon writeth, *Eccleſ.* 1. &c. meaneth in ſpecial, *Idolatry;* for *Idols* are often called *vanities*, as *being light, vile, and things of naught. Deut.* 32. 21. 1 *King.* 16. 26. 2 *King.* 17. 15. *Ier.* 2. 5. & 8. 19. & 10. 15. & 14. 22. &c. *They that obſerve lying vanities, forſake their own mercy. Ionas.* 2. 8. 7

V. 8. *haſt known my ſoule*] that is, *acknowledged, cared for*; and (as the Greek tranſlateth) *ſaved it.* See *Pſal.* 1. 6. 8

V. 9. *not ſhut me up*] or *cloſed me;* that is, *not given me into their power:* ſo *Pſal.* 78. 48. 50. 62. *Deut.* 23. 15. & 32. 30. 9

V. 10. *gnawen*] that is, *fretted, and conſumed as with worms:* in Greek, *troubled:* ſee *Pſal.* 6. 8. 10

V. 11.

11 V. 11. *decayed,*] or *weakned so as one stumbleth and falleth down through weaknes: Psal.* 27. 2. So *Psal.* 109. 24. *and* 105. 17.

with my iniquity] that is, *punishment due for iniquity;* so the word often is used; as *Gen.* 19. 15. 2 *King.* 7. 9. So, *whordom: for the punishment of whordom, Num.* 14. 33.

12 V. 12. *known-acquaintance*] that is, *such as I knew, respected, & favoured: and to whom I made known my mind, estate &c. my familiars.*

13 V. 13. *out of hart*] that is, *out of mind,* or *memorie;* for *the remembrance of the dead is forgotten, Eccles.* 9. 5. therfore *the grave,* is the *land of forgetfulnes; Psal.* 88. 13.

vessel of perdition] that is, *a lost* or *broken vessel,* or *instrument.* So Paul mentioneth *vessels of perdition, Rom.* 9. 22. Or, *a vessel perishing,* that is, *ready to perish and be lost;* as *a perishing sheep, Psal.* 119. 176.

14 V. 14. *the infamy of many*] or *the diffamation* (the *ill report*) *of mighty*-men. The like complaint Ieremie maketh in his troubles; *Ier.* 20. 10. *fearfulnes from every side*] or *terrour round about.* In Hebrue, *Magor missabib,* which name Ieremy gave to *Pashur the preist;* signifying that *he should be a terrour to himself, and to all his freinds. Ier.* 20. 3 4. This phrase Ieremy often useth; *Ier.* 6. 25. *and* 46. 5. *and* 49. 29. *Lam.* 2. 22. *when they plot*] or *whiles they consult:* see *Psal* 2. 2.

16 V. 16. *my times*] Hereby he meaneth, *that his many and sundry events, troubles, deliverances, prosperities, adversities, life and death, (for all things have their appointed time, Eccles.* 3. 1, 2.) *were in the hand and disposition of God.* Though *times* here, (as *dayes* in *Psal.* 119. 84.) may chiefly be meant of *his troubles:* as *Psal.* 9. 10. *and* 10. 1. but the Chaldee expoundeth it, *the times of my redemption.* So in 1 *Chron.* 29. 30. mention is made of *the times that went over David, and over Israel, and over all the kingdoms of the lands.*

17 V. 17. *Make thy face to shine*] that is, *cause thy favourable countenance to appeare.* This is taken from the blessing prescribed, *Num.* 6. 25. and is often used in requests for grace. See *Psal* 4. 7. *and* 67. 2. *and* 80. 4, 8, 20. *and* 119. 135.

V. 18. *silenced*] that is, *through shame and fear be confounded, tamed, quieted, and made still.* The word is sometime used for *cutt off, or destroyed;* and so may here be taken. So *Psal.* 49. 13, 21. The Greek translateth, *let them be brought down.* 18

to hell] understand, *thrust down to hell,* or, *to the grave;* as the Chaldee calleth it, the *house* (or *place*) *of buriall.*

V. 19 *an hard*-word] or *durable*-speech; a reproch *which lasteth long* to a mans infamy. The Hebrue *Ghnathak* signifieth *durance, hardnes* and *antiquity: Psal* 6, 8. and respecteth both antique things long agoe, 1 *Chron.* 4. 22. and things lasting or durable for time to come. *Prov.* 8. 18. *Isa.* 23. 18. And in speeches, it is put for an *old sayd-saw,* taken up and applied to ones reproch, and so during long: and generally *for any hard* or *slowt speech;* 1 *Sam.* 2. 3. *Psalm.* 94. 4. *and* 75. 6. The Greek here expoundeth it, *iniquity.* 19

V. 21. *Thou keepest them secret*] or, *hidest them in the hiding place of thy presence: where thou alwayes lookest unto them, in secret favour, which the world knoweth not of.* 21

rough-prides] or *knots, knobs, rough-troubles.* The Hebrue *Racas* signifieth *Knitting* or *binding with knots, Exod.* 28. 28. *and* 39. 21. from which a word is derived, in *Isa.* 40. 4. signifying *knotty, knobby* or *rough places,* opposed to *smooth* or *playne.* Here David useth it figuratively for *rough affections or actions of men,* meaning *their pride, conspiracies, or molestations,* as the Greek translateth, *from the trouble of men.*

lay them up] or *hide them.* Hereupon Gods people are called; his *stored* or *hidden*-ones. *Psal.* 83. 4.

the strife of tongues] *plea,* or *contradiction,* as the Greek turneth it: and th'Apostle *Iude, vers.* 11.

V. 22. *made marvellous his mercy*] or *marvellously-severed* it; as *Psal.* 4. 4. *shewed his mercy in marveilous and hidden manner.* As contrary weise God threatned *to make marvelous the plagues of synners: Deut.* 28. 59. 22

of strong-defense] or *of siege:* that is, *a fortified, defensed city;* as 2 *Chron.* 8. 5. or *a besieged*

sieged city, as 2 *King*. 24. 10. The Hebrue *Matsor* signifieth both a *fort* or *skonce*, and a *siege* or *leger*: *Deut*. 20. 20. & 28, 53.

23 V. 23. *my hastening-away*] namely *through amazement or fear*, as the word cómonly intendeth; *Deut*. 20. 3. *Psal*. 48. 6. 2 *Sam*. 4. 4. The Greek calleth it an *ecstasie* (or *trance*.) And that David *hastened him away for fear*; is recorded 1 *Sam*. 23. 26. So *Psal*. 116, 11. *cut down*] Ionas in his affliction respected this speech of David, and changing a letter, for *Nigraxti* sayth, *Nigrashti*, *I am driven away from before thy face &c*. *Ionas* 2. 4. So the Greek here translateth it, *I am cast away*.

24 V. 24. *the faithful*] or, *keepeth fidelities*, as *Isa*. 26. 2. The original word signifieth eyther *faithful-persons*, or *truthes*, fidelities. as *Psal*. 12. 2. The Greek here hath, *truthes*. *payeth abundantly*] or, *to abundance, with surplusage*. *that doeth haughtynes*] This sense the Greek giveth. The Hebrue may also thus be Englished, *he* (that is *God*) *doeth haughtynes*, that is, *high magnificent acts*. For the original word *Gaavah* somtime noteth Gods *high magnificence*, *Psal*. 68. 35. somtime mans *haughty pride*. *Psal*. 10. 2.

25 V. 25. *wex-strong*] or, *he wil strengthen*. See *Psal*. 27. 14. *hopefully wayt*] or *persevere with hope and patience*. The word *jachal* implieth both *a patient wayting*, *Gen*. 8. 10. and *a hope or trusting*, as the holy Ghost expoundeth it, *Mat*. 12. 21. from *Isa*. 42. 4. *for Jehovah*] which the Chaldee expoundeth, *the word of the Lord*.

PSALME 32.

David teacheth that blessednes consisteth in remission of synns. 3. *Hiding of synns causeth trouble, but confession giveth case to the conscience*. 8. *An instruction vnto voluntary obedience*. 10. *The different ends of the wicked and of the just*.

1 An instructing-*psalm*, of David:

O Blessed he *whose* trespass is forgiven, *whose* syn is covered, O 2
blessed *is* the man, to whom Iehovah imputeth not iniquitie: and in whose spirit, *is* no deceit. Because I ceased 3
speaking, my bones wore-away-with-age: in my roring, all the day. For, 4
day and night, thy hand was heavie upon me: my moisture was turned, into the droughts of summer Selah. My syn, I acknowledged to thee; and 5
my iniquitie, I covered not; I sayd, I will confess against *me* my trespasses, to Iehovah: and thou, forgavest the iniquitie of my syn Selah. For this, 6
shall every gracious-saint pray unto thee, at the time of finding: surely, at the flood of many waters; unto him, they shall not reach. Thou *art* 7
a secret-place to mee, from distress thou wilt preserve me: with showting-songs of deliverance, thou wilt compass me Selah. I will make thee pru- 8
dent, and will teach thee, in the way that thou shalt goe: I will give-counsel, mine eye *shalbe* upon thee. Be not 9
ye as the horse, as the mule, without understāding: whose mouth *must* be stopped with bit and bridle; *which* come not neer unto thee. Many 10
paines *are* for the wicked: but he that trusteth in Iehovah, mercy shall compass him. Rejoyce ye in Iehovah and 11
be glad ye just: and showt-joyfully, all ye upright of hart.

Annotations.

1 *AN instructing-psalm*] or, A psalm-*that maketh prudent*: that *causeth-understanding*. As in the 8. verse of this

this psalm, he sayth, ✝ *wil make thee prudent*, or *instruct thee*. This title is set before sundry other psalmes. *whose syn is covered*] meaning, *by the Lord, Psalm.* 85. 3. not *by a man himself*, who must not cover but *acknowledge syn; Psal.* 32. 5. otherwise, *he shall not prosper. Prov.* 28. 13. Now God *covereth syn, when he imputeth it not*, as the verse folowing sheweth: and as this is mans happines; so for God not to cover it, is woe and miserie. *Nehem.* 4. 5.

2 V. 2. *not impute*] *not think, count*, or *recken*. And this is an effect of his grace in Christ, as it is written, *God was in Christ, and reconciled the world to himself, not imputing their synns vnto them: 2 Cor.* 5. 19. And hereunto the Apostle applyeth this Psalme thus; *David sayth, blessednes is the mans unto whom God imputeth justnes without works:* saying, *Blessed are they whose iniquities are forgiven, and whose synns are covered: Blessed is the man to whome the Lord shall not impute syn. Rom.* 4. 6. 7. 8.

3 V. 3. *because ✝ ceased speaking*] or, *when ✝ kept-silence, forbearing to confess my synns*; as after, *vers.* 5. Like doctrine *Elihu* teacheth, *Iob.* 33. 19.—22.

4 V. 4. *thy hand*] in Chaldee, *thy plague. moisture*] the *cheif sap*, or *radical moisture* which is an aery and oily substance dispred through the body; wherby the life is fostered; and which being spent, death insueth. This word is used onely here, and in *Num.* 11. 8. where it is applied to the *best moisture* (*or cream*) *of oil.*

5 V. 5. *confess*] *Confessing of synns*, is when one freely manifesteth them, accusing himself, and praysing Gods mercy, which he exspecteth in faith: see *Ios.* 7. 19. *against* me *my trespasses*] or, *concerning my trespasses*; but both the Greek version plainly hath, *against me*; and elswhere the Hebrue *ghnalei* (here vsed) seemeth to be put for *ghnalai*: as *Psal.* 108. 10. compared with *Psal.* 60. 10. *the iniquity of my syn*] that is, the *guilt* and *punishment* of it; as *Psal.* 31. 11. And thus *he that confesseth and forsaketh syn, shall have mercy, Prov.* 28. 13. for *if wee acknowledge our synns, God is faithful and just, to forgive us them, 1 John* 1. 9. See also *Iob.* 33. 27. 28.

V. 6. *the time of finding*] or, *time to find*: which may be meant of *the time when afflictions shall find*, that is *shall come vpon him*; as *Psal.* 116. 3. 4. or *the time when God may be found*, as *Isa.* 55. 6. and that time is, *when he is sought with the whole hart. Deut.* 4. 29. *Ier.* 29. 13. 2 *Chron.* 15. 15. To this latter the Chaldee applieth it, saying *of favour.* 6

flood] or *inundation*. As *waters* signify afflictions, *Psal.* 69. 2. so a *flood of waters*, denoteth *great troubles & persecutions. Dan.* 9. 26. & 11. 22. *Nahum.* 1. 8. *Isa.* 59. 19. *Rev.* 12. 15. 16. The Chaldee paraphraseth, *in the time when many peoples come as waters, they shal not come neer him to doe him evil.*

V. 7. *showting songs of deliverance*] or, *of evasion*; that is, thou wilt give me occasion by deliverance of me, to sing many songs of prayse unto thee. 7

V. 8. *myne eye* shalbe *upon thee*] or, *myne eye* I wil set *upon thee*; that is, ✝ *wil have care of, & look wel unto thee*, as *Ier.* 40. 4. *Ezra.* 5. 5. *Deut.* 11. 12. *Psal.* 34. 16. So the Chaldee explayneth it, ✝ *wil counsel thee, and set myne eye upon thee for good.* Or thus, ✝ *wil give-counsel, unto thee* with myne *eye*; that is, *with my care and providence*. Thus Christ counselled Peter with his eye, *Luk.* 22. 61. So the *eye* is sayd *to mock*; *Prov.* 30. 17. 8

V. 9. *as the horse &c.*] that is, be not fools, and brutish, so as ye must be ruled by force and rigor, not by reason. For *unto the horse* belongs *a whip, unto the ass a bridle; and a rod, to the fools back. Prov.* 26. 3. 9

mouth must be stopped] or, *jaw is to be tyed*. Hebr. *to stop*; for, *to be stopped*: active for passive; as after *Psal.* 36. 3. which *come not near*] that is, *which wil not obey or doe thee service, unless they be forced and ruled by the bridle*: according to the saying of the Apostle, *behold we put bits into the horses mouthes, that they should obey us. Iam.* 3. 3.

V. 10. *Many paynes*] or, *Great smarts*, (*or sores*) *are for the wicked*: so Solomon sayth, *Affliction foloweth synners &c. Prov.* 13. 21. & 19. 29. & 24. 20. 10

PSALME 33.

God is to be praiſed for his goodnes, 6. for his powerful works, 12. and for his providence. 20. Confidence is to be placed in God.

1 SHowt-joyfully ye juſt, in Iehovah: praiſe, becometh the righteous.
2 Confeſs ye, to Iehovah with harp: with Pſalterie *with* ten-ſtringed-in-
3 ſtrument, ſing-pſalm unto him. Sing ye to him, a new ſong: doo-well play-ing-on-the inſtrument, with triumphant-noyſe.
4 For righteous *is* the word of Iehovah: and all his work, in
5 faith. He loveth, juſtice and judgement: the earth is full, of the mercie
6 of Iehovah. By the word of Iehovah, the heavens were made: and all the hoſt of them, by the ſpirit of his
7 mouth. He gathereth-togither as an heap, the waters of the the ſea: he
8 giveth, the deeps into treaſuries. Let all the earth, be-in-fear of Iehovah: let all the inhabitants of the world,
9 ſhrink-with-fear for him. For, he ſayd and it was: he commanded, and it
10 ſtood. Iehovah, diſſipateth the counſel of the nations: he bringeth-to-nought, the cogitations of the peo-
11 ples. The counſel of Iehovah, ſhall ſtand for ever: the cogitations of his hart, to generation and generation.
12 O bleſſed *is* the nation, whoſe God is Iehovah: the people, *that* he hath choſen, for a poſſeſſion to himſelf.
13 From the heavens Iehovah doeth behold: doeth ſee, all the ſonns of A-
14 dam. From the firm-place of his dwelling he looketh forth: unto all
15 the inhabitants of the earth. He formeth altogither their hart: he diſcretly-attendeth, unto all their
16 works. *There is* no King, ſaved by multitude of a power: a mighty-man, ſhall not be delivered by multitude
17 of able-ſtrength. A horſe *is* falſhood, for ſalvation: and ſhall not deliver, by
18 multitude of his power. Loe, the eye of Iehovah, *is* unto them that fear him: to them that hopefully-wayt for his mercie. To ridd-free their
19 ſoule from death: and to keep-them-alive in famine. Our ſoule, earneſtly-wayteth for Iehovah: he *is* our
20 help, and our ſheild. For in him, our hart ſhall rejoyce: for in the
21 name of his holynes, doe we truſt.
22 Let thy mercy, Iehovah, be upon us: even-as, we hopefully-wayt for thee.

Annotations.

1 BEcommeth] the word denoteth *a fayr and comely grace*, for which a thing is to be *liked and deſired*. So *Pſal.* 93.5. & 147.1. The Apoſtle expreſſeth it in Greek, by *fayr* or *bewtifull*: *Rom.* 10.15. fró *Eſa.* 52.7.

2 V. 2. *with harp*] or; *with ſittern*; in Hebrue *Kinnor*; a muſicall inſtrument, invented by Iubal, *Gen* 4.21. uſed for mirth and joy, *Pſal.* 137.1.2. *Eſa.* 24.8. *Gen.* 31.27. and therfore is called the *pleaſant harp*, *Pſ.* 81.3. oppoſed unto *mourning*, *Iob* 30.31. in skill on this inſtrument, David excelled, 1 *Sam.* 16.16.23. and with this and other, they uſed in Iſrael to celebrate the Lord with gladnes, 1 *Chron.* 13.8. & 15.16.28. & 25.1. *Nehem.* 12.27. So ſpiritually in the new Teſtament, *Rev.* 14.2. *with Pſalterie*] or *Luit*, or *Viole*: In Hebrue *Nebel*; an inſtrumēt ſo called of the form which as ſeemeth was with *a round hollow bulk*, much like a *bottel*: (for *Nebel* is alſo a *bottel* or *pitcher*, 1 *Sam.* 10.3. *Lam.* 4.2.) and of this

this the Greeks and Latines had their instruments named *Nablé*, *Naulon*, *Nablium*. The Greek here calleth it *psaltérion*.

ten-stringed instrument] this differed from the *Psalterie*, *Psal.* 92.4. therefore the word *with*, is here supplyed.

3 V. 3. *a new song*] a thing is sayd *to be new* which is alwayes *fresh*, renewed upon new occasions, and so *permanent*; as Iob sayth, *my glorie was new with me*. So *Love is both an old & a new commandement*, 1 *Joh.* 2.7.8. Or, these *new songs* (mentioned here, and *Psal.* 40.4. & 96.1. & 98.1. & 144.9. *Esai.* 42. 10.) may have reference to the state of things under the gospell, where there is a *new covenant*, *Heb.* 8. 8.13. *new heavens, and new earth*, *Rev.* 21.1. *a new man*, *Ephe.* 2.15. & 4.24. *a new Jerusalem*, *Revel.* 21.2. *and all things new*: 2 *Cor.* 5.17. *Revel.* 21.5. See also Rev. 5.9. & 14.3.

doe well playing &c.] that is, *make good musik*, or *melodie*. So 1 *Sam.* 16.17.18. *Esa.* 23,16. And this melodie we are now willed *to make to the Lord in our harts*, *Ephe.* 5.19. The Hebrue *Nagan*, (wherof cometh *Neginoth*, *Psal.* 4.1.) properly is *to play with the hand upon an instrument*, 1 *Sam.* 19.9.

4 V. 4. *in faith*,] that is, *faithful, true, & constant*. For so this word is often used, as *Exod.* 17. 12. Moses hands were with *faith*; that is, *stedy, firm, constant*.

5 V. 5. *the earth is full*] the like is sayd, *Psal.* 119.64. For God *doeth good unto all, both just and unjust*, *Math.* 5.45. & *sayeth man and beast*. *Psal.* 36.7.

6 V. 6. *the host of them*] that is, *the many creatures in them: as Angels, sun, moon, starrs* &c. *Psal.* 148.1, 2, 3, 5. *Gen.* 2.1. So mention is made of the *powers* or *hosts* of heavé, *Math.* 24.29. *Spirit*] or *breath*; thus *Jehovah*, his *Word*, and his *Spirit* are noted to be the maker of the world, as in *Gen.* 1.

7 V. 7. *giveth the deeps*] that is, *putteth* or *disposeth the deep waters into treasuries*, or *in cellars* and *secret store houses*, hidden from the eye of man; called elswhere the *secret room of the deep*, *Job.* 38.16. So God is sayd to have *treasuries* or *storehouses of wind*. *Psal.* 135.7. *of snow and hayl*, *Job.* 38.22. *of darknes*, *Isa.* 45. 3. and the like. The Chaldee translateth, *he putteth*, (the waters) *into the treasuries of the deeps*.

V. 9. *it stood*] that is, *existed firm and stable*, and so *continued*. So *Psalm.* 119. 91. 9

V. 10. *dissipateth*] or *maketh frustrate, undoeth, abrogateth*; a word opposed to *ratifying, confirming, stablishing*. *Isa.* 8. 10. & 19. 3. *bringeth to naught*] *annihilateth*, and *breaketh*. 10

V. 11. *shall stand*] that is, *continue*, and *have effect*; whatsoever men purpose to the contrary. See *Isa.* 14.24.27. & 46.10. *Prov.* 19, 21. 11

V. 12. *is God*] to weet, *by special covenant and favour, though all the earth be his*. *Gen.* 17. 7. *Exod.* 19. 5. and this is by the new covenant, *Heb.* 8.10. So *Psal.* 144.15. 12

V. 15. *altogither*] or, *alone*. The Hebrue *jachad* sometime signifieth *alone without others*, *Iob.* 34. 29. *Ezra.* 4. 3. (and so the Greek interpreters took it here, translating it *kata monas*, *alone*, or *by him self*:) somtime it signifieth, *wholly* or *every whit*; *Job.* 10. 8. sometime, *togither*; or *in one*; *Ps.* 2.2. All these agree well here; for God onely and wholly formeth every mans hart, and spirit, *Zach.* 12.1. whereupon he is called the *Father of spirits*, *Heb.* 12.9. and *the God of the spirits of all flesh*, *Num.* 16. 22. 15

V. 16. *of a power*] that is, *of an armie*; so called because there are strong valiant and active men, *Psal.* 136. 15. 16

V. 17. *A horse is falshood*] that is, *a false and deceitful help*, can not save a man, but fayleth those that trust in him. *Zach.* 10.5. *Psal* 76.6. The *horse* is here used for all warlike furniture; this being above other creatures *strong, feirce and courageous*, *Iob.* 39. 22.—28. and therfore is *prepared for the day of battel, but salvation is of the Lord*. *Prov.* 21. 31. 17

V. 18. *The eye of Jehovah*] that is, his *care*, and *providence*, for good, as the next verse sheweth, and as *Psal.* 32.8. *Zach.* 12. 4. 1 *Pet.* 3. 12. Sometime the Lords *eye* is on men for evil. *Amos* 9. 4. 8. 18

V. 20. *for Jehovah*] in Chaldee, *for the redemption of the Lord*. 20

21 V. 21. *in him*] Chaldee, *in his word.*

PSALME 34.

David praiseth God for his deliverance, and exhorteth others thereto by his experience. 9. They are blessed that trust in God. 12. He exhorteth to the fear of God. 16. The privileges of the righteous, and miseries of the wicked.

א 1. *A psalm* of David; when he had changed his behaviour, before Abimelech: and he had driven him away, and he was gone.

ב 2. I Will blesse Iehovah in all time: continually, his prayse *shalbe* in my mouth.

ג 3. In Iehovah, my soule shal glorie: the meek shall hear, and shall rejoyce.

ד 4. Magnify ye Iehovah with me: and let us extoll, his name togither.

ה 5. I sought Iehovah and he answered me: and ridd-me-free, from all my fears.

ו 6. They looked to him and flowed: and their faces, be not ashamed.

ז 7. This poor-afflicted *man* called, and Iehovah heard: and saved him, out of all his distresses.

ח 8. The Angel of Iehovah pitcheth-a-camp, about them that fear him; and releaseth them.

ט 9. Tast ye and see, that Iehovah *is* good: ô blessed *is* the man, *that* hopeth-for-safetie in him.

י 10. Fear Iehovah ye his saincts: for *there is* no want, to them that fear him.

כ 11. The Lions, are empoverished and an hungred: but they that seek Iehovah, shall not want any good.

ל 12. Come sonns, hearken to me: I wil learn yow, the fear of Iehovah.

מ 13. Who *is* the man, that willeth life: *that* loveth dayes, to see good?

נ 14. Keep thy tongue from evil: and thy lips, from speaking guile.

ס 15. Eschew evil, and doe good: seek peace, and pursew it.

ע 16. The eyes of Iehovah, *are* unto the just: and his ears, unto their out-crie.

פ 17. The face of Iehovah, *is* against them that doe evil: to cut-off, their memorial from the earth.

צ 18. They cryed, and Iehovah heard: and ridd-them-free, out of all their distresses.

ק 19. Iehovah is neer, to the broken of hart: and the contrite of spirit, he wil save.

ר 20. Many, *are* the evils of the just: and out of them all, Iehovah wil ridd him free.

ש 21. He keepeth all his bones: one of them, is not broken.

ת 22. Evil shal slay the wicked: and they that hate the just, shalbe-condemned as guiltie.

23. Iehovah redemeth, the soule of his servants: and they shall not be condemned-as-guiltie, all that hope-for-safetie in him.

Annotations.

1 *His behaviour*] or *his sense, reason*; properly the *tast*; as in verse 9. Iob. 6. 6. and often other where: Which is used both for ones inward *sense* or *reason*, and outward *gesture*, and *demeanure*, (as the Greek here translateth it *face*,) because by it, a man is discerned and judged to be wise

wise or fooliſh, as meats are diſcerned by the tast. David when he was afrayd of the King of Gath, *changed his behaviour before them, and feighned himself madd in their hands, and scrabled on the dores of the gate, and let his spittle fall down upon his beard.* 1. *Sam.* 21.12.13. *Abimelech*] whose proper name was *Achiſh* King of *Gath*, a citie of the Philiſtims. 1. *Sam.* 21.10. and as every King of Ægypt, was called *Pharaoh*, *Gen.*41.1. *Exod.*5.1. 1 *King.*11.18. so every King of the Philiſtims was called *Abimelech*, that is *Father-King*. *Geneſ.*20.2. & 26.1. *had driven*] or *expelled*. For Achiſh sayd to his servants, which had taken and brought David to him, *Loe ye see the man is beside himself, wherefore have ye brought him to me? have I need of mad men?* &c. *So David departed thence.* 1 *Sa.*21.14.15. & 22.1. Vpon that he made this psalme.

2 V. 2. *in all time*] or, *in every season*. See *Psal.*10.5. This Psalme is also composed according to the order of the Hebrue Alphabet: as is observed on *Psal.*25.1.

3 V. 3. *shall glorie*] or *joyfully boast*. For so the Apostle expoundeth this word, which properly signifieth *to praise ones self*: 1 *Cor.*1.31. from *Ier.* 9.23.24. So in *Psalm.* 52.3. & 97.7. & 105.3. & 106.5.

4 V. 4. *Magnify*] or *Make great*, to weet *by praysing*. So *Deut.*32.3, *Give ye greatnes unto our God.*

6 V. 6. *They looked*] to weet the *meek*, mentioned before *verſ.*3. or generally, *they that look and flow unto him.* *flowed*] *ran-us a river*; the like similitude is, *Isa.*2.2. & 60.5. *Ier.*31.12. & 51.44. *be not ashamed*] or, *shall not be ashamed*; which word in the original signifyeth *digging*; as *Psal.*35.7. applied to *shame*, which causeth men to seek to hide themselves; as is lively described, *Rev.* 6.15.16.

8 V. 8. *The Angel*] that is, *the Angels*; for he speaketh of an host: And often in the Hebrue, one is put for a multitude; as *the inhabitant*, for, the *inhabitants*, 2 *Sam.* 5. 6. with 1 *Chron.* 11. 4. So, *frog* for *frogs*; *Psal.* 78. 45. *tree*, for *trees*; *quayl*, for *quayls*. *Psal.*105.33.40. See the note on *Psal.* 8.9. *pitcheth-a-camp*] a similitude taken from warrs; as *Psal.*27.3. So Iakob, when the Angels of God met him, sayd, *this is Gods camp*, (or *hoſt*,) *Gen.* 32. 1. 2. Likewise about Eliſhah, the mountayn was ful *of horses and charrets of fyre.* 2 *King.* 6. 17. See also *Psal.* 91. 11. 12.

V. 9. *Tast and see*] that is, *make trial, and you shall find that God is good, sweet and delectable*; and you will the more desire him. Thus the Apostle applieth these words, saying; *as new born babes desire ye the sincere milk of the word that ye may grow therby; if so be ye have tasted that the Lord is good.* 1 *Pet.* 2. 2. 3. 9

in him] The Chaldee expoundeth it, *in his word.*

V. 10. *Fear Iehovah*] vnder this word *Fear*, is comprehended Gods whole *worship*, as is shewed on *Psal.* 19. 10. and the *walking in his wayes*, as it is expounded in 2 *Chron.* 6. 31. compared with 1 *King.* 8. 40. and *Psal.* 128. 1. 10

V. 11. *Lions*] *Lurking lions* (wherof see *Psal.*7.3.) which are *lusty, strong-toothed, fierce, roring, ravenous*; as appeareth by *Psal.* 58.7. & 104.21. *Mic.* 5. 8. *Ezek.* 19.3.5.6.7. *Iob.* 39.1.2. And hereby may be ment the *rich* and *mighty of the world*, whom God often bringeth to miserie; and so the Greek for *Lions*, putteth here *the rich*. *Tirants* and *strong men* are somtime called *Lions*, *Ier.* 2. 15. 1 *Chron.* 11.22. *Nahum.* 2.13. See *Luk.* 1. 53. 11

are empoverished] or *suffer-penurie*. See *Iob.* 4. 10. 11. *Prov.* 10. 3.

that seek Iehovah] Chaldee *that seek the doctrine of the Lord.*

V. 13. *that willeth*] that is, *fayn would have*, and *delighteth*. *dayes to see good*] that is, *to injoy good, many dayes*; which the Apostle (following the Lxx.) expresseth thus, *to see good dayes.* 1 *Pet.* 3. 10. that is, *dayes of prosperitie, pleasure, comfort.* 13

V. 14. *Keep thy tongue*] to weet, by *restreyning* and *making it cease from evil*; as the Apostle teacheth. 1 *Pet.* 3. 10. 14

V. 16. *their outcrie*:] or, *their deprecation, their prayer-for-need*; as the Greek which the Apostle foloweth, expresseth it. 16

V. 17. *The face*] that is, *open anger*. *Lev.* 17

17. 10. So the Chaldee expoundeth it, *The face of the Lord is angry against evil doers.* See *Psal.* 21. 10.

18 V. 18. *They cryed*] that is, as the Greek sayth, *The just cryed:* and the Chaldee, *the just prayed.*

19 V. 19. *the broken of hart*] *them that have their harts broken, and their spirits contrite* (or *humble;*) for their synns. See the like speeches, *Psal.* 51. 19. & 147. 3. *Isa.* 57. 15. & 61. 1. *Ier.* 23. 9. *Luk.* 4. 18.

20 V. 20. *the evils*] that is, *greifs and afflictions;* as *Deut.* 31. 17. *Psal* 27. 5. & 88. 4. *Mat.* 6. 34. the word also may import *synns* and *vices;* as *Psal.* 28. 3. & 94. 23. So after in verse 22.

22 V. 22. *slay the wicked*] or *doe him dye, kill him:* because he shal not be delivered there-from, as the just man is, *vers.* 20. The Greek and Chaldee expound it, *The death of synners* (*of the wicked*) *is evil.*

condemned as guilty] and consequently *perish.* See *Psal.* 5. 11.

23 V. 23. *all that hope*] that is, *any one of them.* So *all* is used for *any*, *Psal.* 147. 20.

PSALME 35.

David prayeth for his owne safety, and his enemies confusion. 11. *He complaineth of their wrongfull dealing, and sheweth his contrary cariage.* 22. *Therby he inciteth God against them.*

A Psalm, of David;

1 PLead thou Iehovah, with them that plead with mee: warr thou, against them that warr against mee.
2 Lay hold on the shield and buckler: and stand-up, for my help.
3 And draw-out the spear & sword, to meet with my persecutors: say to my soul, I *am* thy salvation.
4 Let them be abashed and ashamed, that seek my soul: let them be turned backward & confounded; that think, mine evil.
5 Let them be, as chaff before the wind: & the Angel of Iehovah, driving *them.*
6 Let their way be, darknes & slipperneſſes: & the Angel of Iehovah, pursuing them.
7 For without cause they have hidd for mee, the corruption of their net: without cause, they have digged for my soul.
8 Let tumultuous-ruine come on him, he not aware: & let his net which he hath hidden, catch him: with tumultuous-ruine let him fall thereinto.
9 And my soul, shalbe glad in Iehovah: shall joy, in his salvation.
10 All my bones shall say, Iehovah, who *is* like thee; that riddest-free the poor-afflicted, fro the stronger then himself: and the poor-afflicted and needy; from the spoiler of him?
11 Witnesses of cruel-wrong, did rise up: *things* that I knew not, they did ask of mee.
12 They repayed mee evil, for good: the bereaving of my soule.
13 And I, when they were sick, my clothing *was* sackcloth; I afflicted my soule with fasting: and my prayer, returned upō my bosome.
14 I walked, as *if he had been* a fellow-friend, as *if he had been* a brother to mee: I bowed down sad, as he that bewayleth *his* mother.
15 But in my halting, they rejoyced, & were gathered-togither: the smiters, were gathered togither against mee, and I knew *it* not: they rent, and were not silent.
16 With hypocrites, scoffers *for* a cake-of-bread: gnashing their teeth against mee.
17 Lord, how long wilt thou see? return my soule, from their tumultuous-ruines: my alonely-*souls*, from the Lions.
18 I will confess thee, in the great church: I will praise thee, among a mighty

19 mighty people. Let not *them that are* my enemies *with* falsity, rejoyce at mee: *them that are* my haters without
20 cause, wink with the eye. For they speak not peace: & against the quiet-ones of the earth, they imagine words
21 of deceits. And they have inlarged their mouth against mee: they have
22 sayd, aha aha; our eye hath seen. Iehovah thou hast seen, cease not as deaf: ô Lord, be not farr off from me.
23 Styrr up and awake, to my judgmēt: my God, and my Lord to my plea.
24 Iudge mee according to thy justice, Iehovah my God; and let them not
25 rejoyce at mee. Let them not say in their hart, aha our soule: let them not say, wee have swallowed him up.
26 Let them be abashed, & confounded, togither, that rejoyce at mine evil: let them be clothed with bashfulnes and
27 shame, that magnify against mee. Let them showt joyfully & rejoyce, that delyte my justice: and let them say continually, magnified be Iehovah, that delyteth the peace of his servant.
28 And my tongue, shall meditate thy justice: all the day, thy praise.

Annotations.

1 PLead] This properly is *to contend or debate a matter with many words*, as the next word, *warr* or *fight*, is *with deeds*. But Gods *pleading* oft-times is in action; as he *pleaded* Davids cause against Nabal, when *he slew him*: 1 *Sam.* 25. 39. And as here David prayeth, so God elswhere promiseth, to *plead with those that plead with his people*. *Isa.* 49. 25. warr] which in the original tongue hath the name of *cutting*, *biting*; or *devouring*; for *warrs devour* and *consume* many. So the *sword* is sayd, to have *a mouth*, that is *an edge*, *Iob.* 1. 15. *Heb.* 11. 34. and *to eat*, that is *to kill and consume*, 2 *Sam.* 11. 25.

V. 3. *draw-out*.] or, as the Hebrue phrase is, *emptie*; that is *unshead*: the like is of the *sword*; *Exod.* 15. 9. *Levit.* 26. 33. 3

sword] or *close-weapon*, as the name signifieth. This interpretation seemeth best, because of the Hebrue pause, which joyneth this word with the former *spear*: thus also these two weapons of offence, are answerable to the former two of defence, *the sheild and buckler*; and of this Hebrue name *Segor*, the Greek *Sagaris*, (and perhaps the Latin *Securis*,) seemeth to be borowed, for a *sword* or *axe*. And in *Iob.* 28. 15. this word is used for *a close-treasure*, or *stored-gold*; as here for *a close weapon*. Otherwise we may read according to the Greek, and other versions, *close thou*, or *stop*; to weet, *the way or passage*.

V. 4. *that seek my soule*] that is, *my life*, *to take it away*: for so this phrase commonly meaneth; as *Psal.* 38. 13. & 54. 5. & 70. 3. *Exod.* 4. 19. *Mat.* 2. 20. and sometime is so explayned, as *Psal.* 63. 10. 1 *King.* 19. 10. *they seek my soule to take it away*. Yet somtime this phrase intendeth, *seeking the soule for ones good*; as *Psalm.* 142. 5. 4

turned backward] a token of *fear*, *shame*, and *discomfiture*; as *Psal.* 129. 5. & 40. 15. & 70. 3. & 9. 4. *Isa.* 42. 17. *Ier.* 46. 5.

V. 6. *Darknes &c.*] that is *most dark and slipperie*: meaning, *fearful*, *dangerous*, *troublesome &c.* *Nahum.* 1. 8. *Psal.* 28. 7. & 107. 9. *Prov.* 4. 19. So elswhere it is sayd, *their way shalbe unto them as slipperneses in the darkness*; *they shalbe driven and fall therin*, *Ier.* 23. 12. 6

V. 7. *the corruption &c.*] that is, *their corrupting pernicious net*, or *their insnaring corruption*: or understanding the word *in*, we may read, *they hidd their net for me in a pit*, (or, *in a corrupting-ditch*;) as *Psal.* 7. 16. 7

have digged] to weet, *a pit to fal in*: so *Iob.* 6. 27. Or, *have diligently-searched*, *and layd wayt*. So *digging* is used for *seeking*; *Iob.* 3. 21. & 39. 32.

V. 8. *tumultuous-ruine*] *calamitie wasting* or *desolation that is with noyse and sound as of* 8

waters,

waters, *Isa.* 17.12.13. So *Psal.* 63. 10. *Prov.* 1. 27.

10 V. 10. *my bones*] that is, *my strong and solid members* (as the Chaldee translateth it *members*,) delivered out of danger: meaning that with all his strength he would prayse *God*. So the *bones* are sayd to *rejoyce*, *Psal.* 51. 10. the *loynes* to *blesse*, *Iob.* 31.20. *the spoiler*] or *robber*; that by open violence taketh away. Compare *Iob.* 5.15.

11 V. 11. *of cruel-wrong*] that is, *cruel, violent*, or (as the Greek sayth,) *unjust witnesses*. So *Exod.* 23.1. *Deut.* 19.16.

12 V. 12. *the bereaving of*] that is, *to deprive, bereave* or *rob me, of my soule* or *life*; or, *to bereave my soule of comfort*. The word properly signifieth, the *bereaving* or *loss of children*.

13 V. 13. *sackcloth*] used to be worn in signe of *sorow*, *Psal.* 69.12. *Gen.* 37.34. *Mat.* 11.21. *Rev.* 11.3. Here we are to understand the word *was*, or *gave*, as is expressed, *Psal.* 69.12. even as the word *afflicted*, here expressed, is there understood, *Psal.* 69.11. *with fasting*] an other *sign and cause of sorow*: wherefore *mourning & fasting* are used for the same. *Math.* 9.15. with *Mark.* 2.19. *returned upon my bosom*] or, *into my bosom*. The meaning may be, *I prayed often for them, secretly, and with harty loving affection*. For, *the returning of the prayer* seemeth to mean *the often minding and repeating of it*; the *bosom* signifieth *secrecie*, *Prov.* 21. 14. & 17.23. *Psalm.* 89. 51. and *inward affection*, *Num.* 11.12. *Iob.* 1.18. Or we may read it thus, *Let my prayer returne into my bosome*: that is, I wished no worse to them than to my self; let me receive of God, such good as I prayed for them. See *Psal.* 79.12.

14 V. 14. *sad*] or, *black*, to weet *in black & mournfull attire*, and *with sad and heavy countenance*, as the Greek here translateth it *Scuthropazon*, which word the new testament also useth, *Math.* 6.16. *Luk.* 24.17. So after in *Psal.* 38 7. & 42.10. & 43.2. *bewayleth his mother*] *mourneth at her funeral*. In this case the affections are most strong. Therefore the Priests were permitted to mourn for such. *Levit.* 21. 1.2.3.

15 V. 15. *my halting*] that is, *my calamity* and *infirmity*, wherby I seemed *ready to fall*. So in *Psal.* 38.18. *Ier.* 20.10. *the smiters*] *that smote me with the tongue*, as *Ier.* 18.18. & as here followeth, *they rent* &c. The Lxx. in Greek turn it *Stourges*, alluding (as I think) to the *scourge of the tongue*, as *Iob.* 5.21. and an other Greek version, hath *plectai, smiters*. It may also be read *the smitten*, that is, *abjects, vile persons*, *Iob.* 30.8. (as the Chaldee expresseth it, *the wicked*); or understand *smitten on their feet*, as 2 *Sam.* 4.4. that is *lame*, so feighning themselves: or *smitten in spirit*, as *Esa.* 66.2. that is, *grieved* in outward shew. *they rent*] to weet, *mee with reproches*; as *Math.* 7.6. or *rent their garments*, counterfeyting sorow for mee, *Iob* 2.12.

16 V. 16. *hypocrites*] or, *close-dissemblers*, which outwardly cover and cloke their wickednes, wherwith inwardly they are defiled, *Math.* 23. 27,28. or, *which have their harts covered*, *Iob.* 36.13. The Greek also (from whence our English word *hypocrisie* is borrowed,) signifieth an *under-judgement*, that is, *dissimulation*. *scoffers*] or, *of scoffes*; that is, *men that make scoffs*: as in *Psal.* 36.12. *pride*, is for *proud persons*. for *a cake of bread*] that is, *for good cheer, for their bellies*: or, *at their belly cheare, at banquets*. So Solomon speaketh of some that wil *transgress for a piece of bread*, *Prov.* 28.21. The original word *Maghnog*, is *a cake*, 1. *King.* 17.12. and as *bread* is used for *all food*, *Psal.* 136.25. so a *cake* seemeth to be used for *all juncates*, or *dainty meats*; as in *Hos.* 7. Ephraim is likened to *a cake*; and their enemies, to *banketters*, that greedily eat them up; verse 8.9. so here David matcheth his adversaries, with *hypocritical and scoffing parasites*; whose God was their belly; as *Phil.* 3.19. Or, we may figuratively take this word, for a *mock, jest*, or *merriment*, and so read it, *with hypocriticall jesting scoffers*: and this the Greek favoureth, saying, *they mocked me with mockage*.

15 *gnashing*] or, *they gnashed*: Heb. *to gnash*: but

but a word thus indefinite, following an other with perſon, is it ſelf of the ſame, by propriete of the Hebrue tongue. So *Pſal.* 49.15. *their teeth*] *the teeth of them* and *him*, that is, *of every of them*. See *Pſal.* 2.3.

17 V. 17. *return*] or, *reduce, reſtore, ſtay my ſoule*; or *life*: ſo *Iob* 33.30. *alonely*] or *ſolitarie*, *deſolate* ſoul: See *Pſal.* 22.21.--23.

18 V. 18. *a mighty people*] or, *a ſtrong*, to weet *in number*; that is, *a great multitude*. The word *Ghnatſum* as it is *mighty in ſtrength*, *Pſal.* 135.10 *Prov.* 30.26. ſo is it *many in number*: *Pſal.* 40.6.13. & 105.24. & 137.17.

19 V. 19. *enemies* with *falſitie*] that is, *for a falſe cauſe*; or (as the Greek explayneth it,) *unjuſtly*. *wink*] *make ſecret ſignes by the winking of the eye*, which argueth both *privie and ſcornful geſture*; therfore this alwayes is a ſigne of evil, *Prov.* 10,10. & 6.13. *not peace*] that is, *not peaceably*, or *friendly*, which yet ſome hypocrites doe, *Pſal.* 28.3. or, *not ſpeak to come to any ſoũd compoſition, or peaceable end, which one may truſt unto*. But God *ſpeaketh peace to his people. Pſal.* 85.9. *words of deceits*] *deceitfull words, or things.*

21 V. 21. *hath ſeen*] or, *ſeeth*; to weet, *the evil of David*; or, *that which wee deſired*. In ſpeaches of evil caſes, often the Hebrue uſeth ſilence. So after, in *Pſal.* 54.9. *and* 59.11. & 118.7.

23 V. 23. *to my judgement*] that is, *to judge and avenge me of mine enemies*: ſo after, *to my plea*, is, *to plead my cauſe*, as *verſe* 1.

25 V. 25. *aha our ſoule*] that is, *aha wee have our deſire*. *Soule*, is ſomtime put for *deſire*. *Pſal.* 41.3.

26 V. 26. *clothed with baſhfulnes*] meaning *their confuſion on every ſide*, when nothing but their ſhame appeareth, and ſo continueth. So *Pſal.* 109.29. *and* 132.18. *Iob* 8.22. *that magnify*] to weet, *their mouthes*, as is expreſſed *Hobad.* 1.12. *Ezek.* 35.13. that is, *ſpeak great things* and *boaſtfully*, as the Greek explayneth. So after, in *Pſal.* 38.17. *and* 55.13. *delite my juſtice*] whom my juſtice and innocencie pleaſeth, or deliteth; and the defence thereof.

PSALME 36.

The greivous eſtate of the wicked. 6. *The excellencie of Gods mercies to ſuch as truſt in him.* 11. *A prayer for the righteous,* 13. *and propheſie of the wickeds fall.*

To the mayſter *of the muſik*; *a pſalme* of David, the ſervant of Iehovah. 1

THe treſpaſs of the wicked, aſſuredly-ſayth, in the inmoſt of my hart: no dread of God, *is* before his eyes. For he flattereth him-*ſelf* in his *own* eyes: to find, his iniquitie *which he ought* to hate. The words of his mouth, *are* iniquitie and deceit: he hath left-off, to be prudent to doe good. He thinketh iniquitie, upon his bed: he ſetteth-himſelf, on a way not good: he refuſeth not evil. Iehovah, thy mercy *is* in the heavens: thy faithfulnes, unto the ſkyes. Thy juſtice, as the mountaynes of God; thy judgments, a great depth: Iehovah thou ſaveſt man and beaſt. How precious *is* thy mercie, ô God: & the ſonns of Adam, hope-for-ſaferie, in the ſhadow of thy wings. They ſhal-be plenteouſly-moiſtned, with the fatnes of thy houſe: and the ſtream of thy pleaſures, thou wilt give them to drink. Becauſe with thee, *is* the well of life: in thy light, wee ſee light. Extend thy mercy, to thẽ that know thee: and thy juſtice, to the right of hart. Let not the foot of pride, come on me: and the hand of the wicked, let *it* not make-me-flee. There have they fallen, that work painful-iniqui-

tie: they have been thruſt-*down*, and have not been able to riſe.

Annotations.

2 THe *treſpaſ of the wicked*] or *Treſpaſ ſayth to the wicked;* that is *perſwadeth, imboldneth, hardneth him.* *aſſuredly-ſayth*] or, it is *an aſſured-ſaying; a faithful affirmation.* This word is peculiar to the oracles of God, which are ſure, and faithful, (as the Apoſtle ſometime mentioneth *faithful ſayings*, 1 *Tim.* 1. 15. & 3. 1. & 4. 9.) In the new Teſtament it is interpreted, *ſayd*, *Mat.* 22 44. from *Pſal.* 110. 1. And David by the ſpirit here teſtifieth that the wicked mans treſpaſs is ſuch, as *aſſuredly-ſayth* (or *avoucheth*) *even in his hart and conſcience, that he dreadeth not God.*

in the inmoſt of my hart] *in the midds*, or *within my hart*: meaning *that he certaynly knew it; and was much affected with it.*

3 V. 3. *to find*] that is, *to performe*, or *accompliſh*; as *to find the wil*, is *to perform or doe the ſame*, *Iſa.* 58. 13. So in *Rom.* 7. 18. Or, *to find*, that is to *obteyn and get*; as *Gen.* 6. 8. *Mat.* 11. 29. *Rom.* 4. 1. Or, *to find*, that is to *invent* or *deviſe* new miſchiefs; as the Apoſtle ſpeaking of *inventers* (or *finders-out*) *of evil things*. *Rom.* 1. 30. which he ought *to hate*] or, which is *to be hated, is odious*. So, *to keep*, *Pſal.* 119. 4. that is, *to be kept: to ſtop*; *Pſal.* 32. 9. for, *to be ſtopped: to doe*, *Eſth.* 6. 6. for, *is to be doon*. So *Pſal.* 49. 15. *Ioſ.* 2. 5. See alſo the verb active, expounded paſſively, by the Apoſtles authority, *Pſal.* 51. 5. But the Chaldee expoundeth it, *he hateth doctrine.*

5 V. 5. *he ſetteth himſelf*] namely, *to ſtand or walk continually in a way not good*; as *Iſa.* 65. 2. or, *he ſtandeth-ſtill*; as *Exod.* 14. 13.

6 V. 6. *in the heavens*] elſwhere it is ſayd, *unto the heavens*. *Pſal.* 57. 11. ſo here *in*, may be uſed for *unto*: ſometime it is, *above the heavens*, as *Pſal.* 108. 5.

7 V. 7. *mountayns of God*] that is, *high, mighty* or *excellent mountayns*. The Hebrue uſeth to note excellent things, by adding the name of *God*; as *Cedars of God*, *Pſal.* 80. 11. *Mount of God*, *Pſal* 68. 16. *river of God*, *Pſal.* 65. 10. *wraſtlings of God*, *Gen.* 30. 5. *harps of God*, *Rev.* 15. 2. and ſundry the like. So the Chaldee here ſayth, *high as the ſtrong mountaines.*

8 V. 8. *How precious*] that is, *honourable* and *much to be eſteemed*; ſomtime the word ſignifyeth *bright* and *glorious*, *Iob.* 31. 26. *Zach.* 14. 6. which alſo agreeth wel here.

and the ſonns] or, *when*, or *therefore the ſonns.* *ſhadow of thy wings*] that is, *thy protection*, ſo *Pſal.* 63. 8. & 91. 4. called ſomtime, *the ſecret of Gods wings*. *Pſal.* 61. 5.

10 V. 10. *wel of life*] or, as the Chaldee tranſlateth, *well of living waters*: that is, *an ever ſpringing fountayn; from whome life and all graces ſpring and flow.* So God is called the *well of living waters*, *Ier.* 2. 13. & 17. 13. *Song.* 4. 15. *wee ſee light*] or *enjoy light*; that is *knowledge, comfort, joy, &c.* See *Iob.* 29. 3. *Iſa.* 9. 2. *Iam.* 1. 17. *Pſal.* 27. 1.

11 V. 11. *Extend thy mercy*] or *draw it*; meaning, *exerciſe* and *ſhew it*; as *Pſal.* 109. 12. alſo *prolong* or *continue* it; as *Pſal.* 85. 6. *Eccleſ.* 2. 3.

12 V. 12. *foot of pride*] or *of haughtynss*, that is, (as the Chaldee tranſlateth,) *of the prowd man*, as *Ier.* 50. 31. 32. the thing being put for the perſon in whome it is. As *deceit*, for a *deceitfull man*; *Prov.* 12. 27. *Poverty*, for *poor people*, 2 *King.* 24. 14. *habitation*, for *inhabitants*; 2 *Sam.* 9. 12. *Circumciſion*, for *the circumciſed*; *Rō.* 2. 26. *Helpings, governings*; for, *helpers, governours*, 1 *Cor.* 12. 28. *dreams*, for *dreamers*, *Ier.* 27. 9. *ſyn* for *ſynner*, *Prov.* 13. 6. and many the like. See alſo *Pſal.* 5. 5. *and* 12. 9. *and* 55. 21. *and* 109. 4. *and* 78. 31.

13 V. 13. *There*] to weet, *in the very enterpriſe, while they laboured to remove me.*

PSALME 37.

David perſwadeth to patience and confidence in God, by the different eſtate of the godly and wicked.

א

1. *A Pſalme* of David;
FRet not thy ſelf for the evil-doers: envie not, for them that doe injurious-evil. 2. For they ſhall ſoon be cut-down, as graſs: and ſhall fade, as the greennes of the budding-herb.

ב

3. Truſt thou in Iehovah, & doe good: dwell *in* the land, and feed on faith. 4. And delite thy ſelf in Iehovah: and he will give thee, the petitions of thy hart.

ג

5. Turn-confidently thy way upon Iehovah: and truſt upon him, and he wil doe. 6. And will bring-forth thy juſtice as the light: & thy judgement as the noon-brightnes.

ד

7. Be ſilent, for Iehovah; & wayt ſtil-patiētly for him: fret not thy ſelf, for him that proſpereth *in* his way; for the man, that effecteth deviſes.

ה

8. Surceaſe from anger, and leave-off wrath: fret not thy ſelf, alſo to doe evil. 9. For evil-doers, ſhalbe cut-down: and they that earneſtly-wayt on Iehovah, they ſhal inherit the land.

ו

10. And yet a litle *while*, and the wicked *ſhal* not *be*: & thou ſhalt conſider his place, and he *ſhal* not *be*. 11. And the meek ſhall inherit the land: and ſhall delite-themſelves, in the multitude of peace.

ז

12. The wicked deviſeth, againſt the juſt: & gnaſheth, his teeth againſt him. 13. The Lord laugheth at him: for he ſeeth, that his day doth come.

ח

14. The wicked have drawen the ſword, and bent their bow: to fell-down the poor-afflicted and needy-one, to ſlay, them that be right of way. 15. Their ſword, ſhal enter into their-*own* hart: & their bows, ſhalbe broken.

ט

16. Better *is* the litle of a juſt-*man*: than the plenteous-mammon, of many wicked-*men*. 17. For the arms of wicked-*men*, ſhalbe broken: but Iehovah upholdeth the juſt.

י

18. Iehovah knoweth, the dayes of perfect-*men*: & their inheritance, ſhalbe for ever. 19. They ſhall not be abaſhed in time of evil: and in the dayes of famine, they ſhall have ynough.

כ

20. But, the wicked ſhall periſh; and the enemies of Iehovah, as the precious-*fat* of ramms: they are conſumed, with the ſmoke they are conſumed.

ל

21. The wicked boroweth, and repayeth not: and the juſt, ſheweth-grace and giveth. 22. For his bleſſed-ones ſhall inherite the land: and his accurſed-ones, ſhalbe cut-off.

מ

23. By Iehovah, the ſtepps of the man are eſtabliſhed; and his way he delyteth. 24. When he ſhall fall, he ſhall not be caſt-off: for Iehovah, upholdeth his hand.

נ

25. I have been yong, alſo I am wexd-old: and I have not ſeen, the juſt-*man* forſaken; and his ſeed, ſeeking bread. 26. All the day, he ſheweth grace and lendeth: and his ſeed, *are* in the bleſſing.

ס

27. Eſchew evil, and doe good: and dwel for ever. 28. For Iehovah, loveth judgement; & will not forſake his gracious ſainēts, they are kept for ever: and the ſeed, of the wicked, is cut-off.

ע

29. Iuſt-*men* ſhall inherite the land: and ſhall dwell theron, to perpetual-aey.

פ

30. The mouth of the juſt, wil ut-

ter wisdome: and his tongue, speak-judgement. 31. The law of his God *is* in his hart: it shall not stagger *in* his stepps.

ע 32. The wicked spyeth, for the just: and seeketh to work-his-death. 33. Iehovah, wil not leave him in his hand: nor condemn-him-for-wicked, when he is judged.

פ 34. Wayt-thou-earnestly for Iehovah, and keep his way; and he will exalt thee, for to inherite the land: when the wicked are cut-off, thou shalt see *it*.

ר 35. I have seen, the wicked daunting-terrible: and spreading himself-bare, as a green self-growing-lawrel. 36. And he passed-away, and loe he *was* not: and I sought him, and he was not found.

ש 37. Observe the perfect-*man*, and see the righteous: for the after-end of the man *shalbe* peace. 38. And trespassers, shalbe destroyed togither: the after-end of the wicked, shalbe cut-off.

ת 39. And the salvation of just-*men*, *is* of Iehovah: their strength, in time of distres. 40. And Iehovah will help thē & deliver them: he will deliver thē frō the wicked, & save them: because they hope-for-safetie in him.

Annotations.

THis is the third Psalme penned Alphabet-weise; there being two verses allowed to every letter, except fowr, in *verse* 7. 20. 29. 34. See *Psal.* 25. 1.

א Vers. 1. *Fret not*] or *Inflame not, burn not thy self with anger, or greif.* So after, *verse* 7. & 8. *Prov.* 24. 19. *evil doers*] *to be like vnto them*, as the Chaldee addeth; which accordeth with *v.* 8. *invie not*] or, *have not envious zele* or *emulation*. This word is general for all *hot and fervent zele* whether good or evil; *emulation, gealousie, envie* and the like. *Psal.* 106. 16. & 69. 10.

3 V. 3. *Dwel in the land*] This may be taken either for a commandement, *to dwel in the land of Canaan* which God had given them to possess; *Num.* 33. 53. though troubles and wants should arise therin; as did the Patriarchs by faith: *Gen.* 37. 1. *and* 26. 3. 12. *Heb.* 11. 9. Or, for a promise, *dwel*, that is, *thou shalt dwell*, that is *abide long*; as after, in verse 27. So, *see*; for *thou shalt see, Psal.* 128. 5. 6. *Seek me, and live, Amos* 5. 4. that is, *ye shall live*. *feed on faith*;] to weet, *which shal grow out of the land, Psal.* 85. 12. that is, *of the fruits which the land truely and faithfully bringeth forth*. Or, as a promise, *thou shalt feed on faith*, that is, on the faithful constant increase; and thus the Greek explayneth it, *thou shalt be fed with the riches therof*, meaning, *of the land*. Or *feed on faith*, that is, *nourish thy self and live by it*; for, *the just man liveth, by his faith, Habak.* 2. 4. *and walketh by it, not by sight*, 2 *Cor.* 5. 7. The Chaldee expoundeth it; *Studie* (or *exercise thy self*) *in the faith*, Or, *feed* in *faith*; that is, *thou shalt be fed faithfully and assuredly*. Contrary hereunto, is *to feed on the wind; Hos.* 12. 1. and *on ashes, Isa.* 44. 20.

4 V. 4. *delite thy self*] or, *thou shalt delite*, or *solace thee*: so *verse* 11. *and Iob.* 22. 26.

5 V. 5. *Turn-confidently*] *Commit of trust*: in Hebrue *Roll*; in Chaldee *Revele before the Lord*: see *Psal.* 22. 9. So *Prov.* 16. 3. *Rol* (or *Conimit*) *thy works vnto Iehovah*.

wil-doe] *that which thou desirest*: or, *wil execute*, to weet, *thy judgement*; as the next verse sheweth, and as elswhere is expressed, *Mic* 7. 9.

6 V. 6. *as the light*] to weet, *of the morning*, or *sun*: (for so *light* sometime signifieth, *Nehem.* 8. 3. *Iob.* 31. 26.) that is, *clearly, manifestly*. So *Hos.* 6. 5. Compare *also, Iob.* 11. 17

7 V. 7. *Be silent*] or *be stil, stay and tary silently*. See *Psal.* 4. 5. The Greek sayth, *be subject*. *wayt-stil-patiently*] or, *payn-thy*

thy self; that is, *set thy self with earnestnes and patience to wayt for.*

8 V. 8. *Surcease*] or, *Slake, Let goe.* A word contrary to *holding-fast*, applied here to the *slaking or abating of anger*; so *Iudg.* 8. 3. *also to doe*] or *which is but to doe*; or, *at lest to doe evil.*

9 V. 9. *inherit*] or *possess.* So *Isa.* 57. 13. *He that trusteth in me* (sayth the Lord) *shall inherit the land, and possess my holy mountayn.*

11 V. 11. *And the meek*] or *But the meek.* From hence our Lord sayth, *Blessed are the meek, for they shall inherit the land. Mat.* 5. 5.

13 V. 13. *his day*] that is, *his dismal day; the time appointed for his affliction and destruction. 1 Sam.* 26. 10. *Ezek.* 21. 25. 29. So the Chaldee explayneth it, *the day of his calamitie. Day* is often used for *the time of punishment*, as, *The posterity shalbe astonied at his day; Iob.* 18. 20. *Woe unto them, for their day is come; Ier.* 50. 27. So, the *day of Madian, Isa.* 9. 4. *the day of Iezreel, Hos.* 1. 11. *the day of Ierusalem, Psal.* 137. 7.

14 V. 14. *drawn*] Hebrew, *opened*, or *loosed*, meaning *out of the shead.* A like phrase is, *the emptying of the sword, Psal.* 35. 3.

16 V. 16. *the litle of a just man*] or, *a litle (a smal portion) to the just.* See *Prov.* 15. 16. *and* 15. 8. *plenteous-mammon*] The Hebrue *hamon* signifieth *multitude, plenty or store; of riches, or any other thing.* Here the the Greek translateth it *riches.* From this Hebrue word, *riches* are called *mammon, Luk.* 16. 9. 11. 13. *many wicked*] or *great, (mighty) wicked.*

17 V. 17. *arms*] that is, *power, help &c.* See *Psal.* 10. 15.

18 V. 18. *knoweth*] that is, *acknowledgeth and regardeth*; as *Psal.* 1. 6. *the dayes*] that is, *the events, good or evil; estates, calamities that at any time befal them.* as *verse* 13. *Psal.* 116. 2. *and* 119. 84. See also *Psal.* 31. 16. *shalbe for ever*] meaning, *that they and their seed after them should inherit the land,* as *Exod.* 32. 13. *Isa.* 14. 9. 1 *Chron.* 28. 8. *Prov.* 13. 22. *Isa.* 60. 21. and then come to their immortal inheritance, 1 *Pet.* 1. 4.

20 V. 20. *the precious-fat*] *that which is precious in the rammis, the best*, and that was *the fat, all* which *was the Lords*, and might not therfore be eaten by any man, but was burned vpon the altar, and so consumed away in smoke. *Levit.* 3. 15. 16. 17. So, *the precious fruit of the earth, Iam.* 5. 7. The Hebrue *Carim*, elswhere used for *feilds* or *pastures, Psal.* 65. 14. is here *fat pastured ramms* or *muttons*: so *Deut.* 32. 14. *Isa.* 34. 6. *Amos.* 6. 4. *with the smoke*] which *vanisheth in the aier*; therfore the Greek sayth, *as the smoke*: so *Psal.* 102. 4. The Chaldee paraphraseth, *they shalbe consumed in the smoke of Gehenna*; (or *of Hell.*)

21 V. 21. *repayeth not*] *shall not*, or *wil not pay agayn.* It may intend both his inhability that *he can not*, and his vnconscionablenes that *he wil not pay. Borrowing* in the law is noted for *a curse*; as *lending*, for *a blessing, Deut.* 28. 12. 44. for *the borrower is servant to the lender, Prov.* 22. 7. *sheweth-grace*] or, *doeth graciously*, that is, *is liberall and bountifull.* So the Apostle calleth *liberalitie, grace.* 1 *Cor.* 16. 3. 2 *Cor.* 8. 4. 19.

22 V. 22. *his blessed-ones*] or *they-that are blessed of him*; that is, *of God.* The Chaldee addeth, *they that are blessed by his Word*: and after, *they that are cursed by his oath.*

23 V. 23. *steps of the man*] *the gate, or wayes of such a man as is before spoken of*; or as after foloweth, *whose way God deliteth*: called here *Geber*, a *valiant-man.* A like phrase is in *Esai.* 60. 12. *the nations*, that is, *those nations*; such as are there before mentioned. *stablished*] or *firmly-directed* and *perfected.* The word noteth the *ordering, perfecting & fast stablishing* of any thing. *and his way*] or thus, *to weet, whose way he deliteth* (or *affecteth.*) So *Gedeon and his house, Iudg.* 8. 27. for, *Gedeon, to weet*, (or, *that is to say*) *his house.*

24 V. 24. *shal fall*] to weet, *into syn*, by occasion or infirmitie; *Gal.* 6. 1. or *into affliction and trouble: Mic.* 7. 9. Thus the Chaldee expoundeth it, *if he fall into sickness, he shall not dye.* For, *the just man falleth seven times, and riseth agayn. Prov.* 24. 16. *upholdeth his hand*] and consequently, *rayseth him up.* A like phrase is of *strengthning the*

hand. Isa. 8. 11. 1 *Sam.* 23. 16.

26 V. 26. *his seed*] that is, *his children* or *posterity* are *in the blessing*; or, *are appointed to the blessing*, as the heyres thereof, *Gen.* 28. 4. 1 *Pet.* 3. 9. *and have stil abundance, though they give to others*: For, *the blessing of the Lord, maketh rich, Prov.* 10. 22. And, *there is that scattereth, and is more increased; Prov.* 11. 24.

27 V. 27. *dwel for ever*] that is *thou shalt dwel*, as *verse* 3. The like promise is in *Jer.* 7. 5.—7.

28 V. 28. *is cutt off*] a like judgement is in *Iob.* 18. 19. *He shall have neyther son nor nephew among his people, nor any posterity in his dwellings*. See also *Psal.* 21 11. *and* 109. 13. and the contrary, *Psal.* 102. 29.

30 V. 30. *wil meditate*] *usually meditateth*, that is *resoundeth, uttereth*: as *Psal.* 35. 28.

31 V. 31. *in his hart*] so God commanded, *Deut.* 6. 6. and there hath he promised *to write his law, Heb.* 8. 10. See also *Psal.* 40. 9. *Isa.* 51. 7. *it shal not stagger*] understand, *his foot shal not stagger*, or, *faulter, Iob.* 12. 5. Or *any one of his steps* (or *feet*) *shall not stagger*, or *slide*.

33 V. 33. *condemn-him-for-wicked*] *make* (or *pronounce*) *him wicked*, that is, *condemn* him. Opposed to *justifying*: so *Psal.* 94. 21. *Iob.* 9. 20.

35 V. 35. *daunting-terrible*] *sorely dismaying others with his terrour*: in Greek, *lifted-very-high*. See *Psal.* 10. 18. *spreading-bare*] *making-bare*, that is, *thrusting forth & shewing himself*. *green*] that is, *fresh*, and *flourishing*, as *Dan.* 4. 1. It is not meant *for colour onely, but for juice and vigour*. So *Psal.* 52. 10. *self-growing-lawrel*] a tree that *groweth in his natural place*, which commonly sprowt and thrive better then such as are removed to another soil: therfore the Greek explaineth it, *as the Cedars of Lebanon*.

37 V. 37. *the after-end*] or, *the last*, or *the posteritie*. This word is somtimes used for the *end*, *as Deut.* 11. 12. *and* 32. 20. 29. *Ier.* 29. 11. sometime for *posteritie of children left behind*, as *Psal.* 109. 13. *Dan.* 11. 4. And thus it may be understood here, specially in the verse following. The Greek translateth, *there is a remnant to the peaceable man*.

V. 40. *in him*] Chaldee *in his word*. 40

PSALME 38.

David in sore afflictions, intreateth God not to be angry with him; 5. complaineth of his synns, and chastisements, 11. of his own weaknes, 12. of his freinds forsaking him, 13. and his enemies malice; 16. yet his faith is in God, whose help he desireth.

A Psalm of David, for to record. 1

IEhovah, rebuke me not in thy fervent-anger: neyther chastise me in 2
thy wrathful-heat. For thy arrowes, 3
are stuck in me: & thou letteſt down, thy hand upon me. No soundnes *is* 4
in my flesh, becaus of thy angry-threat: no peace *is* in my bones, becaus of my syn. For my iniquities, 5
are gone-over my head: as a heavie burden, they are too heavie for mee. My stripes doe stinck, are putrified: 6
becaus of my foolishnes. I am 7
crooked I am bowed-down very vehemently: all the day, I walk sad. For 8
my flanks are full of partching: and *there is* no soundnes, in my flesh. I 9
am weakned and crushed very sore: I rore-out for the groning of my hart. Lord, before thee *is* all my desyre: & 10
my sighing, *is* not hidd from thee. My hart panteth, my able-strength 11
forsaketh mee: and the light of myne eyes, even they, *are* not with me. My 12
lovers, and my neereſt friends, stand from before my stroke: & my neighbours, stand a farr off. And they 13
that seek my soul, set snares; and they that

that ſeek my evil, ſpeak woeful-evils: and all the day, they meditate deceits. And I as a deaf-*man*, hear not: and as a mute-*man*, openeth not his mouth. And I am, as a man which heareth not: and in whoſe mouth, *are* no reproofs. Becauſe for thee Iehovah I doe hopefully-wayt: thou wilt anſwer, O Lord my God. For I ſayd, leſt they rejoyce at mee: *and* when my foot is moved, doe magnify againſt mee. For I *am* ready to halting: and my payn, *is* before mee continually. For I doe declare my iniquitie: I am careful, for my ſyn. And my enemies, *are* alive are mightie: and multiplied are they that hate mee falſly. And they that repay evil, for good: are my adverſaries, for that I folow good. Forſake me not Iehovah: my God, be not farr-off from mee. Haſten to my help; Lord, my ſalvation,

Annotations.

1 FOr *to record*] or *to cauſe-remembrance, for commemoration*, to weet, *of Davids troubles*, as *Pſal.* 132. 1. *and of Gods mercies, deliverances, and praiſes for the ſame*; as *Iſa.* 63. 7. The like title is of the 70. *Pſalm.* David appointed before the Ark, ſingers of the Levites *for to record, and to confeſs, and to praiſe Iehovah the God of Iſrael*; 1 *Chron.* 16. 4. The Greek addeth to the title, *A Pſalm of David for remembrãce concerning the Sabbath.*

2 V. 2. *neyther*] Hebr. *and*: where the word *not* is again to be repeated, as is noted, *Pſal.* 9. 19. and as is expreſſed, *Pſalm.* 6. 2. where the like prayer is made.

3 V. 3. *thy arrowes*] ſo Iob ſayth, *the arrowes of the Almighty are in mee, the venom wherof, drinketh up my ſpirit*, *Iob.* 6. 4. *Arrowes* are *ſickneſſes*, or *plagues* of body or mind. *Pſal.* 18. 15. *&* 91. 5. *thy hand*] in Chaldee, *the ſtroke of thy hand.*

V. 4. *no ſoundnes*] or, *there is nothing ſound*, or *whole*: So *Eſai.* 1. 6. *angry threat*] or, *deteſtation, indignation.* See *Pſal.* 7. 12. 4

V. 6. *my ſtripes*] or *skarrs*: properly, ſuch *ſore marks, wounds or ſtripes, as wherin the blood and humours are gathered & doe appeare after beating*; named in Engliſh, *wayles.* *fooliſhnes*] The Hebrue *Ivvéleth*, meaneth *raſh and unadviſed folly, through want of prudencie.* Therefore though commonly in Greek it is turned *imprudencie*, yet ſometime it is called *unadviſed-raſhnes*, *Prov.* 14. 17. and *Ævil* the *Fool*, is named *raſh* or *heady*: *Prov.* 10. 14. And by *fooliſhnes* is meant uſually *viciouſnes* or *ſyn*, and is ſo expreſſed by the Greeks, *Prov.* 13. 16. *&* 15. 2. *and* 26. 11. and our ſaviour numbreth *fooliſhnes*, among *other evils that defile a man. Mark.* 7. 22. 6

V. 7. *ſad*] *mournfully.* See *Pſal.* 35. 14. 7

V. 8. *my flanks*] or *loynes.* *partching*] or, *burning, roſting*: ſo elſwhere he complayneth of the *burning of his bones*, *Pſal.* 102. 4. and ſo the Chaldee Paraphraſt here taketh this word; which may alſo be tranſlated *vile-matter*: meaning *a vile or lothſome diſeaſe, ful of burning payn.* The Greek turneth it, *mockings.*

V. 9. *the groning*] or *rumbling, roring noyſe.* 9

V. 11. *panteth*] *throbbeth, beateth-about,* through trouble and diſtemperature. 11

able-ſtrength] *force* and *ability* that is in the hart and bowels; as elſwhere he ſayth, *my hart forſaketh me*, *Pſal.* 40. 13. are *not with me*] that is, *I have no uſe of them; I cannot ſee. Pſal.* 40. 13. Through faintnes oft times the eye-ſight fayleth, 1 *Sam.* 14. 28. 29. *Pſal.* 13. 4.

V. 12. *my plague*] or, *ſtroke, touch, hurt.* The Hebrue uſeth *touching*, for *ſtriking* or *hurting* any manner of way. *Pſal.* 105. 15. 12

V. 13. *ſeek my ſoule*] *to kyl me.* See *Pſal.* 35. 4. *woeful-evils*] in Greek, *vanities*, in Chaldee, *falſhood.* 13

V. 15. *no reprehenſions*] *no arguments,* or *convictions.* 15

V. 16. *thou wilt anſwer*] or, *that thou make-anſwer*; that is, *hear and deliver me. Pſal.* 3. 5. 16

V. 17.

I Sayd; I wil take heed to my wayes, from synning with my tongue: I will keep a bridle on my mouth; while the wicked *is* before me. I was dumb with stilnes, I was silent from good: and my payn was troubled. Mine hart was hot, within me; in my meditation the fyre burned: I spake, with my tongue. Iehovah, make me to know mine end; and the mesure of my dayes what it *is*: let me know, how soon-ceasing I *am*. Loe, thou hast given my dayes, of hand bredths; and my worldly-time *is* as nothing before thee: surely all vanitie *is* every man, *though* setled Selah. Surely in an image, walketh *ech*-man; surely *in* vanity doe they make-a-sturr: he heapeth-up, and knoweth not who *shall* gather them. And now what exspect I Lord? my hopeful-exspectation, it *is* for thee. Deliver me, from all my trespasses: put me not, the reproch of the fool. I am dumb, I wil not open my mouth: becawse, thou hast doen *it*. Turn-away thy plague from me; by the striking of thine hand, I am consumed. With reproofs for iniquitie, thou chastisest a man; and makest that which is to be desired of his, to melt-away as a moth: surely vanitie, *is* every man Selah. Hear my prayer, Iehovah, and mine out-cry, give ear unto my tears; cease not as deaf: for a stranger I *am* with thee; a sojourner, as all my fathers. Stay from me, and let me refresh *my self:* before, I goe and I *be* not.

PSALME 39.

Davids care of his wordes: 5. his consideration of the brevitie and vanitie of life, 8. his hope in God, 10. patience and prayer in affliction. 12. He confesseth mans weaknes, and in respect of his short pilgrimage desireth refreshing.

1 To the mayster *of the musik* to Iedu-thun; a psalm of David.

To Iedithun]

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17 V. 17. *†sayd, lest*] or, *†say, (†think) it is to be feared, lest, &c.* An unperfect speech, through passion. *my foot is moved*] that is, *slip.* This is alwayes in the evil part, when ones state is changed to worse, *Deut.* 32. 35. *Psal.* 66. 9. *and* 94. 18. *and* 121. 3. A like phrase is of *moving of the hand, Levit.* 25 35. *magnify*] *vaunt themselves:* in Greek, *speak*-great-things, see *Psal.* 35. 26.

18 V. 18. *to halting*] *to shew my infirmitie in my trials & afflictions;* as Iaakob *halted* after his wrastling with God. *Gen.* 32. 31. See *Psal.* 35. 15. In the Greek, *† am ready for scourges,* that is *to suffer correction and punishment for my synns:* so the Chaldee sayth, *for calamitie.*

19 V. 19. *am careful*] or, *wil shew care, taking thought as for fear of some evil or danger to come.* So the original word importeth, *Iosh.* 22. 24. 1 *Sam.* 9. 5. *&* 10. 2. *Isa.* 57. 11.

20 V. 20. are *alive*] or *living,* that is, *lively, lusty, chearful, hayl, and sound.* Or *rich,* as the word seemeth to mean in *Eccles.* 6. 2.

are mighty] or *strengthned, compacted,* by power, riches, number, &c. See *Psal.* 35. 18. *falsly*] or *in falsity,* that is, *for a false untrue and unjust cause: Psal.* 35. 19. so the Greek translateh it, *unjustly.*

21 V. 21. *my adversaries*] or, *are adverse to me, opposite, to let and hinder me.* The Hebrue *Satan* is hereupon applied to *the Divil,* who is *an adversarie* to hinder all goodnes. *Zach.* 3. 1. *Mark.* 1. 13. *Rev.* 12. 9. So after, *Psal.* 71. 13. *&* 109. 4. 6. 20. 29.

Annotations.

1 TO *Ieduthun*] or, *for* him: and it may be meant not onely for his perſon, but for his poſteritie, as *Aaron* is put for the *Aaronites*. 1 *Chron.*12.27. This *Ieduthun* and his ſonns; were ſingers in Iſrael with the harp: he propheſied, for the confeſſing and giving prayſe to Iehovah. 1 *Chron.*25.3. So *Pſal.*77.1. The Chaldee addeth to the title thus: *To praiſe, for the keeping of the houſe of the Sanctuarie, by the mouth of Ieduthun.*

2 V. 2. *take heed*] or, *beware, obſerv.* The like ſpeech is uſed, 1 *King.* 2. 4.

from ſinning] that is, as the Greek tranſlateth, *that I ſyn not*, or *myſs not. If any man ſyn not in word, he is a perfect man, and able to bridle all the body. Iam.* 3.2. *a bridle*] or *mouſel*: the Greek turneth it a *ward*: by this *the untamednes of the tongue* is noted, which muſt by force and watchfulnes be reſtreyned. See *Iam.* 3. 3.—8.

3 V. 3. *with ſtilnes*] or *ſilentnes, tamed-ſubjection*: as the word often ſignifyeth, *Pſal.* 4. 5. Wherfore the Greek here turneth it, *I was humbled.* *from good*] in Greek, *from good things*, which the Chaldee explaineth, *the words of the Law.* *my payn was troubled*] *my ſore was exulcerate; renewed* (as the Greek ſayth,) and *increaſed.*

4 V. 4. *fyre burned*] with this ſpeech of David, we may compare that of Ieremy; *And I ſayd I wil not mention him, nor ſpeak any more in his name: but it was in my hart as a burning fyre, ſhutt up in my bones, and I was weary with forbearing, & could no longer. Ier.* 20. 9.

5 V. 5. *how ſoon-ceaſſing*] *how temporary, frayl, brittle, and ſhortlived*; as the Chaldee expoundeth it, *when I ſhall ceaſe out of the world*: or *how defective I am*; ſo the Greek ſayth, *what I lack*, to weet, *of the end of my dayes*. What is the term and period of my life.

6 V. 6. *of hand-bredths*] that is, thou haſt exactly meaſured them out, and they are but ſhort. *A hand-bredth* is a ſhort meaſure, *the bredth of* 4. *fingers.* *my worldly-time*] *my life-time; my temporary age.* The Greek tranſlateth it, *my ſubſtance*, the Chaldee, *my bodie.* The Hebrue *Cheled*, is the *world, Pſal.* 17. 14. uſed here for mans *life-time in this world.* So *Pſal.*89.48. *Iob.* 11.17.

ſurely] or, *but, onely.* *all vanitie*] or, *a mere vapour; all manner vanity & nothing els. Whatſoever vanity is in the world, may all be ſeen in man.* The Hebrue *Hebel* is a *ſoon-vaniſhing-vapour*, as the breath of ones mouth. To this the Apoſtle hath reference ſaying, *what is your life? it is even a vapour that appeareth for a litle time, and afterward vaniſheth away. Iam.* 4. 14. *every man*] or, *all mankind*: Hebr. *all Adam.* Adam called his ſecond ſon *Hebel*, that is *vanitie*: *Gen.* 4. 2. and here David ſayth, that *all Adam, (every man,)* is *Hebel, vanitie*. Solomon in Eccleſiaſtes declareth this at large. See alſo *Pſal.*62.10. though *ſetled*] or *ſtanding, ſtedfaſt*; and *in good eſtate*: in Greek, *living.* The Chaldee ſayth, *but all juſt ones live for ever.*

7 V. 7. *walketh in an image*] or *in a ſhadow*; that is, *obſcurely*, changeth dayly, leadeth an imaginary life, rather than a life it ſelf, and ſo ſoon paſſeth hence; *He fleeth as a ſhadow, and abideth not. Iob.* 14. 2. So Paul ſayth, *the faſhion* (or *hiew*) *of this world, goeth away*: 1 *Cor.* 7. 31. The Chaldee expliaineth it otherwiſe, *walketh in the image of the Lord.* *make a ſturr*] or *a tumult*, diſquieting themſelves and one another.

he heapeth] that is, *any one heapeth up*, to weet, *goods; and knowes not who ſhall injoy them.* See *Eccleſ.* 2. 18. 19.

9 V. 9. *put me not*] or, *expoſe, make me not* to be *the reproch of the fool; of Nabal*; wherof ſee *Pſal.* 14. 1.

10 V. 10. *I am dumb*] or *tongue-tied.* This is *a profeſſion of his patient ſufferance of the things layd upon him by God*: And ſo did David cary himſelf, 2 *Sam.*16.10. and Aaron, *Levit.* 10. 3.

11 V. 11. *the ſtriking*] or *buffeting*, this noteth *the greatnes and oft reiteration of his trouble.*

12 V. 12. *melt*] that is, *conſume-away.* *as a moth*] to weet, *as a moth-worm conſumeth, or periſheth*, which is *ſuddainly*, as *Iob.* 4. 19. *they are deſtroyed before the moth.*

Or, *as the moth consumeth garments, so thou with thy rebukes consumest them:* as *Hos.*5.12. *Iob.*13.28. *Isa.*50.9. *and* 51.8. *that-which is to be desired of his*] or *his desirable;* meaning, *his bewteous grace, best strength, dignity, and every whit of him, that is amiable, to be desired,* or *liked:* which the Greek expoundeth to be *his soule;* the Chaldee, *his bodie.*

13 V. 13. *unto my tears*] which cry unto God, (as *blood* is sayd *to crie, Gen.*4.10.) or, which are joyned with earnest prayers, as *Heb.* 5.7. *a stranger with thee*] This is taken from the law, *Levit.* 25.23. *The land is mine, ye are but strangers and sojourners with me.* The like acknowledgment is also in 1 *Chrō.*29.15. Hence sayth the Apostle, *They confessed that they were strangers and pilgrims on the earth; &, they that say such things, declare plainly that they seek a country;* to weet, *an heavenly. Heb.* 11.13.14.16.

14 V. 14. *Stay*] or *Leav off,* to weet, *thyne anger,* or *affliction:* or, *Look-away, shut the eye;* as this word sometime signifieth, *Isa.* 6.10. *and let me refresh*] or, *that I may recover-strength.* This speech is taken from *Iob.* 10.20.21. *I goe*] to weet, *unto death:* see *Gen.*15.2. *and* 25.32. *and* 5.24.

PSALME 40.

David propheseth of Christs afflictions and deliverance; 7. *the abolishing of legal sacrifices, and the oblation of himself.* 10. *Wherupon the righteousnes of God, is preached unto the church.* 13. *His many troubles, against which he prayeth.* 15. *The confusion of his enemies, and joy of those that love his salvation.*

1 To the mayster *of the musik;*
David's Psalm.

2 WAyting I wayted for IEHOvah: and he bended unto
3 me, and heard my crye. And he brought me up out of the pit of soun-
ding-calamitie, out of the myre of mudd: and set-up, my feet upon a rock; he ordered-stedily my steps.
4 And he hath given into my mouth, a new song; a prayse to our God: many shall see and fear; and shall trust, in
5 Iehovah. O blessed *is* the man, that putteth Iehovah, his secure-trust: & respecteth not unto the prowd, and
6 thē that turn-aside vnto a lye. Thou Iehovah my God, hast made many, thy marveilous-*works* & thy thoughts, towards us: none *can* count *them* in-order unto thee; would I declare and speak-*of-them*; they are mightily-encreast, *moe* then *can* be told. Sacrifice
7 & oblation, thou wouldest not; mine ears, hast thou digged-open: burnt-offring and syn-*offring*, thou askedst
8 not. Then sayd I, loe I come: in the roll of the book, *it is* written of me.
9 My God I delyte, to doe thy acceptable-will: and thy law, *is* within my
10 bowels. I have preached-the-glad-tidings of justice, in the great church, loe I close not up my lips: Iehovah,
11 thou knowest. Thy justice I have not covered within my hart, thy faith and thy salvation have I sayd: I have not conceled thy mercy and thy truth, to
12 the great church. Thou Iehovah, close not up thy tender-mercies from me: let thy bounteous-mercie and thy trueth, continually preserve me.
13 For innumerable evils, have assayled me round-about: my iniquities have taken-hold on me, and I am not able to see: they are mightily-increased *moe*-than the haires of my head; and
14 my hart forsaketh me. Vouchsafe Iehovah, to deliver me: Iehovah,
15 make hast to my help. Let them be abashed,

abaſhed, and aſhamed togither, that ſeek my ſoule, to make-an-end of it: let them be turned backward, and
16 bluſh; that delyte, mine evil. Let them be made-deſolate, for a reward of their ſhame: that ſay to me, aha
17 aha. Let all that ſeek thee, be joyful and rejoyce in thee: let them ſay continually, magnified be Iehovah; they
18 that love, thy ſalvation. And I, poor-afflicted and needy, the Lord thinketh on me: thou *art* my help & my deliverer; my God, delay not.

Annotations.

1 *Dauids Pſalm*] or, *a Pſalm of David*, but Davids name is here ſet firſt, which elſwhere commonly is laſt: or, *a Pſalm concerning David*; that is, *Chriſt*, who is called *David* in the Prophets; *Hoſ.* 3.5. *Ier.*30.9. *Ezek.*34.23. & 37.24. Of him this Pſalm intreateth, as the Apoſtle teacheth, *Heb.* 10.5.6. &c.

2 Verſ. 2. *Wayting*] or, *exſpecting*; the doubling of this word, noteth *earneſtnes, conſtancie, patience.* *bended*] to weet, *his ear*, as is expreſſed, *Pſal.* 17.6.

3 V. 3. *pit of ſounding calamitie*] or, *dungeon of tumultuous-deſolation*, which ecchoed and reſounded with dreadful noyſes: denoting hereby the greatnes of Chriſts afflictions. *myre of mudd*] that is *muddy* (or *durty*) *myre, or clay*; ſignifying, *faſt-cleaving afflictions*. So *Pſal.* 69.3. *ſet up*] or *ſtabliſhed, ſet faſt my feet on a rock*, that is, *on firm ground*, oppoſed to the former *mudd*.

5 V. 5. *reſpecteth not*] or *turneth not the face*; which implieth *liking*, or *inclination of the mind and affections*. *Iob.* 36.21. *the prowd*] or *ſtowt*, that in confidence of their ſtrength cary themſelves inſolently. *turn-aſide to a lye*] *ſwarv* (or *revolt*) *to deceivable falſhood*: meaning *heretiks, and Idolaters*.

6 V. 6. *thy thoughts*] *thy good-meanings, or purpoſes.* *none can count in order*] or, *they cannot be orderly-counted*, or *propounded*. The Chaldee paraphraſeth, *it is not poſſible for to order unto thee, thy praiſe.* Here the word is uſed for *ordering of ſpeech*, as in *Iob.* 32.14. Sometime it is uſed for *matching*, or *comparing*: ſo the Greek turneth it here, *in thy thoughts there is not any that can be likened to thee.* *would I*] or, *if I would declare.* *mightily increaſt*] or, *ſtrong*, to weet *in number; many*: ſo after in *verſe* 13. ſee *Pſal.*35.18. *above-telling*] that is, *moe than I or any can tel*: or, *moe than can be told*.

7 V. 7. *thou wouldeſt not*] or *delytedſt not*; Chriſt *was to cauſe the ſacrifice and oblation to ceaſe; Dan.*9.27. becauſe it was unpoſſible that they ſhould purge ſynns, *Heb.* 10.4. therfore ſpeaketh he thus to God his father, *Heb.* 10.5. *mine ears*] or, *ears to me*: ſee *Pſal.* 3.1. *digged-open*] or *peirſed*: that is, *thou haſt made me obedient to thy voyce*; (contrary to which is the *ſtopping of the ear, Pſal.* 58.5.) ſo the Chaldee explaineth it, *thou haſt digged-open mine ears, to hearken unto thy commandements*. Or *myne ears thou haſt bored*, as thy ſervant for ever, according to the law, *Exod.* 21.6. The Greek interpreters, to make the ſenſe playner, ſay, *but a body haſt thou fitted to me*; meaning that his body was ordeyned & fitted to be a ſacrifice for the ſynns of the world, when the other legal ſacrifices were refuſed as unprofitable. And thus the Apoſtle allegeth the words, following the Greek, *Heb.* 10.5.10. *burnt-offring*] *ſacrifice that goeth all up in fyre*. ſee *Pſal.* 20.4. *ſyn-offring*] or, *expiation*, oblation *for ſyn*, as the Apoſtle calleth it. *Heb.* 10. The word *Syn*, is often in the law, put for the *ſyn-offring*, *Levit.* 4.24. &c. *Exod.*29.14. So th'Apoſtle ſayth, *Him that knew no ſyn, he made ſyn* (that is, *a ſyn-offring*) *for us*, 2 *Cor.* 5.21.

8 V. 8. *Loe I come*] or, *am come*, to weet, *into the world, Heb.* 10.5. and particularly, *to Ieruſalem to give my ſelf a ſacrifice for ſyn*. See *Mark.* 10.32.33.34. The Chaldee, not underſtanding this myſterie, paraphraſeth,

phraſeth, *Loe I enter into life eternal, when I have ſtudied* (or *exerciſed my ſelf*) *in the roll of the book of the law, which is written for me:* alluding as it ſeemeth to *Deut. 17. v. 18.19. 20.* *the roll*] or *volume of the book*; that is, *a book* or *ſcroll* of paper or parchment *rolled up*, The like phraſe is vſed, *Ier. 36. 2. &c. Ezek. 2. 9. &c.* The Hebrew *Sepher, book*, is uſed generally for any *writings, evidences, bills, court rolls &c. Deut. 24. 1. 2 King. 5. 5. 6. Ier. 32. 11.* and the books in Iſrael were written in long ſcrolls, & folden or wrapped up. Hence is that phraſe, *the heavens ſhalbe folden up like a book. Iſa. 34. 4. Rev. 6. 14.* *it is written*] So Chriſt ſayth, *The ſon of man goeth as it is written of him, Mat. 26. 24.* and *Moſes wrote of me, Ioh. 5. 46.* See alſo *Luk. 24. 44. 46. Act. 13. 29.*

9 V. 9. *thy acceptable-wil*] *by the which wil, we are ſanctified, even by the offring of the body of Ieſus Chriſt once. Heb. 10. 10.* See alſo *Ioh. 6. 38. Luk. 22. 42.*

10 V. 10. *I have preached the glad-tidings of*] or, *I have evangelized juſtice*; of this word, the *Evangelie* or *Goſpel* hath the name, the Greek ſignifying *Good-tidings* and the Engliſh alſo to like effect, made of the Saxon *god ſpel*; that it a *good ſpeech*. And the *juſtice* here meant is thus ſet forth by the Apoſtle, *Now is the juſtice of God made manifeſt without the law, having witnes of the law and of the Prophets; namely the juſtice of God, by the fayth of Ieſus Chriſt, unto all and upon all that beleev, &c. Rom. 3. 21. 22.*

the great church] or, *aſſembly, congregation*. So *Pſal. 22. 23.* *cloſe not up*] reſtreyn not, as in a priſon, that words ſhould not be uttered. *Ier. 32. 2. 3.*

11 V. 11. *I ſayd*] that is, *mentioned, and ſpoke of*; as *2 Sam. 6. 22.* *to the great church*] the word *to*, is referred to Gods *mercy and truth* extended *to the church*. The Greek referreth it to *conceled*, and tranſlateth, *from the great church*. And the Hebrew elſwhere vſually ſpeaketh. *Pſal. 69. 6. & 78. 4. & 139. 15.*

13 V. 13. *iniquities*] this word, as the former *evils*, is ſometime vſed for *ſyn*, ſometime for the *puniſhment of ſyn*. See *Pſal. 32. 11.*

V. 14. *Vouchſafe*] or, *Let it pleaſe thee.* 14

V. 15. *to make an end of it*] to *conſume* or *deſtroy* it. Compare this concluſion, with the *70. Pſalm.* 15

V. 16. *made deſolate*] or, *wondrouſly-waſted, vnto amazednes and aſtoniſhment*. So after in *Pſal. 46. 9. & 69. 26. & 73. 19. & 79. 7.* *for a reward*] or, *an end of their ſhame, that they would bring vpon me* *End* is uſed for *reward*, as *Pſal. 19. 12.* or, *For becauſe of their ſhame.* The Hebrue word ſometime ſignifieth *becauſe*. *Iſa. 5. 23. Gen. 22. 18. Deut. 7. 12.* *aha*] the Chaldee openeth it with this paraphraſe, *we are glad at* (his) *deſtruction*. 16

V. 18. *thinketh on me*] in Greek, *hath care of me*: in Chaldee, *thinketh good for me.* 18

delay not] *prolong not the time til the laſt*; and conſequently, *fayl not*. The word, is ſo to *tary* or *linger*, as *to diſappoint one of his exſpectation; as Habak. 2. 3. Though it tary, wayt thou; for it ſhall ſurely come, and ſhall not delay*; that is, *not fayl*. And thus may we vnderſtand other like ſcriptures, as *Deut. 7. 10.* God *wil not delay*, (that is, *not fayl*) *to reward him that hateth him. Deut. 23. 21.* when thon voweſt a vow to the Lord, *thou ſhalt not delay* (that is, *not fayl*) *to pay it.* So *Exod. 22. 29.* and ſundry the like.

PSALME 41.

David propheſieth of Chriſts povertie and afflictions. 5. his prayer, and complaint of his enemies, 10. Iudas his treacherie. 11. Chriſts reſurrection, and glorie, for which he bleſſeth God.

To the mayſter *of the muſik*; 1
a Pſalm of David.

O Bleſſed, *is* he that prudently-attendeth unto the poor-weakling: in the day of evil, Iehovah wil deliver him. 2 Iehovah wil keep him 3

&

& preſerv him alive, he ſhalbe made-bleſſed in the earth: and give thou him not, to the ſoule of his enemies.
4 Iehovah, wil uphold him, on the bed-ſted of languiſhing-ſorow: all his bed,
5 thou haſt turned in his ſickneſ. I did ſay, Iehovah be gracious to me: heal my ſoule, for I have ſynned againſt
6 thee. My enemies, ſayd evil of me: when ſhall he dye, and his name peri-
7 ſh? And if he come to ſee, he ſpeaketh faſſe-vanitie, *in* his hart, he heapeth up painful-iniquitie to him *ſelf:* he goeth forth, abroad he ſpeaketh *it*.
8 Togither, againſt me whiſper doe all that hate me: againſt me, they think
9 evil to me. A miſcheevous thing, *is* faſtned in him: and he that lyeth down, ſhall no more riſe up. Alſo the
10 man of my peace, he whom I truſted in, that eateth my bread: he hath greatly-lifted-up the heel againſt me.
11 And thou Iehovah, be gracious to me and raiſe me up: and I ſhall repay
12 them. By this I know, that thou delyteſt in me: becauſe my enemie, ſhall
13 not ſhout-triumphātly over me. And me, thou haſt ſuſteyned me in mine integritie: and haſt ſetled me, before
14 thy face for ever. Bleſſed *is* Iehovah, the God of Iſrael; from eternitie, and unto eternitie; Amen, and Amen.

Annotations.

2 THat *prudently attendeth*] or, *skilfully carieth himſelf;* it implieth *both a skilful minding* or *judging*, and a cariage according, in word and deed: therfore the Chaldee paraphraſeth *attendeth to the affaires of the poore to have pitie on him.*

the poor-weakling] The Hebrue *Dal* hath the ſignification of *drawing out, or emptying:* and is applied to the *weak, lean, ſickly;* whoſe fleſh and health is ſpent, *Gen.* 41. 19. 2 *Sam.* 13. 4. and to *the poore*, whoſe wealth is waſted, *Pſal.* 72. 13. & 113. 7 oppoſed to the *rich*, *Exod.* 30. 15. And as the *poor* ar thus called *weak, thin* or *lean;* ſo *rich* and *great men*, are called *thick* or *fat*. *Pſal.* 78. 31. The *poor-weakling* treated of here, was *David*, and his ſon *Chriſt;* as appeareth by the 10. verſe, compared with *Ioh.* 13. 18.

V. 3. *preſerv him alive*] *conſerv his life & health*, as *Deut.* 20. 16. or *reſtore him to health from ſicknes*, as Hezekiah is ſayd to *live, when he recovered his health; Iſa.* 38. 9. 21. 3

give thou him not] he turneth his ſpeech to the Lord: & ſo agayn in the next verſ.

to the ſoule] that is, to the *luſt* or *wil;* as *Luk.* 23. 25. ſee *Pſal.* 27. 12. The Greek ſayth, *into the hands*: the Chaldee, *to the will*.

V. 4. *languiſhing-ſorow*] or; *of ſicknes, feeblenes*. The Chaldee expoundeth it thus, *The Word of the Lord wil help him in his life, and wil appear unto him on the bed of his ſicknes.* 4

thou haſt turned] or, *haſt changed*. It may be underſtood eyther *of making his bed eaſy*, that is *comfortable, in his ſicknes:* or, *of changing his eſtate from lying ſick, to ſitting up in health.*

V. 5. *heal my ſoule*] that is, *heal me, who now am ſick:* or, *heal my ſoule, of ſynns, infirmities &c:* ſo God *healed the people*, when he pardoned their vncleannes, 2 *Chron.* 30. 20. and *healeth the broken harted, Pſalm.* 147. 3. And that which the Prophet ſeaketh of *healing of the people;* The Evangeliſt expoundeth, *of forgiving them their ſynns, Iſa* 6. 10. *Mark.* 4. 12. *Mat.* 13. 15. 5

V. 7. *abroad*] or, *in the ſtreet*. 7

V. 9. *A miſcheevous thing*] or, *Some diviliſh matter;* Hebr. *a word of Belial*. See *word* for *thing*, in *Pſal.* 7. 1. and *Belial*, (which the Chaldee here tranſlateth *perverſe and wicked,*) in *Pſal.* 18. 5. And both joyned as here, in *Pſal.* 101. 3. *Deut.* 15. 9. It may be underſtood, of *ſome odious ſyn and wicked vice;* or, *of ſome greevous puniſhment for the ſame.* 9

is faſtned] or, *is powred*

powred into him. The original word signifyeth both, and may denote *the greatnes and fast cleaving of his syn; and likewise of his punishment:* for *plagues* are sayd *to be powred out*, Rev. 16. 1. &c. *shall no more rise*] or, *shall not add to rise.*

10 V. 10. *the man of my peace*] that is, *my familiar freind, which was at peace with me;* as Iudas, Christs own disciple. The Chaldee expoundeth it, *the man that should have sought my peace.* *greatly-lifted up*] or, *magnifyed the heel*, or the *footsole*: that is, hath insolently and contumeliously abused me, seeking my overthrow. And this Christ applied to himself, *Ioh.* 13. 18. *He that eateth bread with me, hath lift up the heel against me.*

12 V. 12. *shewt* triumphantly] this word noteth any *lowd sound*, with voice, or trompet; as *Iosh.* 6. 5. 20. *Num.* 10. 7. sometime *a sorowful-crying-out*, as *Ier.* 20. 16. but commonly *joyful showting*, as here, and after, *Psal.* 81. 2. & 47. 2. & 66. 1.

13 V. 13. *And I*,] or, *As for me.*

14 V. 14. *Amen*] or as the Greek translateth, *So be it.* But the Hebrue word *Amen* is vsed in the Greek, English and all other languages, to betoken vnitie of faith and spirit: and it implieth both a wishing of the thing so to be, and a perswasion in faith, that so it shalbe; when it is added in the end of blessings, prayers, or imprecations, *Num.* 5. 22. *Deut.* 27. 15. &c. *Mat.* 6. 13. 1 *Cor.* 14. 16. It is vsed also in the beginning of speeches, & then it is an earnest asseveration, as *Ioh.* 6. 26. *Amen Amen*, that is, *Verily Verily.* For so elswhere, when one Evangelist sayth *Amen*; *Mat.* 24. 47. another, (speaking of the same thing) sayth *Verily*, or, *truely*, *Luk.* 12. 44. Sometime it is the title of God himself, *Isa.* 65. 16. and of Christ, *Rev.* 3. 14. because *of his faithfulnes and truth in performing all promises.* The Chaldee paraphraseth upon this verse thus, *Blessed be the name of the LORD the God of Israel, from this world, and unto the world to come: and let the just say, Amen: and Amen.*

The second book.

PSALME 42.

The prophet sheweth his desire to appear before God; 4. his tears for his absence; 6. he checketh himself for his weaknes, 8. complaineth of his troubles; 12. and encourageth his soule to trust in God.

To the mayster *of the musik*; an instructing-*psalm* to the sonns of Korach.

1 AS the hind, desirously-brayeth 2
for the streams of waters: so
my soule desirously-brayeth, unto
thee ô God. My soule thirsteth for 3
God, for the living God: when shall
I come, and appear, *before* the face of
God! My tears have been to me 4
bread, day and night: while *they* say
unto me all the day, where *is* thy
God? These-*things* I remember, & 5
powr-out upon me my soule; because
I had passed with the throng, had re-
sorted *with* them, unto the house of
God: with voice of showting & con-
fession, a multitude keeping-festivi-
tie. Why bowest-thou-down thy 6
self, my soule; and makest-thou-a tu-
multuous-styrr within me? wayt
hopefully for God, for yet I shall con-
fesse him: the salvations of his face.
My God; within me, my soule bow- 7
eth-down it self: for that, I remem-
ber thee from the land of Iordan, and
Hermonim, from the litle mountayn.
Deep unto deep calleth, at the voice 8
of thy *water*-spowts: all thy billowes
and thy waves, doe passe over me.

By

9 By day, Iehovah will command his mercy; and in the night, his song with me: a prayer, to the God of my life.
10 I wil say to God my Rock, why hast thou forgotten me: why goe I sad, for the oppression of the enemie?
11 With a murdering-weapon in my bones, my distressers doe reproch me: when they say unto me all the
12 day, where is thy God? Why bowest thou down thy self, my soule; and why makest thou a tumultuous-styrr within me? wayt-hopefully for God, for yet I shall confesse him: the salvations of my face, and my God.

Annotations.

THE second book] to weet, of Psalms. For though they be al compiled in one volume, (as were also the smal Prophets) which therupon is called *The book of the Psalms*, Act. 1. 20. (as, *The book of the Prophets*, Act. 7. 42.) yet in the Hebrue ther are 5. books; the first reacheth to the end of the 41. Psalme foregoing; which is concluded with *Amen & Amen*. The second, to the 72. Psalm, concluded also with *Amen Amen*, and the *end of Davids prayers*. The third reacheth to the 89. Psalme, concluded likeweise with *Amen and Amen*. The fourth unto the 106. Psalme, whose conclusion is *Amen, Halelujah*. The fift, unto the 150. Psalme, ended with *Halelujah*.

1 Vers. 1. *Korach*] This was the Levite that rose up and rebelled against Moses and Aaron; for which God destroyed him and his familie, & all that took part with him, *Num.16*. Howbeit, there were *of his sonns, that dyed not, Numb. 26.11*. departing (as it seemeth) from their fathers tents, as all were counselled, *Num. 16. 24. 26*. Of his race came *Samuel* the Prophet, and *Heman* his nephew was a singer, 1 *Chron. 6. 33*. To these *sonns of Korah*, this & sundry other Psalms are commended; which for the most part, are songs of comfort, against afflictions and sorowes. The Chaldee expoundeth the title thus, *To lawd with good understanding, by the hands of the sonns of Korah*.

2 V. 2. *As the Hind,*] or *the Hart*, a beast thirsty by nature, and whose thirst is increased when she is hunted. The *Hind*, the female is here meant, as the word annexed, *she-brayeth*, and the Greek article *he elaphos*, manifest. And in females the passions are stronger than in males.

desirously-brayeth] in Greek, *desireth*; This word is vsed but here, and in *Ioel*, 1. 20. O Lord, *the beasts of the feild bray also unto thee*.

3 V. 3. *thirsteth*] that is, *earnestly desireth*, So *Psal. 63. 2*. Of *thirst* for Gods grace & spirit, see *Isa. 55. 1. Ioh. 7. 37. Rev. 22. 17*.

the living God] so called here, because *he is the wel of living*, (that is, *of continuall springing*) *waters, Ier. 17. 13. abundantly refreshing those that come to him*. Or, *living*, is opposed to *the dead*, that is *false Gods, Psal. 106. 28. 1 Thes. 1. 9. ye turned from idols to serve the living and true God*. Or *living*, that is *lively, powrful, effectual*; as *Psal. 38. 20. Heb. 10. 31*. the Chaldee sayth, *living and permanent*. before *the face of God*] that is, before his Ark, or Tabernacle wherein he dwelt among men. So, that which in 1 *Chron. 13. 10*. is *before God*; in 2 *Sam. 6. 7*. is, *with the ark of God*. And there all men were bound to *appear* (or *be seen*) before God three times a yere. *Exod. 23. 17. & 34. 23. 24*. And here the word *before* or *unto*, is to be understood, as often in the Hebrue; which somtime is supplied; as may be seen by comparing 2 *Sam. 10. 2*. with 1 *Chron. 19. 2. & 1 King. 22. 29*. with 2 *Chron. 18. 28*. The Chaldee expoundeth it, *when shall I goe in to see the brightnes of the Majestie* (or *Divine-presence*) *of the LORD*.

4 V. 4. *to me bread*] that is, *my bread, my food*. So, *bread of tears, Psal. 80. 6*.

they say] *my foes*, as verse 11. or *while it is sayd*. *all the day*] or, *every day*, as the Greek

Greek turneth it.

5 V. 5. *Theſe* things] namely my abſence from Gods face, verſe 3. and my adverſaries reproch, verſe 4. The Chaldee addeth, *Theſe ſignes I remember.* *powr out upon me*] or *ſhed within me*, or *by my ſelf.* This noteth exceeding ſorow, or fainting, like that in *Iob*. 30. 16. *And now my ſoule powreth out it ſelf upon me, and the dayes of affliction have took hold on me.* So 1 *Sam*. 1. 15. *Lam*. 2. 12. *throng*] *a multitude* preaſing to goe before God: the Chaldee expoundeth it *a ſhadow*, ſaying, *When ſhall I goe ũder the ſhadow, ſhal I togither be ſtrengthned in the tents of the juſt; in the houſe of the Sanctuary of the Lord &c.* *keeping feſtivitie*] or, with *a multitude danceing*; or *keeping a feaſt*. For at their ſolemn aſſemblies, they kept feaſts, *Exod*. 23. 14. with *dancing, eating, drinking and joy. Exod*. 32. 5. 6. 19. *Iudg*. 21. 19. 21. *Deut*. 16. 14. 15.

6 V. 6. *Why boweſt thou down*] to weet, *with ſorow*; and therfore the, Greek turneth it, *why art thou ſorowful?* For *Sorow* or *Care* in a mans hart, *boweth it down*: *but a good word, rejoyceth it. Prov*. 12. 25.

the ſalvations] underſtand, *and*, or *for the ſalvations*, that is the *ful ſalvation*, or *perfect deliverance*: ſo the Chaldee ſayth, *for the redemption which is from his face.* *of his face*] that is, *which his face, favour and gracious preſence giveth unto me*. The Greek readeth thus; *the ſalvation of my face and my God*: tranſplacing the Hebrue letters, as in the laſt verſe. Compare *Pſal*. 59. 10. 18.

7 V. 7. *for that, I remember*] and cannot come before thee: as, verſ. 3. or, *therfore I wil mind thee*, ſeing I have no way els to comfort me in my abſence from thee. The Chaldee referreth it to others, *therfore they remember thee which dwel on the other ſide of Iordan.* *the land of Iordan*] which lay eaſt ward frõ Ieruſalem where Gods ſanctuary was. *and Hermonim*] that is, *the inhabitants*, (or *the mountayns*) *of Hermon*, which was *a hye mount in the North parts of the land* called alſo *mõt Shirjon*: ſee *Pſal*. 29. 6. *the litle mount*] ſo is the Greek: others make it a proper name, *Mount Mitſar*. He may mean *the ſouthern mountains*, *that were ſmal* in reſpect of *Hermon*. *Mount* being put for *mounts*; as *charret*, for *charrets*: *Pſal*. 20. 8. But the Chaldee much differeth, ſaying, *and the people which received the Law at mount Sinai (which is) low and litle*. But that ſeemeth not to be meant here.

8 V. 8. *Deep unto deep calleth*] that is, one Affliction (or tentation) foloweth and occaſioneth an other, without intermiſſion of trouble. A *deep*, *abiſme*, or *Gulff*, is *a place of many waters*, ſignifying, *great afflictions*. *Ezek*. 26. 19. *Ion*. 2. 5. The Chaldee tranſlateth, *the higher deep calleth the lower deep.* *billowes*] ſuch are moſt dangerous to drown: they have their name of *breaking* as the next word *waves*, of *wallowing* or *tumbling*: both, ſignify *afflictions*. So *Pſal*. 88. 8. *Ion*. 2. 3.

9 V. 9. *command his mercie*] that is, *appoint* or *ſend it with ſpeed power & authority*: a phraſe taken from the law, and often uſed for more vehemencie: or becauſe God by his Angels procureth good to his people. *Deut*. 28. 8. *Levit*. 25. 21. 2 *Sam*. 17. 14. So after, in *Pſalm*. 44. 5. & 133. 3. *and* 71. 3. & 58. 29. & 7. 7. & 91. 11. *his ſong*] that is, *cauſe and matter for me to ſing him praiſe*. So God is ſayd, to *give ſongs in the night*, *Iob*. 35. 10. See alſo *Iſa* 30. 29. *a prayer*] to weet, *I ſhall make a prayer*. And ſome pſalms are intituled *prayers*, as *Pſal*. 17. 1. & 90. 1. & 102. 1. & 142. 1. *Habak*. 3. 1.

10 V. 10. *ſad*] *mournfully*. See *Pſal*. 35. 14.

11 V. 11. *with a murdering-weapon*] *Retſach, murder*, ſeemeth here to be *a ſword* or *weapon of murdring*; (as *pride* is a *prowd perſon*, *Pſal*. 36. 12.) meaning that his adverſaryes words did ſorely affect and griev him, as if a dagger had been thruſt into his bones. For, reprochful words, are *peirſing like ſwords*: *Pſal*. 57. 5. & 59. 8.

12 V. 12. *ſalvations of my face*] that is, he which giveth me ful manifeſt and apparant ſalvation, or preſent deliverance. See before, *verſe 6*. according to which the Chaldee tranſlateth it here, *for the redemption which is from his face.*

PSALME 43.

He prayeth to be delivered from the wicked, and restored to Gods Sanctuarie. 5. He encourageth his soule, to trust in God.

1 IVdge me ô God, & plead my plea; from the nation unmerciful: from the man of deceit, and injurious-evil,
2 doe thou deliver mee. For thou *art* the God of my strēgth, why thrustest thou me away: why goe I still sad, for
3 the oppression of the enemie? Send thy light & thy trueth, let them lead mee: let them bring mee unto the mountayn of thy holynes, and unto
4 thy dwelling-*places*. And I wil come unto the altar of God; unto God, the joy of my gladnes: and confess thee
5 with harp, ô God my God. Why bowest thou down thy self, my soule, and why makest thou a tumultuous-styrr within mee? wayt-hopefully for God, for yet I shall confess him; the salvations of my face, and my God.

Annotations.

1 I*Vdge me*] This meaneth *an examination* of the cause, *giving sentence, and executing* of it, by delivering the oppressed: so *Iudging* is used for *delivering*, 1 *Sam.* 24. 15. 2 *Sam.* 18. 19. 31. *Iudg.* 3. 10. *Pleading* also ones *plea* is of like meaning: see *Psal.* 35. 1. The Chaldee paraphraseth, *Iudge me ô God with iudgment of trueth, for it is thy part to plead my plea.*

2 V. 2. *my strength*] or *my strong-fort*, as *Psal.* 28. 8. for which in *Psal.* 42. 10. he useth the word *Rock*.

3 V. 3. *dwelling-places*] meaning *the holy tabernacle* or *sanctuarie* which had several rooms *holy* and *most holy*, parted by veiles; as also the Apostle observeth, *Heb.* 9. 2. 3. 6. 7. or, *the* hye place at Gibeon where the tabernacle was, & in Ierusalē where the Ark was: 2 *Chron.* 1. 3. 4. for in both those places God dwelt, & was worshiped. But the first seemeth most proper, because of *Psal.* 132. 5. see also *Psal.* 46. 4. & 84. 2. The Chaldee explaineth the former to be *the mount of the house of thy Sanctuarie*; and these latter, *the Schooles of the house of thy divine-majestie*. By *Schooles* meaning such places about the Sanctuarie, as the Doctors sate in, *Luk.* 2. 46.

4 V. 4. *And I wil come*] or, *That I may come*; for so the Hebrue phrase may often be resolved; and the new Testament useth both indifferently in the Greek; as *Luk.* 6. 37. *and ye shall not be judged*; for which in *Mat.* 7. 1. it is, *that ye be not judged*.

to the altar] Chaldee, *to offer an offring vpon the altar.* *the joy of my gladnes*] that is, *author of my gladsom joy*, meaning inward joy, outwardly shewing it self in gladsome gesture.

5 V. 5. *why bowest &c.*] This verse is the same with *Psal.* 42. 12. *of my face*] the Chaldee explaineth it, *for the redemption which is from his face, for he is my God*.

PSALME 44.

The Church in memorie of former favours when they inherited the Land, 10. complaineth of her present evils, being subject to persecutors. 18. Professing her integritie, in greatest afflictions, 24. she fervently praieth for succour.

1 To the mayster *of the musik*; to the sonns of Korach, an instructing-*psalm*.

2 O God, with our eares wee have heard, our fathers have told to us: the work thou wroughtest in their
3 dayes, in dayes of old. Thou *with* thy hand, didst dispossesse the heathens, & didst plant them: thou didst evil to the peoples, and didst propa-

4 gate them. For, not by their *own* ſword inherited they the land, and their arm ſaved thē not; but thy right hand and thy arm, & the light of thy face, becauſe thou didſt favour them.
5 Thou *art* hee my King ô God: com-
6 mand the ſalvations of Iakob. In thee, we ſhall puſh-with-the-horn our diſtreſſers: in thy name, we ſhall tread down them that riſe up againſt us.
7 For I wil not truſt in my bow: & my
8 ſword ſhall not ſave mee. For thou haſt ſaved us, from our diſtreſſers: & our haters, thou didſt make aſhamed.
9 In God, wee prayſed all the day: and thy name, for ever, wee will confeſs Selah.
10 But *now* thou thruſteſt-away, and makeſt us aſhamed: & goeſt not
11 forth with our armies. Thou makeſt us turn backward, from the diſtreſſer: and they that hate us, doe ſpoyle
12 for themſelves. Thou giveſt us as ſheep for meat: and fanneſt us, in the
13 nations. Thou ſelleſt thy people for no wealth: and increaſeſt not, by
14 the priſes of them. Thou expoſeſt us a reproch to our neybours: a ſcoff and a ſcorn, to them *that be* round a-
15 bout us. Thou putteſt us *for* a parable, among the heathens: a nodding
16 of the head among the nations. All the day, my ignominie *is* before me: and the abaſhing of my face covereth
17 me. For the voice, of the reprocher and taunter: for the face, of the enimie, and ſelf avenger.
18 All this is come on us, & we have not forgotten thee: not dealt-falſly,
19 againſt thy covenant. Our hart hath not turned backward: nor our ſtepping ſwarved, frō thy path. Though
20 thou haſt cruſhed us, in the place of Dragons: and haſt covered over us, with the ſhadow of death. If we have
21 forgotten, the name of our God: and ſpred out our hands, to a ſtrāge God.
22 Shall not God ſerch-out this? for he knoweth, the hid-*things* of the hart.
23 But for thee, we are kylled all the day: are counted, as ſheep of ſlaughter.
24 Styrr up, why ſleepeſt thou, Lord? a-
25 wake, thruſt not away for ever. Wherfore hideſt thou thy face: forgetteſt thou, our affliction and our oppreſſion?
26 For our ſoule is bowed-down to the duſt: our belly, cleaveth unto
27 the earth. Riſe-up, *for* an helpfulnes to us: and redeem us, for thy mercy ſake.

Annotations.

3 D*Iſpoſſeſs*] or *diſinherit the nations*, meaning the Canaanites, as the Chaldee explaineth it, *Thou by thy ſtrong hand, didſt caſt out the peoples of Canaan, and plantedſt the houſe of Iſrael.* See examples herof in the Amorites, *Num.* 21.32. & the other Kings of Canaan, *Ioſ.* 12. ſeven nations greater & mightier than Iſrael. *Deut.* 7. 1. *plantedſt them*] to weet, *our fathers, the Iſraelites*, as *Exod.* 15. 17. a figure taken from *the planting of vines:* wherof ſee *Pſal.* 80. 9. *&c.* *the peoples*] that dwelt before in Canaan. So *Pſal.* 105. 34. *didſt propagate*] or *ſend forth, make ſpread*, as the vine ſendeth-out or diſpredeth the branches, *Pſal.* 80. 12. *Ezek.* 17. 6.

4 V. 4. *light of thy face*] thy favourable countenance in Chriſt: See the note on *Pſal.* 4. 7. *&* 89. 15.

5 V. 5. *thou* art *he*] that is, *Thou* art *the ſame my King*, (as the Greek expreſſeth it:) this noteth Gods unchangeablenes. See *Pſal.* 102. 28. *command*] *procure by thy commandement.* ſee *Pſal.* 42. 9. *ſalvations of Iakob*] that is, *the ful ſalvation*, (the

abſolute

absolute deliverance) of thy weak people the posteritie *of Jakob*. See *Psalm.* 14. 7.

6 V. 6. *push-with the horn*] a speech taken from Moses, *Deut.* 33. 17. and meaneth *a vanquishing* or *subduing*. 1 *King.* 22. 11. *Dan.* 8. 4. *tread-down*] or *tread-under-foot*, which signifyeth both *a subduing* or *destroying*, 2 *Chron.* 22. 7. and *a contempt* or *setting of them at naught*, *Prov.* 17. 7. and so the Greek here translateth it, *we shall set at naught*. So after in *Psal.* 60. 14. & 108. 14.

9 V. 9. *In God, we praysed*] to weet, *his actions, salvations &c.* See a like phrase in *Psal.* 56. 5. 11. *and Psal.* 71. 6. Or vnderstand, *we praysed* our selves, that is, *gloryed, triumphed*. And thus the Greek, *In God wee shal be praysed*: the Chaldee sayth, *In the word of our God*.

12 V. 12. *sheep for meat*] or, *of meat*, that is, *to be eaten*. So after, *vers.* 23. *sheep of slaughter*, that is *to be slayn*. *fannest*] or *dispersest, strowest-abroad*; as the fan that winnoweth. *Ier.* 4. 11. & 51. 2. So after in *Psal.* 106. 27.

13 V. 13. *for no wealth*] that is, *for a vile price, without gayn*. God is sayd *to sel his people*, when he delivereth them into their enemies hands, as out of his own possession. So *Deut.* 32. 30. Likewise in *Esai.* 52. 3. the Lord sayth, *ye have been sold for nought; and ye shalbe redemed without money*. *increasest not*] or *gaynest not by the prices of them*; takest no other people in their sted: or *increasest*, that is *heightenest not their price*.

15 V. 15. *a parable*] a *by word*, or *proverb*. This is often used for grave wise and princely sentences; as *Psal.* 49. 5. here in the yll part for a *by word, reproch* and *fable*: so *Psal.* 69. 12. *Iob.* 17. 6. And thus is fulfilled that which was threatned, *Deut.* 28. 37. 1 *King.* 9. 7. *Ier.* 24. 9. *nodding of the head*] that is *a mockage*. *Psal.* 22. 8.

17 V. 17. *taunter*] or *blasphemer*: *Num.* 15. 30.

20 V. 20. *of Dragons*] or, *of whale-fishes*. For the Hebrue word is common both for *land* and *water-dragons* or *whales*. So *Psal.* 148. 7. And hereby is meant the place of desolation and affliction as the Greek here translateth it; See *Mal.* 1. 3. *Isa.* 34. 13. *Ier.* 9. 11. & 10. 22. *Iob* 30. 29. *with the shade*] or, *in the shade*: see *Psal.* 23. 4.

21 V. 21. *spred out our hands*] or *our palmes* that is, *have prayed unto*: for in prayer they spred out the Palms of their hands, as to receiv a blessing from God. 1 *King.* 8. 22. *Exod.* 9. 29. *Psal.* 143. 6. So the Chaldee expalneth it, *spred out our hands in prayer, to the idols of other peoples*.

23 V. 23. *But for thee*] or *For, for thy sake*, that is, so farr wee be from following strange Gods, as that for thy sake we are kylled dayly. And this also is a comfort in affliction, see *Rom.* 8. 36.

24 V. 24. *Styrr up*] to weet *thy self*. These things are spoken of God, after the manner of men, for properly, he that keepeth Israel, *slumbreth not nor sleepeth*. *Psal.* 121. 4.

26 V. 26. *to the dust*] this noteth a base and abject state, *Psal.* 113. 7. like this, is *the soule cleaving to the dust*, *Psal.* 119. 25. and *putting the mouth in the dust*. *Lam.* 3. 29.

27 V. 27. *an helpfulnes*] that is, *a ful help*. The Hebrue hath a letter more than ordinary, to encrease the signification. So *Psal.* 63. 8. & 94. 17. See the notes on *Psalm.* 3. 3.

PSALME 45.

The majestie and grace of Christ and his kingdome. 11. *The dutie of the church and the benefits therof.* 14. *The glorie of Christians.*

To the mayster *of the musik* vpon Shoshannim, to the sonns of Korach: an instructing-*psalm*; a song of the welbeloved-*virgins*.

1

2 MIne hart, hath boiled a good word; I doe say, my works to the King: my tongue the pen of a speedie writer.

3 Thou art much-

fayrer than the ſonns of Adam; grace is poured-out in thy lips: therefore
4 God hath bleſſed thee, for ever. Gird thy ſword, upon the thigh, ô mighty-one: thy glorious majeſtie, & thy
5 comely-honour. And *in* thy comely-honour, proſper ride on word of trueth, and of meeknes *and* of juſtice: and thy right hand, ſhall teach thee
6 fearful-*things*. Thy arrowes, *are* ſharp: peoples, ſhall fall under thee: in the
7 hart, of the Kings enemies. Thy throne ô God, *is* ever and perpetual: the ſcepter of thy kingdom, *is* a ſcep-
8 ter of righteouſnes. Thou loveſt juſtice, and hateſt wickednes: therfore, God thy God hath anoynted thee, *with* oile of joyfulnes, above thy fel-
9 lowes. Myrrh and Aloes Caſſia, all thy garments: out of the yvorie pallaces, more-than *they that* make thee
10 joyfull. Kings daughters, *are* among thy precious-ones: ſet is the Queen, at thy right hand, in fine-gold of O-
11 phir. Hear ô daughter and ſee, and bend thine ear: and forget thy peo-
12 ple, and thy fathers houſe. And the King will covet thy bewtie: for he *is* thy Lord, and bow-down thy ſelf to
13 him. And the daughter of Tyrus, with oblation, ſhall earneſtly-beſeek thy
14 face, *even* the rich of the people. The kings daughter *is* all glorious within: her clothing *is* of purled-works of
15 gold. In embroderies, ſhee ſhalbe led along, to the King: virgins after her, her fellow-friendes; brought in to
16 thee. They ſhalbe led along, with joyes and gladnes: they ſhall enter,
17 into the Kings pallace. In ſtead of thy fathers, ſhalbe thy ſonns: thou ſhalt put them for princes, in all the earth. I will make-memorie of thy name, in every generation and gene-
18 ration: therfore peoples ſhall confeſs thee, for ever and aye.

Annotations.

Hoſhannim] that is, *Six-ſtringed-inſtruments*: for ſo by compariſon with other titles it ſeemeth here to be ment of muſical inſtruments: as *Shaliſhim*, be *three ſtringd inſtruments*. 1. *Sam.* 18. 6. Elſwhere it ſignifieth *Six-leaved-flowres*; that is *Lilies*; as *Song.* 2. 6. which may alſo be mynded here. The Hebrue word is derived of *Sheſh*, that is, *Six*. Like title is in *Pſ.* 69. 1. & 80. 1. The Chaldee expoundeth it *for them that ſit in the Synedriō* (or *Council*) *of Moſes; which was ſpoken in propheſie by the ſonns of Korah.* *of the welbeloved-virgins*] Kings daughters, and other-honourable damoſels attending upon and comming with the Queen; the friends of the bridegroom and bride: verſe 10 15. who ſhould ſing this mariage ſong in praiſe of them. Therfore this Hymne ſetteth forth Chriſt in his glorie, and his ſpouſe the Church in her bewtie. For Chriſt is the Bridegroom, & Ieruſalem the Bride, *Ioh.* 3. 29. *Rev.* 21. 9. 10. all true Chriſtians are *Virgins*, for their ſpiritual chaſtitie, *Rev.* 14. 1. 4. following and loving the Lamb, for the ſweet odour of his Name or Goſpel, *Song.* 1. 2. and are beloved of him, & have this new ſong of prayſe, put into their mouthes. Of him is this Pſalme as the Apoſtle expoundeth it, *Heb.* 1. 8.

V. 2. *hath boyled*] or *fryeth*, *boileth as in a frying pan*; that is, hath ſtudied & prepared by fervent meditation. A ſimilitude taken from the *Mincah* or *meat offring* in the law, which was dreſſed in the frying pan; *Levit* 7. 9. and there boyled in oil, being made of fine flowr unleavened, mingled with oil, *Levit.* 2. 5. and after was preſented to the Lord by the Prieſt, *verſe* 8. &c. Here the matter of this Pſalm is as the *Mincah* or *oblation*, which with the oil, the grace of the ſpirit, was boyled & prepared.

prepared in the Prophets hart; and now presented. So the *Psalme* 141. is likewise compared to the *Mincah* or *oblation* presented at evening. *Psal.*141.2. This word is not elswhere read in the scripture.

a good word] *an excellent, sweet and pleasant matter*. A *word* is used often for a *thing* or *matter*, *Psal.*41.9. here it is for the whole argument of this Psalm. *I doe say*] or, *I am saying*, that which fervently boyleth in me. For *of th'abundance of the hart the mouth speaketh.* *my works to the King*] or *my poems of the King*; that is of Christ; concerning him, and dedicated to him is this Psalm, or Dittie. *my tongue, the pen*] understand, *it is as the pen*: or prayerweise, *be it as the pen*. The Chaldee addeth, *my tongue shall speak swiftly, as the pen* &c.

of a speedie writer] or, *of a swift, (a ready) Scribe*. So Esra was called not onely for writing, but also for interpreting the law, *Ezr.7.6. Scribes* were both *Scriveners* or *Notaries*, *2. King.* 12. 10. *&* 22. 3. *and expositors of the Law*, or *Counselers*. *Mat.* 23.2. 1 *Chron.*27.32.

3 V. 3. *Thou art much-fayrer*] the Hebrue word is of double forme, to note out *double* that is *very excellent bewtie*. This *fayrnes* is not of body onely, but of mind, in wisdom, holynes, &c. as in *Ezek.* 28. 7. there is mentioned *bewty of wisdom*. Here the Psalmist beginneth his speech to Christ & of his prayses: which the Chaldee paraphrast explayneth thus, *thy fayrnes ô King Christ, exceedeth the sonns of men*. See the description of Christs spiritual bewtie in *Song.*5.10.-16. *grace is poured out in thy lipps*] that is, thou speakest gracious words abundantly. Christs *lips*, were like *lilies dropping-down pure myrrh*, *Song.*5.13. all that heard him speak, *wondred at the words of grace that proceded out of his mouth. Luk.*4.22. The Chaldee expoundeth it, *The Spirit of prophesie, is given into thy lips.* *therfore*] to the end that thou shouldest powr out thy gracious words to men: or *because God hath blessed thee*.

4 V. 4. *Gird thy sword*] that is, make ready to the fight. *Exod.*32.27. 1 *Sam.* 25. 13. *Song.* 3. 8. The spiritual *sword*, is the *word of God*, *Eph* 6.17. Therfore Christs sword properly commeth *out of his mouth*, *Rev.* 1. 16. and *with the breath of his lips, shal he slay the wicked. Isa.* 11. 4. *upon the thigh*] understand, *thy thigh*. The Hebrue often omitteth words of this sort, easy to be understood: so the Greek in the new testament, as *mending the nets*, *Mark.*1.19. for, *mending their netts*, *Mat.* 4. 21. *to put away.*, *Mark.*10:4. for, to *put her away*; *Mat.*19.7. and many the like. *ô mighty one*] or *Champion*: Heb. *Gibbor*, one of the titles of Christ, *Isa.* 9. 6. The Chaldee paraphraseth, *as a mighty-one, to kill kings and rulers.*

thy glorious-Majestie]. this sheweth of what manner sword he speaketh, called *glory* and *comlynes* or *magnificence*, because of the powrful effects. Of these words see *Psal.* 8. 2. 6.

V. 5. *prosper ride*] that is *ride prosprously*: see the like phrase, *Psal.* 51. 4. The Chaldee openeth it thus, *Thine honour is great, therfore thou shalt prosper, to ride vpon the throne of the kingdome.* *on word of trueth*] which is the *Gospel of our salvation*, *Ephe.* 1. 13. the *white Horse* whereon Christ rideth. *Rev.*19.11. or, *because of trueth; for the truths sake*. The Hebrue *al debar* is often used for *because*. *Psal.*79.9. *Gen* 43. 18. *Deut.*22. 24. and so the Greek version hath it here. *of meeknes*] so Christ came *riding meek*, *Mat.* 21. 5. and his *word*, is both to be taught, and to be received with meeknes. 2 *Tim.* 2.25. *Iam.* 1. 21. 5

and *of justice*] or, *meeknes of justice* that is, justice meekly administred: but the Greek supplieth the word *and*. *shall teach thee*] or, *let it teach thee fearful* things. In the Greek it is, *thy right hand wil guide thee marvelously*.

V. 6. *Thy arrowes*] that is, thy words wherby thou convincest & beatest down syn and synners. So the rider on the white Horse, hath a *bow*, when he goeth to conquer, *Rev.* 6. 2. *Arrowes*, ar *words*, *Psal.* 64. 4. or *judgments*, *Deut.* 32. 23. and the Chaldee here addeth, *Thine arrowes are* 6

drawen out to kill multitudes. *in the hart,*] understand, *they peirse the hart of the kings enemies*. And this noteth the efficacie of these words, or judgments, as elswhere he sayth, *I wil send all my plagues upon thy hart, Exod.* 9. 14. also their inward operation which is *mighty, dividing asunder the soule and the spirit, discerning the intents of the hart, casting down imaginations, and bringing into captivity every thought. Heb.*4.12. 2 *Cor.* 10. 4. 5.

7 V. 7. *Thy throne ô God*] The Chaldee addeth, *in heaven.* Here Christ our King is magnified as *God*, above the Angels, as the Apostle sheweth, *Heb.*1.8. *But unto the son he sayth, thy throne ô God is for ever &c.* Hereby also is meant the perpetuity of Christs kingdom. So 1 *Chrō.*22.10. 2 *Sam.* 7. 16. *a scepter of righteousnes*] or, *a rod* (a *mace*) *of equitie;* playn and righteous in administration. *hath anoynted thee*] of this Hebrue *Mashach, hath anoynted,* our Lord is called *Mashiach* or *Messias,* and in Greek *Christ,* that is, *Anoynted;* see *Psalm.* 2. 2. *oil of joy*] the holy Ghost, which joyeth the hart. *Luk.*4.18. 1 *Thes.* 1. 6.

above thy fellowes] that is, above all Christians who are thy fellowes, consorts, & partners in the anoynting, 1 *Ioh.* 2.20.27. who are also *made Kings & preists, Rev.*5.10. and with whom thou hast taken part of flesh and blood; *Heb* 2.14. Or by *fellowes* may be meant all kings and potentates, whom he excelleth: *Psal.*89.28.

9 V. 9. *Myrrh*] named of the Hebrue word *Mor,* and is the gumm or liquor of a tree, in tast bitter, in smel odoriferous: therfore it was used in the precious ointment of the high preist, and tabernacle, *Exod.*30.21.and in other sweet perfumes. *Est.*2.12. *Prov.*7.17. See *Song.* 4. 14. *&* 5. 1.13. *Aloes*] of the Hebrue name *Ahaloth*, a sweet wood wherwith perfumes were also made. *Num:*21.7. *Song.* 4. 14.The Arabians call it, *tsandal.* *Cassia*] or *Cassies*, also of the Hebrue *Ketsioth:* elswhere it is not found in scripture. It seemeth to be the barks or skynns of that sweet shrub Casia, mentioned in Plinie, l. 12.c.20. *all thy garments*] that is, they be of them; or smell of them, or, are anoynted with them: or, as the Chaldee paraphraseth, *are perfected* with them. *out of the yvorie pallaces*] or *pallaces of* Elephants *tooth;* as the Chaldee here addeth the name of the *Elephant,* meaning that eyther the King cōmeth out of them, or, the garments were taken out of such pallaces or coffers. Kings pallaces were somtime made of *yvorie* or *tooth*: 2 *King.*22.39. *more than* they that *make thee joyfull*] or, *than* theirs that *make thee glad:* that is, thy garments are more odoriferous, then the garments of thy fellowes, forementioned verse 8. For though the spouse or church, hath the savour of her odors, *better than all spices,* and the smel of her garments, *as the odour of Lebanon*, shee being perfumed *with myrrh and incense, & all spices of the merchant, Song.* 4. 10,11. *&* 3.6. yet Christ himself is more odoriferous, even *wholly delectable,* for *God hath not given him the spirit by measure, Song.*1.2. *&* 5.16. *Ioh.* 3. 34. And the Saincts are sayd to make Christ *joyful*, for all *his delyte is in them, Psal.*16.3. *Song.*7.6.

10 V. 10. *Kings daughters*] These the Chaldee interpreteth *Countries of Kingdomes.*

among thy precious ones] that is, *with thy honourable* women: or, *in thy preciousnesses,* that is, are in thy precious honurable ornaments, or pallaces. *set is the Queen*] or, *maried-Queen,* (the *wife*) *is placed at thy right hand*, that is, *in the most honourable place.* 1.*King.*2.19. The Chaldee refereth this, to the *Book of the Law,* at the right hand of the King. The word *Shegal* is used here, and *Nehem.*2.6. *Dan.*5.23. for the Kings *wife:* the *Queen.* *in fine gold*] that is, as the Greek explaineth it, *cloth of fine* (or *glistering*) *gold,* called *Cethem;* a special name for *the most pure & splendent gold. Iob.*28.16.19. *&* 31.24. *Song.* 5.11. *Daniel.* 10.5. Hereof is *Mictam, Psal.* 16.1. *of Ophir*] that is, out of the land of Ophir; who was the son of *Iektan,* the son of *Shē,* the son of *Noach, Gen.*10.29. who dwelt in a part of *India*, and of him the countrey was

was called *Ophir*: from thence was much *Cethem* or *fine gold* brought to Iudea and other coasts, as appeareth 1 *King* 9.28. & 10.11. & 22.48. 1 *Chro*. 29.4. The gold it self was called by his name *Ophir*: *Iob.* 22.24.

11 V. 11. *Hear ô daughter*] He speaketh to the *Queen* fore-mentioned, figuring the church, or *heavenly Ierusalem, the Lambs wife*. *Rev.* 21.9.10. *&c.* And to the Chaldee paraphraseth, *Hear ô congregation of Israel, the law of his mouth, and see his marvelous works: and bow thine eare to the words of the Law, and forget the evil works of the wicked of thy people; & the house of Idols whō thou servedst in thy fathers house. and thy fathers house*] as man and wife must leave their parents, to cleave each to other, *Gen.* 4 24. & 31.14. so must wee leave all, to cleave unto Christ. *Math.* 10.37. *Luke* 14.26.

12 V. 12. *will covet thy bewtie*] *will delyte himself in thy fayrnes*, (thy sanctitie;) set forth in *Song.* 1.14. & 2.14. & 4.1. *&c.* So, *the King is tyed in the rafters: Song.* 7.5.

and bow down] or, *therfore worship thou him.*

13 V. 13. *the daughter of Tyrus*] that is, the people, or Common wealth of *Tyre*; as *daughter of Sion, Psal.* 9.15. So the Chaldee expoundeth it, *They that dwell in the fort of Tyrus. Tyre* or *Tyrus* (in Hebrue *Tsor*, which signifieth a *Rock* or *Fortresse*;) was a strong city apperteyning to the tribe of Aser, *Ios.* 19 29. but possessed still by the heathens; whose King *Hiram* became friend to David, 2 *Sam.* 5.11. and to Solomon his son; 1 *King.* 5.1.2. *&c.* yet afterwards Tyrus remembred not the brotherly covenant, *Amos* 1.9. but rejoyced at the desolation of Ierusalem, *Ezek.* 26.2. banded it self, with other enemies, against Israel, *Psal.* 83.8. and was wasted of Nebuchadnezar King of Babel, by Gods judgement, 70. yeres, *Esai.* 23.15. *Ezek.* 26.7. It continued under idols til the Macchabees times, and then had still *Hercules* for their chief God; 2 *Macchab.* 4.18,19. This one city *Tyre*, is here named in stead of other nations, because it was the chief citie of traffique, in the world; being an yle in the sea, whose merchandize and magnificence the Prophet largely describeth, *Ezek.* 27. *her merchants were Princes; her chapmen the nobles of the world*, *Esai.* 23.8. *shee heaped up silver as dust, and gold as the mire of the streets*; *Zach.* 9.3. Of the subjection here propheſied, which they should yield unto the Church; wee may see it fulfilled in the new Testament, where many that dwelt about *Tyre and Sidon* flocked after Christ, *Mark.* 3.8. and he resorted into their borders, *Mark.* 7.24. and by their readynes, he upbraided the backwardnes of the Iewes, *Mat.* 11.20,21. and afterwards in the Apostles dayes there was a Church of zelous Christians in that city; *Act.* 21.3,4,5. *&c.* See also *Psal.* 87.4.

carnestly beseek thy face] *shall instantly-pray* (or *sue*) *unto thee* ô Queen. The original word naturally signifieth to *make sick* or *sory*; and being joyned with the word *face* (which oft is used for *anger*,) it meaneth, to abate the anger by importunate prayer and by humble suit to prevayl. So after *Psal* 119.58. *rich of the people*] *the wealthy* among them; meaning *of the Tyrians*, which were a wealthy nation: and generally, other peoples. See *Esai.* 60. 1, 3,5,11. & 49.23 *Rev.* 21 24,26. where *the riches and honour of the Gentiles, are brought to the Church*.

14 V. 14. *glorious within*] or, *honourable inward*, in the hart adorned with faith, hope, love *&c.* or in the inner man: as *Ephes.* 3.16. Here the Chaldee maketh this parapl rase; *Every thing that is praiseworthy, fayre and to be desired, the wealth of countries and treasures of Kings, which are layd up within; shall they offer for oblations before the King; and gifts unto the Preists, whose garments are woven with fine gold. purled-works*] or *grounds, closures of gold*, such as precious stones are set in. *Exod.* 28.11.14. Compare also herewith, *Ezek.* 16.13.

15 V. 15. *in embroderes*] *with broydered* (or *needle-wrought*) *garments*. Hereby is meant the variety of graces, and imbroderie

derie of the ſpirit. So *Ezek.16.10.*

17 V. 17. *In ſted of thy fathers*] Here the Hebrue is of the maſculine gender: ſo theſe words are ſpoken to the King. Though ſometime the maſculine is uſed in ſpeech of women, as *Num.27.7.* So *lahem* 1 *King.22.17. lahen* 2 *Chron.18.16.*

ſhalbe thy ſonns] *thy children ſhall ſucceed;* meaning eyther *all Chriſtians*, that by the imortal ſeed of the word are begotten to Chriſt and his Church, he being the father, this the mother of us all, *Iſa.9.6. Gal.4.26.* or in ſpecial, *the Apoſtles* may be intended. See *Heb.2.13.* *ſhalt put them*] *ſhalt place, conſtitute,* or *appoint them for Princes*: As all Chriſtians, are called *Kings, Rev.1.6. & 5.10.* Or in ſpecial, by *the Fathers* may be meant the 12. *Patriarchs*, by the *ſonns*, the 12. *Apoſtles* ſucceeding them: as the heavenly Ieruſalem hath at the 12. gates, the names of the 12. tribes; and in the foundations of the wall, the names of the Lambs 12. Apoſtles, *Rev.21.12.14.* which Apoſtles were ſent into all the nations of the world, *Mat.28.19.* to goe & bring forth fruit, and their fruit to remayn: *Ioh.15.16.* Like this is the promiſe made for Sarah, that *Kings of peoples* ſhould come of her. *Gen.17.16.*

18 V. 18. *I will make memorie*] *will mention* and *make to be remembred*. The inditer of this Pſalm, ſpeaketh this to Chriſt, and of his eternal kingdom and glory.

ſhall confeſs thee] *ſhall celebrate,* or *praiſe thee.* The Hebrue is *Iehodu*, of it *Iehudah* had his name, *Gen.29.35.* from which name his bleſſing was derived, thou art *Iudah*, thy brethren (*Iodu*) ſhall *confeſs* thee. *Gen.49.8.* This here is fitly applied to Chriſt *the Lion of the tribe of Iudah*. *Rev.5.5.*

and ay] or, *and to perpetuity.*

PSALME 46.

The confidence which the Church hath in God. 5. The River that maketh glad the citie of God. 6. His preſence and help from enemies. 9. An exhortation to behold his works.

To the mayſter *of the muſik*, to the ſonns of Korach: upon Alamoth a ſong. 1

GOD *wilbe* to us, an hopefull ſhelter and a ſtrength: a help in diſtreſſes, we ſhall find very-great. 2
Therfore we wil not fear, though the earth change: and though the mountains be moved, into the hart of the ſeas. 3
Though the waters therof make a noyſe, be muddy: *though* the mountayns quake, for the haughtynes therof Selah. 4
A river, the ſtreams therof, ſhall make-glad the citie of God: the holy, the dwelling-places of the moſt-high. 5
God in the mids of it, it ſhal not be moved: God will help it, at the looking-forth of the morning. 6
The nations made a noyſe, the kingdoms were moved: he gave his voice, the earth melted. 7
Iehovah of hoſts *is* with us: the God of Iakob, a hye-refuge for us Selah. 8
Come-on behold, the works of Iehovah: who putteth wondrous-deſolations in the earth. 9
He maketh warrs to ceaſe, unto the utmoſt-end of the earth: he breaketh the bow, and cutteth the ſpear; the charrets, he burneth in fyre. 10
Surceaſe & know, that I *am* God: I will be exalted in the nations, I will be exalted in the earth. 11
Iehovah of hoſts *is* with us: the God of Iakob, a hye-refuge for us Selah. 12

Annotations.

ON *Alamoth*] This ſeemeth to be ſome *muſical inſtrument*, or *tune*, 1 Chr. 15.20. We may call it *Virginals*, or *Virgin-tunes*

Virgin-tunes, having high and ſhrill voices or notes: for *Alamoth* ſignifieth alſo *Virgins*, *Song*. 1. 2. The original word *Alam* ſignifieth *Hid*: wherevpon the Greek tranſlateth it here, *kruphioon*, *hidden-ones*, or *hid-things*. And the Chaldee after mention of *the ſonns of Korah*, addeth, *by their hand was it ſpoken in propheſie, at what time their father was hiddē from them: but they were delivered, and ſayd this ſong*. If it be not referred to the muſik, it ſeemeth rather to intend the hid counſels of God, apperteyning to his Church in Chriſt.

2 V. 2. *we ſhall find*] to weet, *an help*; or *in diſtreſſes* that *we ſhall find*; as in *Pſal.* 116. 3. *diſtreſs and ſorow I did find*; that is *did feel*, or *fall into*: And thus the Greek ſayth here, *in tribulations that have found us vehemently*. Or wee may tranſlate it, *he is found*, that is, God is preſent, at hand; as in *Gen.* 19. 15. *thy daughters which are found*; that is, *which are preſent*. *very-great*] or, *very-mighty*, *vehement*.

3 V. 3. *though the earth*] or, *when the earth change*, to weet, *her place*. By the changing of the earth, and removing of the mounts, are often meant the alteration of ſtates and polities. *Hag.* 2. 22. 23. *Revel.* 6. 14. *Jer.* 51. 25. *hart of the ſeas*] that is, *the middeſt*, or *deepeſt bottoms* of them. as the Chaldee expoundeth it, *the gulf of the great ſea*. The like phraſe is in *Exod.* 15. 8. *Ion.* 2. 3. *Prov.* 23. 34.

4 V. 4. *be muddy*] or *caſt up mud*, that is *rage*, or *be troubled*, as the Greek tranſlateth it, *Waters*, ar *peoples*, *Rev.* 17. 15. *Ier.* 47. 2. and their reſtleſs ſtyrr, is likened to the ſeas *that caſt up myre and dyrt*, and *fome out their own ſhame*. *Iſa.* 57. 20. *Iude*, v. 13. *for the haughtynes*] the prowd ſwelling rage, and ſurges.

5 V. 5. *A river, the ſtreams thereof,*] or, There is *a flood, whoſe riverets*, (or *ſtremes*.) In the earthly Ieruſalem this may be meant of the *river Kidron*, 2 *Sam.* 15. 23. *Ioh.* 18. 1. and the ſtremes or leſſer rivers of *Gihon* and *Shiloah*, 2 *Chron.* 32. 4. 30. *Iſa.* 8. 6. In the heavenly Ieruſalem, there is *a pure river of the water of life*, *proceeding out of the throne of God and of the Lamb*. *Rev.* 22. 1. *Ezek.* 47. 1. *&c.* See alſo *Ioel.* 3. 18. *Gen.* 2. 10. *Pſal.* 65. 10. But as *waters* ſometime ſignifyeth *peoples*, ſo here the Chaldee paraphraſeth, *peoples as floods and the ſtreams of them ſhall come and make glad the city of God, and ſhall pray in the houſe of the ſanctuary of the Lord, in the tabernacles of the moſt high.* *the citie of God*] that is, *Ieruſalem*; called alſo *the citie of the great King*, *Pſal.* 48. 3. *the city of Jehovah*, *Iſa.* 60. 14. *the holy city*. *Eſai.* 52. 1. *Mat.* 4. 5. *the holy*] meaning the *holy-place* Sion, or *the ſanctuary there*.

dwelling places] or *habitacles*; ſee *Pſalm.* 43. 3. *Eſa.* 4. 5.

6 V. 6. *at the looking forth of the morning*] that is, as the Greek explayneth it, *very early*, whē the morning peereth, or ſheweth the face. The like phraſe is in *Exod.* 14. 27. *Judg.* 19. 25. and ſo, of *the looking forth of the evening*, *Gen.* 24. 63. *Deut.* 23 11.

7 V. 7. *gave his voice*] that is, *ſpake alowd*, or *thundred*; ſee *Pſal.* 18. 14. or, *gave with his voice*: but the word *with* or *in*, ſeemeth to be ſuperfluous in the Hebrue; as elſewhere, *Jer.* 12. 8. *Pſal.* 68. 34. So to *ſeek in Jehovah*. 2 *Chron.* 34. 26. is to *ſeek Jehovah*. 2 *King.* 22. 18. The Chaldee referreth it to Gods voice on mount Sinai; *when he gave the Law to his people, the nations were troubled, the kingdoms trembled.* *melted*] that is, was diſmayed with feare. So *Pſal.* 75. 4. & 107. 26. *Exod.* 15. 15. *Amos.* 9. 5. 13. *Joſ.* 2. 9.

10 V. 10. *charrets*] or *round-ſhields*; as both the Greek, and Chaldee paraphraſt here taketh it: but elſwhere it is not ſo found; but for *wagons* very often.

11 V. 11. *Surceaſe*] or, *Leave-off*: ſee *Pſal.* 37. 8. The Chaldee expounds it of Surceaſing from warrs.

PSALME 47.

The nations are exhorted cheerfully to enterteyn the kingdome of Chriſt.

1 To the mayster *of the musik*, to the sonns of Korach a Psalm.

2 ALl peoples, clap ye hands: showt-*triumphantly* to God, with
3 voice of shrilling. For Iehovah *is* high, fearful: a great king, over all the
4 earth. He hath subdued peoples under us: and nations, under our feet.
5 He hath chosen for us our inheritance: the high-excellencie of Iakob,
6 whom he loveth Selah. God is gone up, with triumph: Iehovah, with voice
7 of trompet. Sing-psalme to God sing-psalme: sing-psalme to our king
8 sing-psalme. For God *is* king, of all the earth: sing an instructing-
9 psalme. God reigneth over the hethens: God, sitteth on the throne of
10 his holynes. The bounteous-princes of the peoples are gathered, the people of the God of Abraham: for the shields of the earth *are* Gods; vehemently is he exalted.

Annotations.

2 *Clap hands*] or *the palms*, Hebrue *the palme*: a sign of joyfull approbation, used as at other times, so at the coronation of Kings. 2 *King.* 11. 12. So after *Psal.* 58. 8. *voice of shrilling*] that is, *a shrill voice*; and *joyful*. See the notes on *Psal.* 5. 12. & 41. 12.

4 V. 4. *He hath subdued*] or, *wil subdue*, So in the next verse, *He wil chose*: but the time to come is often used for the time past or continued. And here it seemeth to be spoken of the subduing of the Canaanites: and the future subduing of nations to Christ, by preaching of the gospel. Of *subduing*, see *Psal.* 18. 48. the Chaldee here translateth it, *kill*.

5 V. 5. *our inheritance*] the land of Canaan; *Psal* 78. 55. and *that immortal undefiled* heritage *reserved in heaven for us.* 1 *Pet.* 1. 4. *high-excellencie*] or *glorious-highnes*: meaning the kingdom, preisthood, temple &c. (as the Chaldee mentioneth *the house of the sanctuarie*:) wherby Iakobs posterity excelled, *Exek.* 24. 21. *Amos.* 6. 8. & 8. 7. *Nahum.* 2. 2. and all the heavenly promises given to the Church in Christ.

6 V. 6. *God is gone up*] as when the Ark went up frō Kirjath-jearim to Ierusalem, 2 *Sam.* 6. 15. 1 *Chron.* 13. 8. & 15. 28. when the Ark was caried by Solomon into the Temple, 2 *Chron.* 5. when Christ ascended with triumph into heaven; *Luk.* 24. 51. 52. and with like glory shall he come agayn, 1 *Thes.* 4. 16. *Act.* 1. 9. 11. The Chaldee rearterreth this *Going up*, to the *Exalting of Gods name*.

7 V. 7. *an instructing-psalm*] *Maschil*; the title of *Psal.* 32. and many others; here used in like sense for *a Psalme to give instruction*: or, as in *Psal.* 14. 2. for a *prudent understanding* person; in this sense, *sing psalm* every one *that is prudent*: or as the Greek explayneth it, *sing prudently*; the Chaldee, *with good understanding*.

9 V. 9. *throne of his holynes*] Greek *his holy throne*. See *Psal.* 9. 5. *Rev.* 4. 2. The Chaldee calleth it, *the throne of his glorie*.

10 V. 10. *The bounteous-Princes*] or, *The voluntaries*; *Nobles*; A name given to the *liberal* and *free harted*, *Isa.* 32. 5. 8. *Exod.* 35. 21. 29. and to *Princes* or *Nobles*; *Num.* 21. 18. *Psal.* 113. 8. & 118. 8. *Iob.* 12. 21. So here the Greek hath *Princes*. are *Gods*] or, *to God* (belong) *the shields of the earth*: He is the great conquerour & protector of all: *Gen.* 15. 1. *Shields* also are *Magistrates*, and *governours*, that protect the common weals, *Hos.* 4. 18. *Psal.* 89. 19. So the Greek here hath, *the strong-men of the earth*.

PSALME 48.

God is magnified for the ornaments priviledges and protection of the Church.

1 A song a psalm, to the sonns of Korach.

Great

2 GReat *is* Iehovah, and prayſed ve-
hemently: in the citie of our
God, the mountayn of his holynes.
3 Fayr in ſituation, the joy of all the
earth; *is* mount Sion, *in* the ſides of
the North: *it is* the City of the great
4 King. God in the lofty-pallaces
therof: known he is for an hye-re-
5 fuge. For loe the kings were aſſem-
6 bled: they went togither. Themſelves
ſaw, ſo they wondred: they were ſo-
dainly-troubled they were frighted-
7 away. Trembling took-hold on them
there: payn, as of her that traveleth-
8 with-child. With an eaſt wind; thou
wilt break-aſunder the ſhips of Tarſh-
9 iſh. Even as we have heard, ſo have
we ſeen; in the citie of Iehovah of
hoſts, in the citie of our God: God
10 wil eſtabliſh it, for ever Selah. We
have quietly-minded thy mercy ô
11 God: in midſt of thy Pallace. As thy
name ô God, ſo thy prayſe *is*, unto
the ends of the earth: thy right hand,
12 is ful of juſtice. Let mount Sion re-
joyce, let the daughters of Iudah be
glad: becauſe, of thy judgments.
13 Compaſs ye Sion, and goe-round-a-
14 bout it: tell the towers therof. Set
your hart, on the fort therof; diſtinct-
ly-view the lofty pallaces thereof:
that ye may tel, to the generation af-
15 ter. That this God, *is* our God, ever
and aye: he, wil guide us until death.

Annotations.

1 SOnns of *Korach*]: See the notes on *Pſal.* 42. 1. Here the Greek addeth, *for the ſecond (day) of the Week*: that this pſalme was then to be ſong in the Temple; as is before noted on *Pſal.* 24. 1.

2 V. 2. *the mountaine*] in the Greek, *his holy mountaine*; in Chaldee, *the mount of the houſe of his Sanctuarie*. This was *mount Sion*, *verſ.* 3. a figure of the church of Chriſt, *Heb.* 12. 22. *Rev.* 14. 1.

3 V. 3. *Fayr in ſituation*] or, *Bewtifull of coaſt*, or *climate*: ſituate in a fayr climate or region. The Chaldee expounds it, *Fayr as a Bridegroom, the joy of all that dwell on the earth, the ſides of the north*] the place wher the Temple was builded. So *Iſa.* 14. 13. *of the great King*] that is *of God*; who dwelt in this city, *verſe* 9. *Zach.* 8. 3. Hereupon Chriſt ſayd, *ſwear not by Jeruſalem, for it is the city of the great King*. *Mat.* 5. 35.

4 V. 4. *lofty-pallaces*] or, *high bowres*, or *ſtyples*. So *verſe* 14. & *Pſal.* 122. 7.

5 V. 5. *the Kings*] we may referr this eyther to the Kings of Moab & Ammon, in the dayes of Ioſaphat, 2 *Chron.* 20. or to Sanacherib & his captayns in the dayes of Ezekiah, 2 *King.* 18. 19. or to the Philiſtian Princes: 2 *Sam.* 5. *were aſſembled*] or *came togither*, to weet *by agreement, at an appointed time and place*: ſo the original word importeth.

7 V. 7. *that traveleth with child*] or, *that bringeth forth*. And this payn is great, and ſuddayn, and inevitable. See *Mic.* 4. 9. 1 *Theſ.* 5. 3.

8 V. 8. *an eaſt wind*] which is ſtrong & boyſtrous; alſo drye and parching: *Iſa.* 27. 8. *Ier.* 18. 17. *Exod.* 14. 21. & 10. 13. *Gen.* 41. 7. *Ezek.* 19. 12. *Ion.* 4. 8. Herevpon the Greek tranſlateth it, *violent wind*: and the Chaldee, *a ſtrong Eaſt winde, as a fyre from before the Lord*. *of Tarſhiſh*] or, *of the Ocean ſea*. *Tarſhiſh* was the name of the ſon of Iavan, the ſon of Iapheth, the ſon of Noah, *Gen.* 10. 4. of whom *Tarſus* (mentioned in *Act.* 21. 34.) the cheif city of Cilicia in Syria, had the name. From thence they went by ſhipping into farr countries, Africa, India, Ophir, &c. 1. *King.* 22. 48. & 10. 22. Hereupon that Sea was called *Tarſhiſh*; & generally the name is applied to every *Ocean*, or *main ſea*.

10 V. 10. *we have quietly-minded*] or *in ſilence thought upon*; and conſequently, *waited for*.

12 Vers. 12. *daughters of Iudah*] the lesser cities of that tribe, which were as *daughters* to the mother city Ierusalem: as the lesser cities of the Amonites, were *daughters* to Rabbah; *Ier.*49.3. So *Ekron with her daughters*, *Ios.* 15. 45. and many the like. So *Psal.* 97. 8.

13 V. 13. *tel the towers*] *number, count them*; These things seem to intend not onely a taking notice, but also a care & fortification of Ierusalem, against all enemies. See *Esai.*33.18.

14 V. 14. *Set your hart*] mind earnestly, set your affections on: as *Psal.* 62.11. *the fort*] or *strong frontier, skonce, rampart*, made for strength & safegard of the city. 1 *King.*21.23. 2 *Sam.*20.15. So *Psalm.* 122.7. The Chaldee understãds it of the strength of people, the multitude. *distinctly-view*] or, *lift up*, meaning the eyes to behold: or *rear up* the banks or buildings. The Hebrew *Pasgu*, is here onely used: of it is *Pisgah*, the name of an hill or mount, *Num.*21.20. & 23. 14. *Deut.* 3.17. & 34.1. The Greek translateth here, *distinguish* or *distribute*: following the Chaldee *Passeg* which is to *distribute* or *divide*.

15 V. 15. *ever and aye*] *ever-and yet*, to eternitie and perpetuitie. *will guide us*] or *lead us*, to weet as a flock of sheep; *Psal.* 78. 52. 72. therefore the Greek turneth it, *poimanei*, he *will feed*, or *rule* as a shepherd. A like phrase is also used in speech of defence frõ enemies, 2 *Chron.*32.22. *until-death*] in Greek, *for ever*. The Chaldee paraphraseth thus, *For this God is our God, his divine-majestie is within it, & his dwelling is in the heavens for ever and ever; he will lead us in the dayes of our youth.*

PSALME 49.

All are exhorted to hear Christs wisdom & parables. 7. To build the faith of Resurrection from the dead, not on worldly power, but on God. 17. Worldly prosperitie is not to be admired, for man without understanding, perisheth like the beast.

To the mayster *of the musik*; to the sonns of Korach a Psalm.

1 HEar ye this all peoples: hearken
2 ye, all inhabitants of the transitorie-world. Both sonns of base-
3 man, and sonns of noble man: togither rich and poor. My mouth,
4 shall speak wisdoms: and the meditation of my hart, prudencies. I wil in-
5 cline myne ear to a parable: I will open with harp, mine hidden matter.
6 Why should I fear, in the dayes of evil: *when* the iniquitie of my foot-
7 steps shall compass me? They that trust in their wealthy-power: & glo-
8 rie, in the multitude of their riches. A man shall not redeeming redeme,
9 *his* brother: shall not give, to God his ransome. So precious shalbe, the
10 redemption of their soul: and it shall cease for ever. That he may live yet
11 to continual-aye: may not see the pit-of-corruption. For he seeth, the wise doe dye; togither the unconstãt-fool and brutish doe perish; and leave
12 to others their wealthy-power. Their inward-*thought is that* their houses, *shalbe* for ever; their dwelling-*places*, to generation & generation: they proclaim their names, on lands.
13 But man in honour, doeth not lodge-a-night: *he is* likened to beasts *that* are
14 silenced. This their way *is* unconstant-folly to them: and their posteritie, like-well of their mouth
15 Selah. As sheep they are put in hell, death shall feed them; and righteous *men* shall have rule over them at the morning: and their form wear-away *in* hell, from his dwelling-*place*. But
16 God, wil redeem my soule, from the hand of hell: for, he will receive me
Selah.

17 Selah. Fear thou not, when a man shall grow-rich: when the glorie of
18 his house, shalbe multiplied. For he shall not when he dy, take any-thing: his glory shall not descend after him.
19 Though in his life, he blesseth his soule: & they will confess thee, when
20 thou doest-good to thy self. It shall come, unto the generation of his fathers: unto continual-aye, they shall
21 not see the light. Man in honour, & understandeth not: he is likened, to beasts *that* are silenced.

Annotations.

2 *The transitorie-world*] see *Psal.* 17.14.

3 V. 3. *base-man*] in Hebrue *Adam*: who was so called of *Adamah the earth*, wherepon this title is given *to the baser-sort of people*. The Greek translateth it here *earth-borne*. So the Apostle sayth, *the first man of the earth, earthly*; 1 *Cor.*15.47.

noble-man] in Hebrue *Ish*, which is the name of man in respect of *heat, valour, noblenes and dignitie*, wherby man *is, and excelleth*, and in opposition to the former word *Adam*, it meaneth *the great or nobler sort of people*. The Chaldee paraphraseth thus, *Both sonns of Adam the first, and sonns of Jakob; togither righteous and symer.*

4 V. 4. *wisdoms*] that is, *excellent and manifold wisdom*; so after, *prudencies*, for *very excellent prudence, and of sundry sorts*. So Solomon calleth the chief and most excellent wisdom, *wisdoms*, *Prov.*1.20. & 9.1.

5 V. 5. *a parable*] or *a proverb*: in Hebrue *Mashal*, which denoteth *rule, superiority* or *excellencie*; because such speeches prevayle much, in the mindes of men, and are in esteem. The new Testament in Greek translateth it, *a parable*, *Math.* 13.35. frō *Psal.* 78.2. of the Latine, wee name it a *Proverb*; in old Englis or Saxon, it was called a *big-spel*. Sometime it is used in the evil part, for *a by-word*. *Psal.*44.15. & 69.12. *mine hidden-matter*] *my dark-question*, or *grave-doctrine*, *my riddle*. The Hebrue *Chidah, riddle*, hath the name of *sharpnes*, as proceeding from a sharp wit, and needing the like to expound it. See *Judg.*14.12.18. *Numb.* 12.8. 1 *King.*10.1. *Prov.*1.6. The holy Ghost expresseth it in Greek by *hidden things*. *Mat.*13.35. frō *Psal.*78.2.

6 V. 6. *Why should I feare*] This is the *hiddē doctrine* or *riddle* which the Prophet propoundeth, as in his own name, and therfore also called it *a parable*. By *fear*, he meaneth *dismay* or *discouragement*. See *verse* 17. the *iniquity*] that is, *punishment*, or *death*; which is the wages of syn; see *Psal.*31.11. and by *foot*-steps or foot-soles, he meaneth his *wayes* or *works*. Or, he may call *death* the *punishment of his heels* or *feet*, because the serpent bruiseth Christ and his people, but in *the heel*, *Gen.*3.15. the sting of death being doon away, & it made a passage into life and glorie. 1 *Cor.* 15.55.57.

7 V. 7. *their wealthy-power*] *their riches*; which are thus called, because they are gotten *by power given of God*, *Deutero.*8.18. with labour and industry: & to the rich, their goods are *their strong-city*. *Prov.*10.15. therefore here they are sayd to *trust in them*: contrary to 1 *Tim.*6.17. *Job.*31.24. *Mark.*10.24. *glorie*] or *prayse themselves*, *vaunt*, contrary to *Jer.*9.23.

8 V. 8. *not redeeming redeem*] that is, *shall in no weise*, or *not at all redeem*. The Chaldee expoundeth it, *a wicked man cannot redeeming redeem his captived brother.*

9 V. 9. *So precious shalbe*] or, *And dear (costly) is*: and consequently *rare and* hard to obteyn: as *Dan.*2.11. 1 *Sam.*3.1. *of their soule*] that is, *of their life*. So *Exod.* 21.30. *cease for ever*] that is, *it shall never be accomplished*. So *ceasing* is used for *the not doing of a thing*. *Deut.* 23.22. *Zach.* 11.12.

10 V. 10. *That he may live*] this is referred to the end of the 8. verse, *not give his ransom; and so live*. *And*, is here for *That*; see *Psal.* 43.4. The Chaldee expoundeth *live*, to be the *life eternal*, and *the pit*, to be *the judgment of Gehenna* (or *hell*.)

11 V. 11. *the wise*] The Chaldee sayth, *For he shall see wicked wise men that dye the second death, and are adjudged to Gehenna.*

vnconstant fool and brutish] these two names are often joyned togither, as *Psal.* 92.7. & 94.8. the one noting *ficklenes & mutability*, called *Cesil* which is both the name of *a fool*, and of *a star* that causeth change of wether and tempests: (wherupon Solomon speaketh of the *restl snes* of this kind of *folly*, *Eccles.*7.27. and of the *tumultuousnes*, *and light behaviour of such fools*, as having their eyes wandring *vnto the ends of the earth*, *Prov.*9.13. & 17.24.) the other, noting *want of discretion*, *as bruit-beasts led with sensuality*, & *caried with ardent furious affections*. 2 *Pet.* 2. 12. *Iude* 10. See *Psal.* 73. 22.

12 V. 12. *Their inward*-thought] or, *their meaning; purpose*. This word signifyeth *the neereste and most secret thought or purpose*: *the hart*. See *Psal.*5.10. & 55.5. & 64.7.

their houses for ever] to weet, *shall continue*: by *houses*, meaning *their children* or *posterity*, as *Psalm.* 115. 12. which they that want, are sayd *to be barren of house*. *Psal.* 113. 9. *they proclaym their names, on lands*] or, *they call lands*, (*their lands* as the Greek explayneth it) *by their* own *names*. As, *the land of Canaan*, of *Mitsraim*, (that is *Ægypt*,)of *Asshur* &c. So *Absalom* called his pillar by *his own name*, 2 *Sam.* 18. 18. *Cain*, his city by *his sonns name*, *Gen.* 4. 17. thus thinking to make their memorie everlasting. Or, *they proclaym their names* (seeking to be famous)*throughout the lands*, or *countries*. The Chaldee expoundeth it, *they were proud*, *and got themselves an evil name on earth*.

13 V. 13. *But man*] or *And Adam*: & this may be minded both for the first man *Adam*, who continued not in his dignity; and so for all his children: as the Chaldee sayth, *And the son of man a synner, abideth not in honour*. *in honour*] being *in honour, dignity* or *estimation*. *not lodge-a-night*] or, *not continue*. The word though it properly signifyeth *a nights-lodging*, or *abiding*, *Gen.*28.11. *Exod.*23.18. yet is used also for longer continuance, *Psal.* 25. 13. & 55.8. *Zach.*5.4. The Greek translateth, *understandeth not*; as the Hebrew also is in *vers.* 21. *are silenced*] that is, *are cut off, dye*, or *perish*: the Greek translateth, *are like unto them*. The Hebrue word signifyeth *silence* or *stilnes*; not onely in speech, but in motion: as the Sun was *still*, or *silent*, when *it moved not*, *Ios.* 10. 12. 13. and people *destroyed*, are sayd to be *silenced*, *Isa.* 15.1. and *the grave or death* is called *silence*, *Psal.* 115. 17. and *things without life*, are in the Hebrue phrase, *dum*, or *silent*. *Habak.* 2. 19. *Exod.* 15. 16.

V. 14. *unconstant-folly to them*] that is, *is their folly*: or *a constant hope to them*, that is, *is their confidence*. The original word hath contrary significations: *unconstant-folly*; *Eccles.*7.27. and *constant-hope*, *Psal.*78.7. *Iob.* 31.24. both wayes it may here be taken: *confident-hope*, in their own conceyt; but in deed *folly*. The Greek turneth it *a scandal* (or *stumbling-block*) *to them*. 14

and their posteritie] or, *yet those after them, their successors*. *their mouth*] that is, *their words, doctrine, counsel, precepts*. The *mouth* is figuratively used *for whatsoever cõmeth out of the same*; as *word*, or *cõmandement*. 1 *Sam.*12.15. *Iob.*39.30. *Num.*9.20. *Deut.*1. 26. *Mat.*18.16. *Luk.* 19, 22. The Chaldee here differeth much, saying, *This their way occasioneth folly to them; and in their end, with their mouth they shall manifest their synns, to the world that is to come*.

V. 15. *they are put*] or *layd*: or, *they put*, that is, *men put* them. An Hebrue phrase, as *Luk.* 12. 20. *they shall fetch away thy soule*, that is, *it shalbe fetched away*. The like is often used. *Psal.* 105. 28. & 141. 5. The Hebrue text it self, somtime explayneth this; as, *they had anoynted David*, 2 *Sam.* 5. 17. that is, *David was anoynted*. 1 *Chron.*14.8. Howbeit the Chaldee taketh it actively, saying, *Like sheep they put the just to death and kill them; & crush the Saincts &c.* *in hell*] *into a ditch*: *to the lowest grave or state of death*, called *Sheol*. See the notes on *Psal.* 16. 10. *death shall feed them*] *as a shepheard shall feed and rule them*; 15

as *Pſal.* 78. 72. or *death ſhall feed on them, to devour them*, as *Ier.* 50. 19. *at the morning*] *the laſt day of judgement*, for then all that ſleep in the duſt of the earth ſhall awake and ariſe, and the new day of eternal life ſhall begin. *their form*] *their figure, ſhape*, or *image; with all their bewty and proportion*: or *their rock*, that is, *their ſtrength*, or (as the Greek ſayth) *their help*, that wherein they truſt: in Chaldee, *their bodie*. The Hebrue *Tſur* is uſually *a rock*, here it ſeemeth to be all one with *Tſurah*, a *form* or *figure*: and this is confirmed by the writing, for though by the vowels & reading it is *Tſur*; yet by the letters it is *Tſir*; which is, *an image*; *Iſa.* 45. 16. And *Tſuram*, is for *Tſuratham*; as *tebunam*, is for *tebunatham*, in *Hoſ.* 13. 2. *wear away in hel*] or *wex old* in *the grave*: vnderſtanding the word *in*, which is expreſſed in the Greek: or without it, thus, *Hel* (*the grave*) *ſhall wear away* (*ſhall conſume*) *their form*. The Hebrue *leballoth* being indefinite, *to wear-out with age*: is here of like ſignification as that which went before, *ſhall have rule*. The like Hebraiſme is in *Ier.* 14. 5. *Zach.* 12. 10. *&* 3. 4. See alſo *Pſal.* 65. 11. *&* 56. 14. and by this, their affliction in hell is meant; as that which one Prophet calleth *wearing-out* (or *waſting*) 1 *Chro.* 17. 9. another calleth *afflicting*, 2 *Sam.* 7. 10. *from his dwelling-place*] that is, *every of them, coming from*, (or *being thruſt out of*) *his dwelling*, or *home*: as the Greek ſayth, *they are thruſt from their glorie*. It may alſo be Engliſhed, *for his dwelling-place*: and ſo the Chaldee vnderſtood it, ſaying, *Therfore their bodies ſhall wex old in Gehenna, becauſe they ſtretched out their hand, and deſtroyed the dwelling place of the houſe of his divine-majeſtie.*

16 V. 16. *from the hand of hel*] that is, *fro the power of the grave, death, and damnation.* So of all the faithfull, he ſayth, *I will redeem them from the hand of hell. Hoſ.* 13. 14. but *ſo can no man redeem himſelf, Pſal.* 89. 49. *Hand* is put *for power*, as *Pſal.* 22. 21. And this is meant *of the reſurrection, & redemptio of body and ſoule from damnation by Chriſt.* [*for he will receive me*] or, *when he ſhall receive*, or *take mee*: meaning, *up into heaven, where God himſelf is*: 1 *Theſ.* 4. 14. *Ioh.* 14. 3. This manner of ſpeech is uſed in *Gen.* 5. 24. *Henoch was no more, for God received him*. The Chaldee explaineth this verſe thus, *But God will redeem my ſoule from Gehenna for he will teach mee his Law, and will lead me to his portion in the world to come.*

V. 17. *Fear thou not*] that is, *be not diſmayed*, or *overcome with fear*. The Hebrue phraſe uſually when it counſelleth or prayeth againſt a thing, meaneth the height and full meaſure of it. So, *Fear not, Gen.* 50. 19. and *Grieve not, Gen.* 45. 5. that is, *be not overcome with grief*. So, *lead us not into tentation, Mat.* 6. 13. that is, *let us not be overcome with tentation*, 1 Cor. 10. 13. Therefore that which one Euangeliſt writeth *Fear not, Mat.* 28. 5. another writeth, *be not aſtonied, Mark.* 16. 6. noting *the exceſs of fear.* 17

V. 18. *take any thing*] Hebr. *take of all*; that is, *ought of all* that he hath. *For wee brought nothing into the world, and it is certain that we can cary nothing out*. 1 *Tim.* 6. 7. *Iob.* 1. 21. 18

V. 19. *Though in his life*] that is, *whiles he liveth*. So *Pſalm.* 63. 5. *&* 104. 33. *&* 146. 2. *he bleſſeth his ſoule*] that is, *himſelf*: as it is written, *Soule, thou haſt much goods layd up for many yeres, live at eaſe, eat, drink, and take thy paſtime. Luk.* 12. 19. 19

will confeſs thee] *wil commend, lawd*, and *celebrate thee*. *doeſt good to thy ſelf*] that is, *makeſt much of, cheriſheſt, pampereſt thy ſelf*. So *good* is uſed *for worldly pleaſure and emolum nts. Pſal.* 4. 7.

V. 20. *It ſhall come*] to weet, *the ſoule* fore-ſpoken of; or *the perſon*: or, *Thou ſhalt come*. *to the generation of his fathers*] that is, to his wicked predeceſſors that are dead and gone: as the godly alſo at their death *are gathered to their fathers* and *people, Iudg.* 2. 10. *Deut.* 32. 50. Or, *to the habitation of his fathers; their houſe*, or *lodge*: for ſo *Dor* is uſed for an *habitation*. *Eſa* 38. 12. The Chaldee applieth this firſt branch to the juſt, the latter to the wicked; *The memorie of the juſt ſhall come to the generation* 20

of

of their fathers: but the wicked, for ever and ever shall not see the light. *to continual-aye they shall not see*] or, *which for ever shall not see the light:* to weet, *the light of the living* here on earth, as *Psal.* 56.14. *Iob.* 33. 28.30. nor the light of joy in the world to come; being cast out into *the utter darknes*, *Math.* 8.12.

21 V. 21. *understandeth not,*] or *discerneth not*, wanting prudence. A repetition of the 13. verse, with a litle change of *jalin, lodgeth*; into *jabin, understandeth*; which the Chaldee openeth thus; *A man a synner, when he is in honour and understandeth not; when his honour is taken away, he is like a beast, and brought to nothing.*

PSALME 50.

The Majestie of God in the church. 5. His order to gather Saincts. 7. The pleasure of God is not in legal sacrifices; 14. but in sincerite of obedience. 16. The wicked are shut out from Gods Covenant. 21. They abuse Gods patience to their destruction, 23. but the godly shall see his salvation.

A Psalm of Asaph: THE God of Gods, Iehovah; speaketh, and calleth the earth: frō the rising-up of the Sun, unto the going-down thereof. 1
Out of Sion the whole-perfection of bewty, God shineth clearly. 2
Our God come, and not keep-silence: a fyre shall eat before him; and round-about him, shall a storm-be-moved vehemently. 3
He will call to the heavens from above: and to the earth, 4
to judge his people. Gather ye to mee my gracious-saincts: that have striken my covenant, with sacrifice. 5
And the heavens shall openly-shew his justice: for God, he *is* judge Selah. 6
Hear ô my people, and I will speak; ô Israel, and I will testify to thee: I *am* God, thy God. 7
I will not reproove thee; for thy sacrifices: for thy burnt-offrings, *are* before me continually. 8
I wil not take a bullock out of thine house: gote-bucks, out of thy folds. 9
For every wild-beast of the wood *is* myne: the beasts, *that be* on a thousand moūtayns. 10
I know all the fowl of the mountayns: & the store-of-beasts of the field, *is* with mee. 11
If I were hungry, I would not tell it thee: for mine *is* the world, and the plenty thereof. 12
Will I eat, the flesh of mighty-*bulls*: and drink, the blood of goat-bucks? 13
Sacrifice-thou to God a confession: and pay, thy vowes to the Most-hye. 14
And call on mee, in day of distres: I will release thee, and thou shalt glorifie mee. 15
But to the wicked sayth God; what hast thou to doe to tell my statutes: and *that* thou shouldest take-up, my covenant on thy mouth. 16
And thou, hatest nurture: & castest my words behind thee. 17
If thou seest a thief, then thou runnest with him: and thy part *is* with the adulterers. 18
Thy mouth, thou sendest-out in evill: and thy tongue, joyneth togither deceyt. 19
Thou sittest, thou speakest against thy brother: against thy mothers son, thou givest yll-report. 20
These *things* thou hast doen, and I kept-silence, thou didst think, that I was surely like thee: I will reproove thee, and set-in-order to thyne eyes. 21
O now consider this, ye that forget God: lest I tear, and *there be* no reskewer. 22
He that sacrificeth confession, honoureth mee: and he that disposeth *his* way; I will cause him to see, the salvation of God. 23

Annot.

Annotations.

1 A *Pſalm of Aſaph*] that is, *made by him*, as the Chaldee ſayth, *An hymne by the hand of Aſaph*: or *to Aſaph*, that is, *comitted vnto him to ſing*. For *Aſaph* was a *Seer* or *Prophet*, which made Pſalms as did David, 2 *Chron.* 29. 30. Alſo he and his ſonns, were *ſingers* in Iſrael. 1 *Chron.* 25. 2. *The God of Gods*] that is, God of all Angels, Iudges and Rulers of the world: or as the Chaldee ſayth, *The mighty* (God) *the God Iehovah*. Three titles of God here uſed togither, *Æl, Ælohim, Iehovah*. So in *Ioſh.* 22. 22. *the going-down*] that is, *the Weſt*, where the *Sun ſetteth*, or (after the Hebrue phraſe) *goeth in*, as at the *riſing*, it is ſayd to *goe-out*, or *come forth*. *Gen.* 19. 23.

2 Verſ. 2. *Out of Sion*] the ſtate of the Church under the Goſpel, *Heb.* 12. 18. 22 *Pſal.* 2. 6. therfore in this Pſalm, the legal ſacrifices appointed at mount Sinai, are reproved, and the worſhip of God in ſpirit and truth, commended. *the whol perfection*] or, *the Vniverſality of bewty*: that is *which is wholly and perfectly bewtiful*. See the like prayſe of Sion, *Pſal.* 48. 3. *Lam.* 2. 15. *ſhineth-clearly*] as the ſun ſhineth in his ſtrength: that is, *appeareth in glorious majeſty*. This alſo is a ſign of favour; *Iob.* 10. 3. *Pſal.* 80. 2. So *God ſhined from mount Paran*. *Deut.* 33. 3.

3 V. 3. *Our God come*] a prayer to haſten his coming, as in *Rev.* 22. 20. or, as the former, *our God wil come*. So the Chaldee paraphraſeth, *The juſt ſhall ſay, In the day of the great judgment, our God wil come, and not be ſilent, to execute the vengeance of his people*. *fyre ſhall eat*] that is *conſume, devour*. So God is called an *eating fyre*, *Deut.* 4. 24. that is as the Apoſtle expoundeth it, a *conſuming fyre*, *Heb.* 12. 29. and the ſight of his glory on mount Sinai, was like *eating* (*conſuming*) *fyre*, *Exod.* 24. 17. and *fyre out of his mouth eateth*, *Pſal.* 18. 9. *a ſtorm be moved*] *a tempeſt rayſed*: which maketh fyre, the more feirce and forceable. And theſe things ſignify Chriſts judgements againſt hypocritical carnal worſhipers, ſee *Mal.* 3. 1. 2. 3. *Mat.* 3. 12.

4 Verſ. 4. *call to the heavens &c.*] that heaven and earth may bear record; as in *Deut.* 31. 28. & 32. 1. *Iſa.* 1. 2. The Chaldee expoundeth it, *He wil call the high Angels from above, and the juſt of the earth from beneath*.

5 V. 5. *have ſtriken my covenant*] or *have cut*, that is, *made covenant with me with ſacrifice*. For at holy covenants, the ſacrifices were cut aſunder, & they went between the parts. *Gene.* 15. 10, 13, 18. *Jere.* 34. 18. See *Pſal.* 25. 10. See alſo a covenant between God and his people with ſacrifice, *Exod.* 24. 4.—8. The Chaldee openeth it thus; *which have ſtriken the covenant, and confirmed the Law, & been buſied in praier, which is like to ſacrifices*.

6 V. 6. *And the heavens*] hereby may be meant the heavenly *Angels*; as in *Iob.* 15. 15. and ſo the Chaldee tranſlateth, *high Angels*: or the meteors in the aier, *thonder, lightning &c. Exod.* 19. 16 18. See alſo *Pſal.* 97. 6. & 89. 6. *he is judge*] himſelf in his own perſon; and not by his ſervants onely, as afore time. *Heb.* 1. 1. 2. 2 *Tim.* 4. 1.

7 V. 7. *teſtify to thee*] that is, *give thee conteſtations, admonitions, charges, &c. to cauſe the more obedience*, as *Nehem.* 9. 29. 2 *King.* 17. 15. *Exod.* 19. 21. 23. or, *teſtify againſt thee*, (as this phraſe ſomtime ſignifyeth, *Deut.* 4. 26. & 31. 28.) that is, *convince thee of diſobedience*; Both theſe are doon in this Pſalm, *verſ.* 14. 15. 18. 19. *&c.*

8 V. 8. *for thy ſacrifices*] ſo elſwhere he ſayth, *I ſpake not to your fathers, &c. concerning ſacrifices*, *Ier.* 7. 22. are *before me*,] ſo the Greek explayneth it; and ſo Iſrael uſed to weary God with outward offrings; *Iſa.* 1. 11. 14. *Mic.* 6. 6 7. *Amos.* 4. 4. 5.

9 V. 9. *goat-bucks*] *the hee goats*; ſuch, with *bulloks*, were principal in the ſacrifices. *Num.* 7. 17. 23. *&c. Pſal.* 66. 15.

11 V. 11. *ſtore-of beaſts*] *all ſorts of beaſts that range about*. So *Pſal* 80 14.

12 V. 12. *If I were hungry*] This the Chaldee expoundeth, *If the time come of the con-*

tinual-sacrifice, I will not tell thee. So it may be a propheſie of Chriſts aboliſhing the dayly ſacrifice, as in *Dan. 9. 27.*

14 V. 14. *a confeſſion*] *a thank-offring.* There was an oblation in the law, thus called, *Levit. 7. 12, 15.* mentioned alſo in *Pſal 116. 17. & 107. 22.* which the Apoſtle openeth, exhorting to offer *the ſacrifice of praiſe continually to God, that is the fruit of the lipps, confeſſing to his name. Heb. 13 15.* See alſo *Pſal. 95. 2.* The Chaldee ſayth, *Subdue evil concupiſcence, and it ſhall be counted before the Lord, as a ſacrifice of confeſſion.* *vowes to the moſt hye,*] that is, *to God, Gen. 14. 18.* ſo he that in *Luk. 6. 35.* is *the Moſt hye;* in *Mat. 5. 45.* is, *our Father which is in heaven.* To him *vowes* were made with prayers, *Geneſ. 28. 20. Pſalm. 61. 6.* and payd with thankſgiving, *Pſal 65. 2. & 66. 13, 14.* and by law their payment was required, *Deu. 23. 23. Eccleſ. 5. 5. Pſal. 76. 12.* and there were ſacrifices for vowes, *Levit. 7. 16.* But the Chaldee referreth this here, to the vow which they made *at mount Sinai, to confirm the commandements. (Exod. 19.)*

16 V. 16. *what haſt thou to doe*] the Hebrue phraſe is, *what to thee?* the Greek, *wherfore dooſt thou?*

17 V. 17. *nurture*] or *reſtreynt, chaſtiſement;* which is *the way of life. Prov 6. 23. & 12. 1.* The Chaldee addeth, *nurture of wiſe men.*

behind thee.] or *after thee.* See a like ſpeech *Nehem. 9. 26.*

18 V. 18. *then thou*] Hebr. *and thou runneſt,* or *readily conſenteſt, takeſt pleaſure. And,* may be omitted in our Engliſh; it ſerveth to increaſe the readynes & earneſtnes of the affections. *He that partaketh with a thief, hateth his ſoule. Prov. 29. 24.*

19 V. 19. *thou ſendeſt out*] that is, *uſeſt & applyeſt it.* *thy tongue, joyneth*] or, with *thy tongue, thou joyneſt, frameſt, compacteſt.*

20 V. 20. *yll-report*] or *infamy, offenſive ſcandalous ſpeech;* (as the Greek turneth it *ſcandall:*) a word not found but in this place.

21 V. 21. *I was ſurely*] Hebrue *I being had been,* or *was.* *ſet in order*] to weet, *thy faults;* as the Greek explaineth it, *I wil ſet thy ſynns before thy face.* The Chaldee giveth this paraphraſe, *Thou thoughteſt to be for ever; thou ſaydſt in thy hart, I ſhalbe like God: but I in powerfull wrath will take vengeance on thee, I will rebuke thee in thu world, and order the judgement of Gehenna, in the world to come, before thee.*

V. 22. *no reskuer*] or *no deliverer.* A ſimilitude taken from Lions, which catch and tear their prey, from whoſe jawes none can reskue. See the like in *Hoſ. 5. 14.* 22

V. 23. *He that ſacrificeth confeſſion*] that is, which giveth confeſſion (or thanks,) as a ſacrifice: the Greek tranſlateth, *The ſacrifice of praiſe ſhall glorify me;* the Chaldee, *He that ſtayeth evil concupiſcence, and ſubdueth it, it ſhalbe counted to him, as a ſacrifice of confeſſion.* *diſpoſeth his way*] *compoſeth & ordereth* it, according to theſe directions: or, *he that putteth this way,* before him. 23

to ſee, the ſalvation] that is, *to injoy it:* or, *I will ſhew it him.* In Hebrue the word *in* redoundeth. See *Pſal. 27. 4.* So *Pſal. 91. 16. & 85. 8.*

PSALME 51.

David prayeth for remiſſion of ſynns, wherof he maketh a deep confeſſion. 8. He prayeth for ſanctification. 18 God deliteth not in ſacrifice, but in a broken ſpirit. 20. A prayer for the church.

To the mayſter *of the muſik*, a Pſalm of David. When Nathan the Prophet, came unto him: after he had gone in, unto Bathſheba. 1 2

BE gracious to me ô God according to thy kind-mercie: according to the multitude of thy tender-mercies, wipe-away my treſpaſſes. Much waſh mee from my iniquitie: and clenſe me from my ſyn. For I know, my treſpaſſes: and my ſyn, *is* before me continually. Againſt thee againſt thee onely, have I ſynned; and have doen, that *which is* evil in thine 3 4 5 6

eyes:

eyes: that thou mayst be just when
thou speakest, mayst be pure when
7 thou judgest. Loe in iniquitie was I
painfully-brought-forth: and in syn,
8 my mother conceived mee. Loe the
truth thou delytest, in the inward-
parts: & in the secret, thou hast made
9 mee know wisdom. Thou wilt purge-
mee-from-syn with eizop, and I shall
be clean: wilt-wash mee, and I shal-
10 be whiter than snow. Thou wilt
make mee to hear, joy and gladnes:
the bones *that* thou hast crushed, shal-
11 be gladsom. Hide thy face, from my
synns: and wipe-away, all my iniqui-
12 ties. A clean hart, create-thou to
mee ô God: and a firm spirit, renew
13 thou within mee. Cast me not from
thy face: and take not from me thy
14 spirit of holynes. Restore to mee,
the joy of thy salvation: and firmly-
15 susteyn mee, *with* a free spirit. I will
teach trespassers thy wayes: and syn-
16 ners, shall convert unto thee. Deli-
ver me from bloods, ô God, the God
of my salvatiô: my tongue shall showt
17 thy justice. Lord, thou shalt open my
lipps: & my mouth, shall shew-forth
18 thy praise. For thou deliteſt not sa-
crifice, else would I give *it:* burnt of-
fring, thou wilt not contentedly-ac-
19 cept. The sacrifices of God, *are* a
broken spirit, a hart broken and con-
trite: ô God, thou wilt not despise.
20 Doe well in thy good pleasure, unto
Sion: build thou, the walls of Ieru-
21 salem. Then shalt thou delytefully-
accept the sacrifices of justice, the
burnt offring and the whole-oblati-
on: then shall they offer-up bullocks
upon thine Altar.

Annotations.

HE *had gone in*] to weet, *into the cham-* 2
ber, as *Iudg.* 15.1. that is, *had lyen with*; as the phrase importeth, *Genes.* 6.4. and is expressed, 2 *Sam.* 11.4. *Bath-sheba*] the daughter of *Eliam*, 2 *Sam.* 11.3. called also *Bathshua* daughter of *Ammiel*, 1 *Chron.* 3.5. She was *wife to Captaine Vrijah the Hittite*, and whiles her husband was at the leager of Rabbah, David lay with her: and shee being with child, he first sought to cover his fault, by sending for Vrijah home, that he might be esteemed the father; which not succeeding, he sent him back with privie letters to Ioab the Generall, for to procure his death. Which being doen, David maried his wife Bath-shebah, so thinking to cloke his syn. But God was displeased, and sent Nathan to reproove David; wherupon he repented, and made this Psalm, for an example unto, and comfort of synners. See the histo-rie at large, 2 *Sam.* 11. & 12.

V. 4. *much wash mee*] or, *Multiply wash* 4
mee, that is, *throughly wash mee, agayn and agayn*. He applyeth the washings used in the law, (*Lev.* 11.25.32. *Exod.* 19.10. *Nũ.* 19.19.) to the spiritual washing from syn, in the blood of Christ. *Rev.* 7.14. 1 *Ioh.* 1.7. So after, in verse 9. & *Ier.* 4.14. The Hebrue *Hereb* (or *Harbeh*) *multiply*, is used for *Much*, as 2 *King.* 10.18 where it is opposed to *litle*. And that which in one place is written *harbeh*, *multiply*: in another is *la-rob*, and *rabbah*, *much*: as 1 *King.* 10.10 with 2 *Chron.* 9.9. 2 *Sam.* 8.8. with 1 *Chron.* 18.8.

V. 5. *I know*] or *acknowledge*. So *Isa.* 5
59.12. *Ier.* 3.13.

V. 6. *Against thee*] or, *Vnto thee onely*. 6
This is eyther because he conceled his syn from men, but could not from God, 2 *Sam.* 12.12. or, that onely God could remitt the punishment of his syn. *Isa.* 43.25. So *Psal.* 41.5. *I have synned*] and so *am deprived of the glorie of God*: as *Rom.* 3.23. *that which is evil &c.*] *which displeaseth thee*. This hath reference to 2 *Sam.* 12.9.

& 11.27. *that thou mayst be just*] that is, *thou hast suffred me to fal into syn, that thou mayst be just*, (or *justified*,) *in what soever thou hast spoken for the salvation of thy servant*, or *punishment of my syn*. 2 *Sam*.12.10. For the unjustice of man, commendeth the justice of God: *Rom*.3.4.5. or, it may have reference to the former words, *I know* (*and acknowledge*) *my syn, that thou mayst be just*.

when thou speakest] or *in thy speaking*, that is, *in thy words*; as *Rom*.3.4. so after, *in thy judging*. *mayst be pure*] or *clear*, *syncere*, *unreprovable*: and consequently *mayst wyn the victorie in judgment*: wherupon the Apostle (according to the Greek version) sayth, *mayst overcome*, *Rom*.3.4. The Hebrue *Zacah*, also in the Syriak tongue, is used for *overcoming*.

7 V. 7. *in iniquitie*] *the perversnes* or *vicyositie of nature*, commonly called *original*, & by the Apostle *inhabiting syn*, *Rom*.7.17. wherby all men are *carnal*, *sold under syn*: *Iob*.3.6. *Rom*.7.14. The Chaldee calleth it, *the syn of evil concupiscence*. This, David maketh the fountayn of all his actual synns. *painfully-brought-forth*] *born-with-sorow*, The Hebrue signifieth, *the painful travel of child birth*, *Isa*.26.17.18. & 51.2. *Psal*.29.9. *conceived*] or *was-warm*: *in heat*; as *Gen*. 30.38.39.41.

8 V. 8, *the inward-parts*] or *the covered-parts*, *the hurt roots*, *where wisdom is seated of God*: *Iob*.38.36. named in Hebrue of *covering*, *plaistering*, or *pargeting*. *the secret*] or, *the closed-place*: which being referred to the person, meaneth *the hart*, which God *reneweth*, *Ezek*. 36.26. and wherin *he writeth his lawes*, *Heb*. 8.10. And thus the Chaldee expoundeth it, *the close-place of the hart*; which the Apostle calleth *the hid man of the hart*, 1 *Pet*.3.4. or, if it be referred to the thing, it meaneth *the secrets of wisdom*, *Iob*.11.6. *the wisdom of God in a mystevie*, *the hid* wisdom, manifested by the gospel, 1 *Cor*.2.7. And thus the Greek applieth it, saying, *the unmanifest and hid things of wisdom, thou hast manifested to me*.

hast made] or *wilt make me know*; thus he riseth by faith out of his syn, being taught wisdom of God.

V. 9. *Thou wilt purge-me from-syn*] or prayer weise, *Purge thou me from syn*; or *make me synless*. *Expiate* or *purify-my-syn*. Prayers are often made in this manner, as with assurance that they shalbe performed. See the note on *Psal*.17.8. *eizop*] or *hyssop*, of the Hebrue *Ezob* and Greek *hyssopos*; an herb or tree *growing out of the wal*, 1 *King*.4.33. appointed in the law, for to sprinkle and clense with, *Exod*.12.22. *Num*.19.6.18. *Levit*.14.4.6.49. *Heb*.9.19. and the sprinkling with it, was the last part of the purification of the Vnclean: here used to signify the ful clensing from syn by the blood of Christ. *Heb* 9.13.14. whether it were that herb which we now call *eizop*, or no; is uncertayn. The Chaldee paraphraseth, *Thou wilt sprinkle me like a Preist, which sprinkleth the unclean with the purifying waters, with hyssop, with the ashes of an heiffer, and I shalbe clean*.

wash me] an other legal rite for purifying the unclean, *Levit*.14.8. & 15.5.8.13.22. figuring our sanctification. *Heb*.10.22. *Tit*. 3.5. *Isa*. 4.4.

10 V. 10. *to hear joy*] the joyful tidings of the forgivenes of my synns. *bones that thou hast crushed*] or *brayed*; noting hereby the greatnes of his grief & affliction. *Iob*.2.2.5. & 30.17. & 33.19.21. *Psal*. 38.4.

11 V. 11. *Hide thy face*] that is, *regard not my synns to visit them on me*. See the contrary, *Psal*.90.8. & 109.14.15. *Ier* 16.17.

12 V. 12 *firm spirit*] *a spirit ready prepared*, *stedfast*, *and certayn*. The like is applied to the *hart*, *Psal*. 112.7. & 57.8.

13 V. 13. *from thy face*] or *from thy presence*: This was an effect of Gods utmost anger against synners, 2 *King*.24.20. *Ier*.7.15. & 52.3. *Gen*.4.16. *thy spirit of holynes*] *thy holy Ghost*: which the Chaldee expoúdeth, *thy holy spirit of Propheste*.

14 V. 14. *the joy of thy salvation*] the joy which proceedeth from thy salvation & deliverance of me from syn. *a free spirit*] *a voluntary, free willing spirit*, or *a princely, ruling spirit*, as the Greek turneth it.

See

See this word, *Psal.* 47. 10. by a *free* or *princely Spirit*, he meaneth a spirit not in bondage to syn: called elswhere *the spirit of adoptiõ*, *Rõ.* 8. 15. 16. wherby a man is made willing to obey the Lord; as *Exo.* 35. 21.

16 V. 16. *from bloods*] that is, from the guilt of my murder in shedding th: blood of Vriah; as the Chaldee sayth, *from the judgment of murder*: or, from my native corruption. See the note on *Psal.* 5. 7.

shall showt] or *shril*, *sing joyfully and proclaim thy justice*; such as Paul speaketh of, *Phil.* 3. 9.

17 V. 17. *shalt open my lips*] shalt give me occasion to speak freely and boldly: the Chaldee addeth, *in thy law*. This phrase is used *Iob.* 11 5. & 32. 20.

18 V. 18. *else I would give it*] or, *for ells I would give it*: as the Greek turneth it, *if thou wouldest sacrifice, I had given it*.

19 V. 19. *The sacrifices of God*] that is, *which please God*: or, as the Chaldee sayth, *holy to God*. So, *the works of God*, *Ioh.* 6. 28.

hart broken] to weet, with sorow for syn. So *Isa.* 61. 1. *Luk.* 4. 18. Compare with this *Rom.* 12. 1. also *Isa.* 57. 15. & 66. 2.

20 V. 20. *Doe-wil*] or *Doe-good*; *deal-bounteously*: it comprehendeth all things needful for profit or pleasure. *unto Sion*] the Church, and place of publik worship. See *Psal.* 2. 6. *walls of Ierusalem*] or, *of Ierushalaim*; as the Hebrue writeth it in the dual form, as it were the *double-Ierusalem*, to weet the higher and the lower; from which the Apostle gathereth an allegorie, *Gal.* 4. 25. 26 This citie was first called *Salem*, that is *Peace*; where Melchisedek was King, *Gen.* 14. 18. *Heb.* 7. 2. It was named also *Iebus*, *Iudg.* 19. 10. of one *Iebusi* son of Canaan, *Gen.* 10. 16. and was possessed by his seed the *Iebusites*, who held therein the fort of *Sion*, til David wann it from them, 1 *Chron.* 11. 4. 5. 7. Here also was the mount *Morijah*, wheron Solomon built the Temple, 2. *Chron.* 3. 1. where Abraham offred his son Isaak: *Gen.* 22. 2. And because there Gods providence was seen, he named the place *Iehovah-jireh*, *Gen.* 22. 14. which *Jireh*, put to the former name *Salem*, maketh it *Ierusalem*: where *Peace* is *seen*, and as the citie was inlarged by taking in mount *Jireh* or *Morijah*, so is the name: yet sometime (though very rare,) it is called by the first name *Salem*; as *Psal.* 76. 3. This citie, God chose to be the place of his publik worship, and there to dwel, 2 *Chron.* 7. 12. *Psal.* 132. 13. 14. and honourable things are spoken of this citie, *Psal.* 87. 3. and of the *walls* therof, which in the Ierusalem from above, are of *Jasper* stone, with 12. foundations garnished with all manner precious stones, and having the names of the Lambs 12. Apostles, *Rev.* 21. 10. 14. 18. 19. *&c.* the *walls* are called *Salvation*, and the *gates*, *Prayse*, and they *are ever in Gods sight*; *Isa.* 60. 18. & 49. 16. For the *building up* of these, dooth David here pray.

V. 21. *Then shalt thou accept*] when the place is builded which thou hast chosen. For he forbad his people, to offer *in every place*, *Levit.* 17. 5. 8. 9. *Deut.* 12. 11. 13. and promised to accept their sacrifices on his holy mountayn, *Ezek.* 20 40. Therfore Israel was in great affliction and reproch, whē the walls of Ierusalem were unbuilded, *Nehem.* 1. 3. and the peoples negligence in building Gods house was sharply blamed. *Hag.* 1. 2. 4. 8. 9. & 2. 15. *&c.* 21

of justice] that is, sacrifices offred in sayth, and according to the will of God. See *Psal.* 4. 6. *the whole-oblation*] the *Calil*: a kind of oblation that was wholly and every whit given vp in fyre unto God: and differed from the *Ghnolah* or *Burnt-offring* which was onely *of beasts or birds*, *Levit.* 1. whereas the *Calil* was also *of flowr*, called the *Meat-offring*, but burned altogither, which the common Meats offring were not. *Levit.* 6. 20, 22. 23. It was also of beasts. 1 *Sam.* 7. 9.

PSALME 52.

David condemning the spytefulnes of Doeg, propheseth his destruction; 8. at which the just shall rejoice. 10. David upon confidence of Gods mercy, giveth thanks.

1 To the mayſter *of the muſik*; an in-
2 ſtructing *Pſalm* of David. When Doëg the Adomite came, and ſhewed to Saul, & ſayd to him: David came, unto the houſe of Achimelech.

3 WHy boaſteſt thou in evill, ô mighty-man? the mercy of
4 God, *endureth* all the day. Thy tongue thinketh woeful-evils: as a ſharp ra-
5 ſour, doing deceyt. Thou loveſt evil *more*-than good: falſhood, *more*-than
6 to ſpeak juſtice Selah. Thou loveſt all words of ſwallowing; the tongue
7 of deceyt. Alſo God, will deſtroy thee to perpetuitie: he will pull thee away and pluck thee out of the tent; and will root thee up, out of the
8 land of the living Selah. And the juſt ſhall ſee, and fear: and ſhall laugh
9 at him. Behold the man, *that* put not God, *for* his ſtrength: but truſted, in the multitude of his riches: he
10 was ſtrong, in his woefull-evill. But I, as a green olive, in the houſe of God: I truſt in the mercy of God,
11 ever and aye. I will confeſs thee for ever, for thou haſt doen *this*: and will patiently-exſpect thy name for *it is* good, before thy gracious-ſaincts.

Annotations.

2 DOëg] a ſervant of King Saul, and mayſter of his heirdmen. 1 *Sam.* 21.7. *the Adomite*] that is, *an Ædomite*, or *Idumean*, as the Greek here tranſlateth: or a man of *Adamah*, a citie of the tribe of Naphtali, *Joſh.* 19.36. *of Achimelech*] David fleing from Sauls tyrannie came for comfort to the houſe of God in Nob, where Achimelech the prieſt adminiſtred. He gave unto David & his company, the ſhew bread to eat: armed him with the ſword of Goljath the Philiſtian, & asked counſel of the Lord for him. Doëg ſaw this, and told King Saul: and after (when no other man would,) himſelf at the Kings commandement, ... -pō Achimelech and the Prieſts, and kylled 85. perſons: and Nob the citie of the Prieſts he ſmote with the edge of the ſword, both man, woman, child and beaſt. But Abjathar Achimelechs ſon eſcaped unto David, and told him: who therupon made this Pſalm. See 1. *Sā.* 21. & 22. *Mat.* 12.3.4.

V. 3. *in evill*] the Chaldee expounds it, *in an evil tongue*. *ô mighty-man*] or, *Potentate*, Doëg is thus named, for his chief place over K. Sauls heirdmen, 1 *Sam.* 21.7. and his kylling of ſo many Prieſts of the Lord, 1 *Sam.* 22.18.19. in which miſchievous proweſs he vaunted himſelf. 3

V. 4. *thinketh*] or underſtand, *Why thinketh thy tongue?* that is, uttereth the evils thought of & prȩmeditated. *doing-deceyt*] that is, as a raſour, which in ſtead of cutting the hayr, cutteth the throat. Or it may be referred to the man, *ô doer of deceyt*: as the Greek ſayth, *thou haſt done deceyt*. 4

V. 5. *juſtice*] that is *truth* or *faithfulnes*. 5

V. 6. *words of ſwallowing*] or *of devouring, of perniciouſnes*; that is, pernicious words which cauſe deſtruct on. 6

V. 7. *deſtroy*] or *pull the down*: a ſimilitude taken frō buildings pulled down: *Levit.* 14.45. applied here to mans overthrow. So *Job.* 19.10 *pul-thee away*] or *take thee hence*, as a cole of fyre is taken with the tongs *Eſa.* 30.4. *pluck thee*] as the ſtakes are plucked up when the tent is remooved. This is applyed to expulſion out of ones ſetled place; and is oppoſed to *ſtabliſhing*. *Deuteron.* 28.63. *Prov.* 2.22. & 15 25. *root the up*] as a tree plucked up by the roots: *Jude*, 12. So *Iob.* 31.12. *land of the living*] that is, *this world*. See *Pſal.* 27.13. 7

V. 8 *ſhall ſee*] the Chaldee paraphraſeth, *ſhall ſee thy puniſhment and fear before the Lord*. 8

V. 9. *the man*] the *mighty-man*. It hath reference to *verſe* 3. *he was ſtrong*] or, *would* 9

would be ſtrong, and *prevayl*; as *Pſal.9.20.* or, *ſtrengthned, an hardned himſelf.* *his woe-ful-evil*] or, *in that he hath*, that is, *his ſubſtance*: the Greek ſayth *in his vanity.*

10 V. 10. *green olive*] alwayes freſh and flouriſhing. See *Pſal* 37 35. *Ier.11.16.*

aye] *continually*: ſee *Pſal. 9. 6.*

11 V. 11. *haſt doen*] the Chaldee addeth, *haſt doen the vengeance of my judgment.*

PSALME 53.

David deſcribeth the corruption of a natural man, 5. and convinceth them by the light of their conſciences. 7. He glorieth in the ſalvation of God.

1 To the mayſter *of the muſik* on Machalath; an inſtructing-*pſalm*

2 of David.

THe fool ſayth, in his hart, *there is* no God: they have corrupted, & have made *themſelves* abominable *with* 3 injurious-evill; *there is* none that doeth good. God, frō the heavens, looked-down upon the ſonns of Adam: to ſee, if ther were *any* that 4 underſtandeth; that ſeeketh God. Every-one is gone-back, togi her they 5 are become unprofitable: *ther is* none that doeth good; none, not one. Doe they not know, that work painful iniquitie: that eat my people *as* they eat 6 bread; they call not upon God. There they dreaded a dread, *wher* no dread was: for God hath ſcattred the bones of him that beſiegeth thee: thou haſt 7 made *them* abaſhed; for God hath cōtemptuouſly-caſt them off. Who wil give out of Sion, the ſalvations of Iſrael? when God returneth, the captivitie of his people: Iakob ſhall be glad, Iſrael ſhall rejoyce.

Annotations.

1 *Machalath*] this ſeemeth to be a kind of inſtrument, much like *Nechiloth*, *Pſal.* 5.1. It may alſo be interpreted *Sicknes* or *Infirmitie.* So in the title of *Pſalm* 88. *an inſtructing-pſalm*] *Maskil*: ſee *Pſal.* 32. 1. This pſalm is the ſame in effect, and almoſt in words with the 14. Pſalme, ſome few things changed. See the notes there.

2 V. 2. with *injurious-evil*] ſo the Greek ſayth, *with iniquities they are made abominable.* Or, we may read, *they have doen abominable iniquitie.*

4 V. 4. *every one is gone-back*] Hebr. *All he*, that is, *Ech one*, or *whoſoever* he be: in particular. In *Pſal.* 14.3. he ſpeaketh generally, *all is departed.*

6 V. 5. where *no dread was*,] that is, *no cauſe of dread.* God giveth to the wicked, *a trembling hart, Deut.* 28. 65. and *a ſound of fear is in their ears, Iob.*15.21. yea *the ſound of a leaf, chaſeth them, & they flee when none purſueth. Levit.* 26.36. *Prov.*28.1.

of him that beſiegeth thee] or, *that pitcheth camp againſt thee*: ſpeaking to the godly man. The Greek turneth it, *of men-pleaſers.*

haſt made them *abaſhed*] or, *ſhalt make abaſhed*, (for it is a promiſe, but ſet down as already performed, for the more aſſurance,) or, *ſhalt put to confuſion*, to weet *them*, or *their counſel*; as they would have confounded thine. See *Pſal.*14.6.

7 V. 7. *who wil give*] a wiſh; O *that there were given &c.* See the notes on *Pſal.*14.7.

ſalvations] that is, *ful ſalvation, health* or *deliverance.*

PSALME 54.

David complayning of the Ziphims, prayeth for ſalvation. 6. Vpon his confidence in Gods help, he promiſeth ſacrifice.

To the mayſter *of the muſik* on Neginoth; an inſtructing-*pſalm* of David. 1
When the Ziphims came, and ſayd 2 unto Saul, doeth not David hide himſelf with us?

O God

3 O God, in thy name save mee: &
4 and in thy power judge mee. O God, hear my prayer: hearken, to the
5 words of my mouth. For strangers, are risen up against mee; and daunting-tyrants, seek my soul: they have
6 not set God, before them Selah. Loe God *is* mine helper: the Lord, *is* with
7 them that uphold my soule. He will
8 turn the evill, to my enviers: in thy trueth, suppress thou them. With voluntarines I wil sacrifice unto thee: I will confess thy name Iehovah, be-
9 cause *it is* good. For he hath freely-ridd mee, out of all distress: & mine eye hath seen, on mine enemies.

Annotations.

2 *Ziphims*] or *Zipheans*, the inhabitants of *Ziph*, a city in the tribe of Iudah, *Ios.* 15. 24. by which there was a wildernes and wood, wherin David hid himself when he fled from Keilah for fear of K. Saul: and was bewrayed by these *Ziphims* unto the King, once and the second time; whereupon he made this Psalme. See the historie, 1 *Sam.* 23. 14. 15. 19. *&c.* *and* 26. 1. 2.

5 V. 5. *strangers*] the Ziphims, estranged from God, and alienated from his people. *Psal.* 58. 4. *Isa.* 1. 4. So wicked men are called *hethens*, *Psal.* 59. 6. In *Psal.* 86. 14. this is repeted by David: but for *Zarim*, *strangers*, there he calleth them *Zedim*, *prowd.* *daunting-tyrants*] *terrible-dismayers*, as Saul and his retinue, whose terrour daunted many. See *Psal.* 10. 18.

seek my soule] my life, to take it away: see the note on *Psal.* 35. 4.

6 V. 6. *with them that uphold*] or, *among the upholders*, the valiant soldiers that helped David in his battels: as 1. *Chron.* 12. 1. &c. a like manner of speech is, *Iudg.* 11. 35. *thou art among them that trouble mee.*

7 V. 7. *return the evill*] to weet, which they intend against mee. For *the righteous escapeth out of trouble, & the wicked shall come in his sted.* *Prov.* 11. 8. *suppress them*] *restreyn them*, or *cut them off.* Compare *Psal.* 143. 12.

8 V. 8. *With voluntarynes*] or, *In freenes*; that is, freely, liberally, of a willing minde. Such sacrifices the law mentioneth, *Levit.* 7. 16.

9 V. 9. *eye hath seen*] to weet, the work, or reward of God; in Chaldee, *the vengeance, on mine enemies*, mentioned before in *vers.* 7. and as is expressed in *Psal.* 91. 8. but often this word is conceled, as *Psal.* 35. 21. & 92. 12. or *hath viewed them* with delyte; see *Psal.* 22. 18.

PSALME 55.

David in his prayer complaineth of his fearfull case. 10. *He prayeth against his enemies, of whose wickednes and treacherie he complaineth.* 17. *He comforteth himself in Gods preservation of him, and confusion of his enemies.*

To the mayster *of the musik* on Neginoth, an instructing-*psalm* of David.

1 HEar thou ô God, my prayer: &
2 hide not thy self, from my supplication-for-grace. Attend to me,
3 and answer me: I mourn, in my meditation, & make-a-troubled noyse.
4 For the voice of the enemie, because of the vexation of the wicked: for they bring upon me painful-iniquitie, and in anger they spytefully-hate
5 me. My hart, is pained within me: and the terrours of death, are fallen
6 upon me. Fear and trembling, is
7 come into me: and horrour, hath covered me. So that I say, who wil
8 give me a wing, as a dove: *that* I might flie and dwel. Loe, I would make far off *my* wandring-flight: I would lodge, in the wildernes Selah.

I would

9 I would haſten my ſafe-eſcaping: frō
the wind of driving forward, frō the
10 tempeſt. Swallow *them* Lord, divide
their tongue: for I ſee, violent-wrong,
11 & ſtrife in the citie. Day and night,
they compaſs it upon the walls ther-
of: & painful-iniquitie and moleſta-
12 tion *are* within it. Woeful-evils *are*
within it: and fraud and guile, de-
parteth not from the ſtreet thereof.
13 For, not an enemie reproched mee;
for I could beare *it*: not my hater,
magnified againſt mee; for I could be
14 hidden from him. But *it was* thou ô
man eſtemed of as my ſelf: my guide,
15 and my known-acquaintance. Wee
which togither, made-ſweet ſecret-
counſel; went into Gods houſe, with
16 the ſocietie. Let death ſeize, upon
them; let them goe downe quick *to*
hell: for evil, *are* in their dwelling-
place in their inmoſt-*part*. I will call
17 unto God: & Iehovah, will ſave mee.
18 Evening and morning and *at* noon,
will I meditate and make a noyſe: &
19 hee heard my voice. He hath redee-
med, my ſoule in peace, from the
battel againſt mee: for with many,
20 were they with mee. God wil hear,
and afflict them, even he that ſitteth
from antiquitie Selah: for that they
have no changes; neyther fear they
21 God. He ſent-forth his hand, on his
peaceable *friends*: he profaned his co-
22 venant. *The words* of his mouth were
ſmoother than butter, but battel, *was*
in his hart: his words, were ſofter thā
23 oil; but they *were* drawn-ſwords. Caſt
thou, thy careful-burden upon Iehō-
vah; and hee will ſuſteyn thee: he wil
not give the juſt *man*, for ever to be
24 moved. But thou ô God, wilt make
them goe down, to the pit of corru-
ption: men of bloods and of deceyt,
ſhall not *live* half their dayes: but I,
will truſt in thee.

Annotations.

V. 3. *I mourn*] as one caſt down with ſorow, making a doleful noyſe. *meditation*] or, *diſcourſing-talk, prayer, complaint.* The Hebrue *Siach*, ſignifyeth *any large diſcourſe or exerciſe of the mind or mouth; by buſy muſing, talking, praying, cōmoning with ones ſelf or others.* 3

V. 4. *they bring*] *they make move* or *turn upon me iniquitie*; both by unjuſt imputatiō of evill, and inflicting of puniſhment. For the word is uſed both for *iniquity* and the *puniſhment* thereof; as is noted, *Pſalm.* 5.6. The Chaldee ſayth *they teſtify falſhood againſt mee. ſpitefully-hate mee*] or, *bear mee a privy grudge, with a purpoſe to avenge*; as the word ſignifyeth, *Gē.* 27.41. *&* 50.15. 4

V. 5. *is payned*] or, *trembleth with payn.* The word uſually meaneth *ſuch pains as a woman feeleth in her travel.* 5

V. 6. *horrour*] or, *amazed-quaking*; when the ſenſes are ſmitté with aſtoniſhment. Therfore the Greek turns it, *darknes.* 6

V. 7. *who will give*] a wiſh, *ô that I had*; or *ô that ſome would give.* See *Pſal.* 14.7. 7

wing as a dove] which being a fearful bird, flyeth faſt to deſerts and rocks to hide it ſelf, *Jerc.* 48.28. *wing* is put for *wings*: as *fowl* for *fowles*: *Pſal.* 8.9. that *I might-fly*] or, *I would-flye, and dwel*, to weet, *ſomewhere, where I can find ſafetie*: but no place is named, to note the more uncertainty.

V. 8. *in the wildernes*] the place whither *the woman* (the Church) *alſo flyeth* in her perſecution. *Rev.* 12.6.14. 8

V. 9. *haſten ſafe eſcaping* &c.] or, *I would ſpeed my evaſion: haſten my deliverance.* So David *haſtened his flight from Abſalom*; 2 *Sā.* 15.14. &c. *from wind of driving forward*] that is, *from the driving* (*ſtormy*) *wind, that bearcth al things* away *before it*: meaning the ſtorm of perſecution: which forced him 9

to flie. The Greek turneth it, *from pusillanimitie*, (or *feeblenes-of spirit*:) intimating his inly fears driving him to this flight.

10 V. 10. *Swallow*] that is, *destroy*. It hath respect *to Dathan* and *Abirams death*; *who with there company were swallowed alive into the earth, Numb.* 16. 32. as after in the 16. verse here is explained. *divide their tongue*] for, *their tongues*, that is *their language*, counsels, plotts *&c.* as at Babel *tongues* were confounded; *Gen.* 11.7. So the tongues of Absaloms counsellors (that persecuted David) were divided, 2 *Sam.* 17. 1.—5.—14.

11 V. 11. *they compass it*] to weet, *violent-wrong and strife* before mentioned; which were as walls about the town: or *they*, that is, *those wicked persons*.

13 V. 13. *For, not an enemy*] or, *Because*, it was *no enemie* that *reproched me*: the Greek turneth it thus, *For, if an enemie reproched me, I could suffer it, &c.* *for I could bear*] Hebr. *and I could bear it*: *and*, being in sted of *for*, or *otherwise*; as in *Psal.* 60. 13. *and* 51. 18. *magnified*] that is, *spake great and boastful words*; see before *Psalm.* 35. 26.

14 V. 14. *But thou*] Hebr. *And thou; and* is often used for *but*; as *Gen.* 42. 10. *Isa.* 10. 20. So in Greek, *Rom.* 1. 13. and often in the Psalmes. The Chaldee addeth, *But thou Achitophel a man like to me &c.*

estemed of as my self] or, *according to mine order*, or *estimation*: that is, *my very equall, my peere; of as much regard and worth as my self*. The Greek turneth it, *like-minded*: a word which th'Apostle useth, *Phil.* 2. 20.

my guide] or, *my Duke, my Chieftayn*, or *mayster*. So the Hebrue *Alluph* is used generally for a *Duke* or *Chief governour*; *Gen.* 36. 15. *&c.* and so the Greek turneth it here. It is also used in special for *a Chief-friend*: *Prov.* 16. 28. *&* 17. 9. *Mic.* 7. 5. which sense is good in this place. *Achitophel* may be the man here aymed at, as the Chaldee nameth him: who was one of Davids princes, and freinds, even his chief counsellor, and became a traytour. 2 *Sam.* 15. 12. 31. *&* 16. 23. *my known-acquaintance*] or, *my familiar, whom I acquainted with my counsels, purposes &c.* as *Psalm.* 31. 12.

V. 15. *made-sweet secret-counsel*] that is *sweetly communicated our secret affayres, ech to other*: or *the mysterie* of godlynes; wherof see *Psal.* 25. 14. These were fulfilled between *David and Achitophel; Christ, & Judas the traytor*. *with the societie*] or *in the concourse, company*, that is, the multitude that run-togither, frequenting the publick assemblies. And this was doon with outward hast and hurtling togither; and with concordant minds: wherfore the Greek here turneth it *vnanimitie* or *concord*. This word is after used for a *company* or *concourse*, *Psal.* 64. 3. and hath the name *of tumultuous-running togither*, *Psal.* 2. 1. 15

V. 16. *Let death seize*] or *Death shall seize*; exact his due as a creditor on his debter. The Chaldee expoundeth it, *Let sentence of death make them guilty*. *upon them*] and, *on him*; as the Hebrue forme noteth, that is, *on every of them*. *to hell*] to the place and state of death: *Psal.* 16. 10. as the conspirators with Korah, *went down quick into hell, Num.* 16. 30. 33. *in their dewlling* place] or, *in their sojourning*-place; for this life is a pilgrimage; wher men are but guests. *in their inmost*-part] or, *within them*: *in the midds of them*: meaning *their hart*. 16

V. 18. *and at noon*] These three times in the day, they used to pray in Israel; as David here practised, and Daniel afterwards, *Dan.* 6. 10. and *at the sixt howr*, (which was their *noon-tide*) *Peter went to prayer, Act.* 10. 9. Though the day was then divided into twelv houres, *Ioh.* 11. 9. yet of old, they had but these three times or houres. *meditate*] or *pray*: see the note on verse 3. *and Psal.* 77. 4. 18

V. 19. *from the battel against me*] *from the neer-fight (the conflict) with me*: the Greek sayth, *from them that draw neer to me*, meaning his foes; as *Psal.* 27. 2. *with many*] or *in many, were they with me*. This is doubtful whether it be meant of *foes*, or *freinds*. If of *foes*, it may be resolved thus, *for with many*, 19

many, (with a great multitude) *they were fighters with me*. If of *freinds*; it may be underſtood of Gods *Angels*, that *in a great-number were with him*, pitching camp for his ayd, *Pſal.* 34. 8. as Eliſhah ſayd, *many* moe *are with us, than with them*, 2 *King.*6.16. 17. The Chaldee explaineth it, *for in many afflictions his word was for my help.*

20 V. 20. *even he that ſitteth*] that is, *the eternal*, that abideth one and the ſame, in counſel, power *&c.* *no changes*] or *alterations* from evil to good, and are not bettered. Thus the Chaldee paraphraſt taketh it; of *ſynners which change not their evil way.* It may alſo be meant, *no alterations* of their good eſtate; that is, no adverſities, as *Iob.*10.17.

21 V. 21. *He ſent forth his hand*] that is, *layd violent hands*: as *Nehem.*13.21. *his peaceable*-freinds] or, *them that were at peace with him.*

22 V. 22. *drawn-ſwords*] that is, wounding deadly. A like ſimilitude Solomon uſeth, *Prov.* 12. 18. *There is that ſpeaketh* words *like the prickings of a ſword.* See alſo *Pſal.*57.5.

23 V. 23. *thy careful-burden*] or *thy gift*, that is, whatſoever thou art careful to have given thee, in all thy wants & need: or, whatſoever he giveth thee, to exerciſe thy fayth & patience, by adverſities. The Greek well turneth it *thy care*: which phraſe th'Apoſtle uſeth, 1 *Pet.* 5. 7. *Caſt all your care upon him &c.* The Chaldee ſayth, *Caſt thy hope on the Lord*. Compare alſo herewith, *Mat.*6.25. *Luk.*12.22. *Pſal.*37.5.

ſuſteyn thee] or, *foſter* and *nouriſh thee*; with food and all other neceſſaries. The word though it be general, yet is often uſed for *nouriſhing*, *Gen.* 45. 11. *and* 47. 12. 1 *King.*18.4. So the Greek alſo turneth it here. *not give*] that is, *not ſuffer*, as *Pſal.* 16,10.

24 V. 24. *pit of corruption*] the Chaldee expoundeth it, *the deep Gehenna.* *men of bloods &c.*] that is, *bloody men*: as *Pſal.* 5. 7. *not* live-*half*] Hebr. *not halfen their dayes*; that is, *not come to half the dayes of their life*: but be cut off by untimely death. So *Iob.* 15. 32.

PSALME 56.

David praying to God in confidence of his word, complaineth of his enemies. 10. *He profeſſeth his confidence in Gods word, and promiſeth to praiſe him.*

To the mayſter *of the muſik*, concerning the dumb dove *in* farr-*places*, Michtam of David: when the Philiſtims took him in Gath. 1

BE gracious to me ô God, for ſory-man would ſwallow me up: all the day, warring he oppreſſeth me. 2
Mine enviers would ſwallow me up, all the day: for many, doe warr with me ô moſt-hye. 3
In the day I ſhall fear: I, wil truſt unto thee. 4
In God, I wil prayſe his word: in God doe I truſt, I wil not fear, what fleſh can doe vnto me. 5
All the day, my words they grievouſly-wreſt: againſt me, all their thoughts *be* for evil. 6
They draw togither, they keep cloſe themſelves, they doe obſerve my ſteps: becauſe, they earneſtly-exſpect my ſoule. 7
For painful-iniquitie ſhall they eſcape-ſafe? in anger, caſt-down the peoples ô God. 8
Thou haſt counted my wandring; put thou my tears in thy bottel: *are they* not in thy regiſter? 9
Then ſhall mine enemies turn back, in the day *that* I call: this I know, that God *wilbe* for mee. 10
In God, I will praiſe the word: in Iehovah, I will prayſe the word. 11
In God doe I truſt, I will not fear: what earthly-man, can doe unto mee. 12
Thy vowes, *are* upon mee ô God: I will pay, confeſſions unto thee. 13
For thou haſt delivered my ſoule, from death; haſt *thou* not *alſo* my 14

feet, from sliding? for to walk on, before God; in the light, of the living.

Annotations.

1 *Concerning the dumb dove*] or, after the Hebrue phrase, *the dove of dumbnes*; thus David speaketh of himself, as of a *dove* subject to vexation among the ravenous kites the *Philistims*, which were *farr* disioyned from Gods people in faith; though neer in habitation: as the Greek translateth it, *the people farr off frō the saints*. Or *Ælem*, interpreted *dumbnes*, may also be turned, a *Congregation*; as in *Psal.*58.2. & so the meaning is, *the dove of the Congregation of them that be farr off*, that is, *of the Philistims*. And thus the Chaldee expoundeth it, *To praise for the Congregation, which is like to a silent dove, in the time when they are driven farr from their cities*, &c. *Michtam*] a Iewel, or golden *Psalm*: see *Psal.*16.1.

took him in Gath] David fleeing from Saul to *Achish King of Gath*, and being there known: changed his behaviour; and fayned himself fooliſh, and was so dismissed, 1.*Sam.*21.10. &c. whereupon he made the 34. Psalm. After that he fled againe to K. *Achish*, and dwelt there with him, hee & his company. 1 *Sam.*27.1,2,3. &c.

2 V. 2. *would swallow mee up*] or, *breatheth after mee*, to take and devour mee. The word *Shaaph* is used for *looping in of drink*; *Iob.* 5.5. also, *of the wind or breath*, *Ier.*2.24. & 14.6. and so for breathing after any thing to come therto: *Iob.*7 2. *Eccles.*1.5. So after, in *Psa.*57.4. & 119.131. *ô most hye*] *ô hye God*, as the Chaldee explaineth it. The Greek sayth, *from the heigth*: wee may also translate it, in *heigth*, that is, *highly*, (*proudly*) they warr against mee. But *Marom*, *Heigth*, is somtime Gods attribute, as *Mich.* 6. 6. *Psal.*92.9.

4 V. 4. In *the day*] or, what *day*: that is, whensoever I shalbe afrayd.

5 V. 5. *what flesh can doe*] or, question weise, *what can flesh doe unto mee?* by *flesh*, meaning *corrupt and weak man*, as is expressed, *vers.* 12. The like title is given to men, in *Psal.*78.39. *Gen.*6.3. *Esa.*40.6.

6 V. 6. *they grievously-wrest*] *they painfully form*, and *frame my words* (or *my matters*:) perverting them, and giving them an other figure or fashion. So the Hebrue word is used for *fashioning*: *Iob.*10.8. It signifieth also, *grieving*, *Esai.*63.9.

7 V. 7. *They draw togither*] or, *gather*, that is, *convene* and *combine* togither: or, *gather* warrs; as is expressed, *Psal.*140.3. So *Psal.*59.4. *my stepps*] or *my heels*, or *footsoles*; after the manner of that old serpent. *Gen.* 3.15.

8 V. 8. *cast down*] or *make descend*, to weet; *to the pit of corruption*, as *Psal.* 55.24. or *nether parts of the earth*, as *Ezek.*32.18.

9 V. 9. *my wandring*] *my flitting to and fro*: as from Sauls presence to Gath, 1.*Sam.*21.10. from thence to the cave of Adullam; 1.*Sam.*22.1. from thence to Mispeh in Moab, *vers.* 3. then to the forest of Hareth in *Iudah*; *vers.* 5: then to Keilah, 1 *Sam.*23.5. thence to the wildernes of Ziph, *verse* 14. thence to the wildernes of Maon, *verse* 25. then to Engedi, 1. *Sam.*24.1.2. and so frō place to place, as a partrich on the mountaynes: in all which David acknowledged Gods care and providence towards him. *in thy bottel*] that is, reserve them diligently. *Bottels* were used to put in milk and wine, *Iudg.*4.19. 1 *Sam.*16.20. In the Hebrue there is an alluſion to the former word *wandring*, called *Nod*: a *bottel* being also in that tongue called *Nod*: having difference in writing, but none in sound. are they *not in thy register?*] or, *in thy book* and *reckning?* meaning, doubtless they are. A question is oftē used for an earnest affirmation or denyall. As, when one Euangelist sayth, *Doe ye not erre? Mar.* 12.24. an other sayth, *ye doe erre. Mat.*22.29.

10 V. 10. *that God* wil be *for mee*] or, *with mee*, or, *that God is mine*: as the Greek sayth, *thou art my God*.

13 V. 13. *Thy vowes* are *upon mee*] that is, *I have thank-offrings ready, wherewith to pay my vowes which I made unto thee.* A like phrase is in *Prov.*7.14. *Vpon mee* are *peace-offrings*. See also how *vowes* were payd with

with *peace* or *thank-offrings*, *Levit.7.15.16. Pſal.66.13.* Or, *they are upon mee*; that is, I am bound to pay them: or, doe now binde my ſelf, and take them upon mee. The Chaldee ſayth, *On mee I have received ô God thy vowes.* *confeſſions*] that is, as the Chaldee ſayth, *ſacrifices of confeſſion*, or *thanks*: which were diſtinguiſhed from *vowes*, *Lev.7.12,15,16.*

14 V. 14. haſt *thou* not *alſo*] meaning, *ſurely thou haſt*: as before in *ver.9. & Pſal.116.9.* *from ſliding*] or, *frō driving, frō thruſt*; that is, *frōm ſliding by the thruſt of my enemies.* to *walk on*] or *converſe*: it noteth *a continual and pleaſing cariage of ones ſelf acceptable to God*: therfore the Greek expreſſeth it by *wel-pleaſing*; and the Apoſtle foloweth the ſame, in *Heb.11.5.* from *Gen.5.24.* So in *Pſ.116.9.* The meaning alſo of the phraſe here is, *that I may walk*: as that which one Prophet ſayth, *laſhabeth*, *to dwel.1.Chr.17.4.* an other ſayth, *leſhibti*, *that I may dwell.2 Sam.7.5.* *the light of the living*] or, *light of life*: meaning the vital or lively light which men here on earth do injoy: & therfore in *Iob.33.28.30.* this is oppoſed to the *pit* or *grave*; and in *Pſal.116.9.* it is called, *the land of the living*: wherof ſee *Pſal.27.13.* This alſo reſpecteth the better *light of life*, mentioned by our Saviour, *Iob.8.12.*

PSALME 57.

David in prayer flying unto God, complaineth of his dangerous caſe. 8. He encourageth himſelf to praiſe God.

1 To the mayſter *of the muſik*, Corrupt not, Michtam of David: when hee fled from the face of Saul, into the cave.

2 BE gracious to me ô God, be gracious to mee; for in thee, my ſoul hopeth for-ſafetie: and in the ſhadow of thy wings will I hope-for-ſafetie; till the woeful-evils paſſeth over. 3 I will call unto God moſt-high: to the God, that perfectly-accompliſheth towards mee. 4 Hee will ſend from heavens, and ſave mee; he hath put-to-reproch, him that would ſwallow mee up Selah: God wil ſend, his mercy & his trueth. 5 My ſoul *is* among Lions; I lye *among* inflamers: the ſonns of Adam; their teeth, *are* ſpears and arrowes; and their tongue, a ſharp ſword. 6 Be exalted over the heavens ô God: over all the earth, *be* thy glory. 7 They prepared a net for my ſteps, he bowed down my ſoule: they digged a pit before mee; they are fallen, into the midds of it Selah. 8 Firmly-prepared *is* my hart ô God, firmly-prepared *is* my hart: I will ſing, and praiſe-with-pſalm. 9 Raiſe up my glorie; raiſe-up pſalterie and harp: I will raiſe up *at* the day dawning. 10 I will confeſs thee, among the peoples, ô Lord: I will praiſe-thee-with-pſalm, among the nations. 11 That thy mercy *is* great unto the heavens: and thy trueth unto the ſkyes. 12 Be exalted over the heavens ô God: over all the earth, *be* thy glorie.

Annotations.

1 COrrupt not] or, *Bring-not to corruption*, or *perdition*: This word ſometime importeth corruption of faith and manners, by ſyn; as is noted on *Pſal 14.1.* ſometime, *perdition*, or *utter deſtruction*, the puniſhment of ſyn *Pſal.78.38.45. Gen.6.13. & 9.11,15.* it is a more vehement word than *killing*, *Ezek.9.6.8.* This word is alſo in the title of the 58.59. & 75. *Pſalmes.*

Michtam] a *golden ſong*. See *Pſal.16.1.*

from face] or, *for fear of Saul*. See *Pſal.3.1.* *into the cave*] Saul ſought David

vid in the wildernes of Engedi, upon the rocks, among the wild goats: and being there in a cave, David cutt off the lap of Sauls cote, and would not kyll him. Which when Saul after perceived, his hart relented for Davids kindnes, and he wept, acknowledging his fault. And taking an oth of David that hee should not destroy his seed; he ceased his persecuting for a time. 1. *Sam.* 24. David in that distres, made this Psalm.

2 V. 2. *evils passeth*] that is, every evil; or, the whol-heap of evils, passeth.

3 V. 3. *perfectly accomplisheth*] or *performeth*, to weet, his grace, or his promise; or my affayrs, bringing them to a full end and stay. So *Psal.* 138.8. A like speech the Apostle useth, *Phil* 1.6.

4 V. 4. *He will send*] or *usually sendeth*; to weet, *his hand*, as *Psal.* 144.7. or, *his Angel*, as *Dan.* 3.27. and so the Chaldee explaineth it; or, *his mercy and trueth*, as after here followeth. *swallow mee*] or, *breatheth after mee*. See *Psal.* 56.2.

5 V. 5. *Lions*] called here *Lebaim, harty, stowt, couragious-Lions;* of *Leb*, that is, *hart, courage*. As there be sundry sorts of Lions, so have they sundry names; see *Psal.* 7.3. *Lions* are mentioned in the scriptures, for the *stoutnes of their hart*, 2. *Sam.* 17.10. *boldnes*, *Prov.* 28.1, & *grimnes of their countenance*, 1. *Chron.* 12.8. *Saul* and his courtiers are here *Lions* to David, as were the Kings of Asshur and Babel after unto Israel, *Jer.* 50. 17. the Roman Emperour to Paul, 2 *Tim.* 4.17. and all wicked rulers, over the poor people, *Prov.* 28 15. *inflamers*] *boutefeus;* meaning, fyrie fierce and raging persons, that flamed with wrath and envie, and inflamed others. Of such, David did complaine to Saul, 1 *Sam.* 24.10. *spears*] Hebr. *the spear;* as *charret* for *charrets*, *Psal.* 68.18. So *Agur* speaketh of *a generation whose teeth are swords, and their jawes, knives; to eat up the afflicted out of the earth*. *Prov.* 30. 14. See also *Psal* 55.22. & 59.8.

6 V. 6. *over the heavens*] the Chaldee expoundeth it, *over the Angels of heaven*: so in *verse* 12.

V. 9. *Raise-up*] or *Styrr up*, to weet, thy self: or Awake. A word of exciting; *Judg.* 5.12. Compare this with *Psalm.* 108. 2.3. &c. *my glorie*] my tongue, or soule. See *Psal.* 16.9. & 30.13. *at the day dawning*] *I will rouse up* my self with my instruments. Or, *I will raise up the day dawning*, that is, I will prevent the early morning, and be up before it; and so styrr it up. A figurative speech. 9

V. 11. *That thy mercie*] or, *For, thy mercy is great* &c. Compare *Psal.* 36.6. 11

PSALME 58.

David reproveth wicked judges. 4. *describeth the nature of the wicked;* 7. *devoteth them to Gods judgments*, 11. *Wherat the just shall rejoyce.*

To the mayster *of the musik* Corrupt not; Michtam of David. 1

IN deed, ô assemblie speak ye justice? judge ye righteousnesses, ô sonns of Adam? 2
Yea in hart, ye work injurious-evils: in the land, ye weigh the violent-wrong of your hands. 3
The wicked are estraunged from the womb: they err from the belly, speaking a lye. 4
Hot-poyson they have, like-as the hot-poyson of a serpent: as of the deaf asp, *that* stoppeth his ear. 5
Which wil not hear, the voice of charmers: of him that inchanteth, inchantments of him that is made-wise. 6
O God, break their teeth in their mouth: burst-out the Lions toshes, ô Iehovah. 7
Let them be refused as waters, *that* pass-away: bend he his arrowes, be they as cut-off. 8
As a snayl *that* melteth, let him goe-away: *as* the untimely-birth of a woman, *as* they *that* have not seen the Sun. 9
Ere-that they shall perceiv your thornes of the Brā- 10
ble

ble: even alive even *in* wrath, he will
11 tempeſtuouſly-whirl it away. The juſt ſhall rejoyce, when he ſeeth the vengeance: he ſhall waſh his feet, in the blood of the wicked. And earthly-man ſhall ſay, Surely *ther is* fruit for the juſt: ſurely ther is a God, that judge in the earth.

Annotations.

1 CORRUPT *not*] *Bring not to perdition &c.* See *Pſal.* 57. 1. & 16. 1.

2 Verſ. 2. *ô aſſembly*] *ô band, Company*, or *Congregation*. The Hebrue *Ælem*, which hath the ſignification of *binding as in a ſheaf or bundle*; ſeemeth here to be a company that are combined, and confœderate. Or, it may be taken for the binding of the tongue; that is, dumbnes; (as before in *Pſal.* 56. 1.) and be read thus: *Of a truth, doe ye ſpeak dumb juſtice?* or, *mutenes of juſtice?* As blaming them for ſpeaking and boaſting of juſtice; when in deed juſtice was dumb, & opened not her mouth; but they gave moſt unjuſt ſentence.

righteouſneſſes] or *equities*: that is, *righteous playn* and *equal things*. *Judges* are called *Gods*; *Pſal.* 82. 6. and therfore ſhould imitate God, who ſayth, *I doe ſpeak juſtice, and declare righteouſneſſes. Iſa.* 45. 19.

3 V. 3. *ye weigh*] or, *ye balaß* (of the Hebrue *Palas*,) *ye peiſe*. A ſimilitude taken frō the weighing of things which ſhould be in even peiſe and proportion; *Prov.* 16. 11. ſo *juſtice* ſhould *weigh* all words and works in equity, & reward them accordingly: but theſe *weighed out wrōg for right*.

4 V. 4. *from the womb*] that is, even frō their mothers womb, the wicked are eſtranged, (doe alienate themſelves) from God, juſtice, and vertue. This noteth mans naturall corruption. So in *Eſa.* 48. 8.

5 V. 5. *Hot-poyſon they have*] or, *Hot-wrath is to them*. The Hebrue *Chamath* ſignifieth both *poyſon* and *rage* or *furie*, ech of them being *hot*. The Greek here turneth it *rage*: the ſimilitude of a *ſerpent*, rather giveth it to be *poyſon*; as *Pſal.* 140. 3. *Rom.* 3. 13. *Deut.* 32. 24. Though both are fitly applied to the wicked, who like ſerpents in furie ſpit out their venim, and malice.

like-as] or, *according to the likenes*: It maketh an exact compariſon, as no whit inferior to the ſerpent, which was the inſtrument to poyſon mankind. *Gen.* 3.

ſerpent] or *ſnake*, called in Hebrue *Nachaſh*, of *expertnes*, for it was *more ſubtile than any beaſt of the feild. Gen.* 3. 1.

deaf aſp] or, *cockatrice*; or the ſerpent *Python*; called in Hebrue *Pethen*, which name noteth (by the contrary) the *unperſwadednes* which this Pſalm ſheweth to be naturally in that beaſt. And ſo the wicked have the title of *Apeitheis*, *Unperſwaded*, or *Diſobedient*. *Tit.* 1. 16. *Ephe.* 2. 2.

ſtoppeth] Hebr. *will ſtop*, that is, *uſually ſtoppeth his ear*, with his tayl (as humane writers report) whiles the other he layeth on the ground; or, is naturally deaf of it.

V. 6. *the voice of charmers*] which with 6
words uſe to charm ſerpents, that they can neyther bite nor ſting: as may be gathered both by this place, and by *Eccleſ.* 10. 11. *Ier.* 8. 17. And theſe *Charmers* have their name in Hebrue of *whiſpering*, or, ſoft ſweet and eloquent ſpeaking, *Pſal.* 41. 8. *Iſa.* 3. 3. *of him that inchanteth*] or *that conjureth; conjoyneth: aſſociateth: Inchanters* have this title here, and in *Deut* 18. 11. eyther becauſe by ſorcerie they aſſociate ſerpents making them tame and familiar, that they hurt not; or becauſe ſuch perſons uſe to bind and tye bands or things about the body, to heal or hurt by ſorcerie: or becauſe by their conjuring art, they have ſocietie and fellowſhip with Divils. And that theſe evil arts are not here approved, the law ſheweth *Deut.* 18. Onely ſimilitudes are taken from them, as elſwhere from *the thief*, *Rev.* 16. 15. *the unrighteous Iudge*, *Luk.* 18. 1. 2. 6. 7. *the unjuſt ſteward*, *Luk.* 16. *&c.* *of him that is made-wiſe*] *of the wiſed*, that is, *the learned, expert, the cunning mage*.

Verſ. 8.

8 Vers. 8. *refused as waters*] that is, (as the Greek explayneth,) *set at naught*; nothing esteemed; as waters that pass away and ar not regarded. *bend he his arrowes*] or, *his arrow*, (for the Hebrue hath a double reading;) that is, *every of his arrowes*. And this may be meant of the wicked man, whose arrowes bent at the just, shall be broken: or, of God, who shooteth at the wicked, and cutteth them off. *be they as cutt off*] or, let them be *as if they were cutt-off*, or, *even as strawes*: meaning it of the wickeds arrowes: or if of their own persons, *let them be even cutt off*; as the Greek sayth, *until they be weakned*.

9 V. 9. *snayl that melteth*] or, *snayl of melting*; that is, *a consuming snayl*; which creeping out of the shel, casteth her moistures, and so wasteth to death. Also with salt, a snayl melteth into water. *let him goe-away*] or, *walk*: meaning, *let him dye*. So where one Prophet sayth, *to goe with thy fathers*; 1 *Chron.* 17. 11. an other sayth for it, *sleep*, that is *dye*. 2 *Sam.* 7. 12. *the untimely birth*] or *fallen birth*, meaning fallen before due time. So *Iob.* 3. 19. *Eccles.* 6. 3. 5.

10 V. 10. *Ere that they shall perceive*] or, *Before* men *shal understand*. He speaketh to the wicked, of their suddayn destruction. The meaning seemeth to be this: *Ere* men *shall perceive* (or *feel*,) the pricking of *your thorns* which are thorns *of the Bramble*, *God wil as with a whirlwind destroy every of them*. The *bramble* or *briar* (mentioned also in Iothams parable, *Iudg.* 9. 14. 15.) hath strong and sharp thorns, fit to resemble the evil counsels and deeds of the wicked. The Hebrue *Sir* is used both for a *thorn*, and a *pot*: wherfor some here translate *potts*; yet yeilding the same sense. The Greek turneth it *thorns*. *as alive*] or *even quick*; which noteth suddayn destruction; as *Psal.* 55. 16. *let them goe down to hel alive*: or their *lively vigour*, which made them fear no destruction, as *Psal.* 38. 20. *my enemies are alive are mighty*. This word is somtime used for *raw flesh*, 1 *Sam.* 2. 15. which some that translate the former word *pots*, reteyn also here. *even in wrath*] or *as* with *burning anger*. Wee may also understand the word *thorn*, thus: *as wel the living* thorn, (that is *fresh & green*,) as the thorn *of burning*, that is, *the burnt* or *sear thorn*: because on the *bramble*, some of the thorns are *parched* and *dry*, when others are *yonge and green*. *he wil tempestuously whirl it away*] God *will take away*, (or *skare away*) *it*, that is *every thorn*, *as with a whirlwind*, or *tempest*. For, *as with a whirlwind that passeth, the wicked is no more*, *Prov.* 10. 25.

11 V. 11. *his feet in blood*] This noteth both the greatnes of the slaughter: and comfortable use which the just shal make hereof. Compare *Psal.* 68. 24. *Esai.* 63. 3. *Rev.* 14. 20.

12 V. 12. *earthly-man*] Hebr. *Adam*; put here for *men* in generall: as *son* for *sonns*, 2 *King.* 21. 6. with 2 *Chron.* 33. 6. See also *Psalm.* 8. 9. *fruit*] that is, *a comfortable reward*; after their labours and troubles. As *Heb.* 12. 11. *Iam.* 3. 18. So the Chaldee translateth it, *a good reward*. *God, that judge*] or *Gods judging*. A mysterie of the holy Trinitie, used sundry times in the scripture, as *Gods caused me to wander*, *Gen.* 20. 13. *he is holy Gods*, *Ios.* 24. 19. *he is living Gods*, *Ier.* 10. 10. though most commonly it is otherweise. See the note on *Psal.* 3. 3.

PSALME 59.

David prayeth to be delivered from his enemies. 7. *He complaineth of their cruelties.* 9. *He trusteth in God.* 12. *He prayeth against them.* 17. *He praiseth God.*

To the mayster *of the musik*, Corrupt not; Michtam of David: when Saul sent, and they kept the house, for to kyll him. 1

DEliver mee, from mine enemies, 2
Ô my God: frō them that rise up against me, set thou me on hye. Deliver me, 3

ver me frō the workers of painful-iniquitie: & ſave thou mee, frō the men
4 of bloods. For loe they lay-wayt for my ſoul, the ſtrong doe draw-togither againſt mee: not *for* my treſpaſs, nor *for* my ſyn Iehovah. Without iniquitie *in mee*, they run & make-ready: rayſe thee up, to meet mee, &
5 6 ſee. And thou Iehovah God of hoſts, God of Iſrael; awake, to viſite all the heathens: be not gracious to any that unfaythfully-work iniquitie Selah.
7 They return at evening, they make noiſe as a dog: and compaſs the citie.
8 Loe, they utter with their mouth: ſwords *are* in their lips: for who hear-
9 eth? But thou Iehovah, wilt laugh at them: thou wilt mock, at all the
10 heathens. His ſtrength, unto thee wil I take-heed: for God, *is* mine hye-
11 defenſe. The God of my mercie will prevent mee: God, will let me ſee on
12 mine enviers. Slay them not, leſt my people forget; make them wander-abroad in thy power, and bring them
13 down; our ſhield, Lord. The ſyn of their mouth, the word of their lipps: whē they ſhalbe takē in their haughtynes: and of curſing and of falſe-de-
14 neyal, let them tell. Conſume in wrath, conſume and let them *be* no more: and let them know, that God, ruleth in Iakob: to the ends of the
15 earth Selah. And they ſhall return at evening, make-noiſe as a dog; and
16 compaſs the citie. They, ſhal wander-abroad for to eat: and ſhall howl, if
17 they be not ſatiſfied. But I, wil ſing thy ſtrength, and will ſhowt at morning, thy mercie: for thou haſt been
18 an hye-defenſe to mee; and a refuge, in day of my diſtreſs. My ſtrength, unto thee will I ſing-pſalm: for God *is* mine hye-defenſe, the God of my mercie.

Annotations.

1 CO*rrupt not*] or *bring not to perdition*. See *Pſal.* 57.1. *Michtam*] *a notable ſong*: ſee *Pſal.* 16.1. *to kill him*] or *to doe him dye* Saul having caſt his ſpear at David, & myſſed him; ſent meſſengers after unto Davids houſe, for to keep (or watch) him, and to kyll him. But his wife *Michal* (Sauls daughter,) bewrayed the matter, let David down at a window, and ſo he eſcaped. 1 *Sam.* 19.10,11,12. Hereupon he made this Pſalm.

2 V. 2. *ſet mee on hye*] *ſet mee aloft*, where I may be ſafe, that my foes reach not to mee.

4 V. 4. *not* for *my treſpaß*] to weet, *againſt them*: as elſwhere David profeſſeth, 1 *Sam.* 24.10,12.

5 V. 5. *without iniquitie*] to weet, *of mee*, or *on my part*, underſtanding it of *ſyn*, as in the former verſe: or *without puniſhment* (underſtanding it of the enemies) *they run* &c. *Iniquitie* is often uſed for *puniſhment*: ſee *Pſal.* 69.28. Or, *without iniquitie*, (*without blame*) in their own conceyt: as in *Ier.* 50.7. *their enemies ſayd wee offend not, becauſe they have ſynned* &c. *to meet mee*] meaning, *for good*, that is, *to aſſiſt mee*. For ſomtime; *meeting*, is to *oppoſe and reſiſt*; *Pſal.* 35.3.

6 V. 6. *to viſite*] namely, *with puniſhment*, as *Exod.* 20 5. See otherweiſe, in *Pſal.* 8.5. *the heathens*] that is, the *wicked* mine enemies; called here *heathens*, as elſwhere *ſtrangers*; *Pſal.* 54.5. *unfaithfully-work*] or, *diſloyally-commit*. See this word, *Pſal.* 25.3.

7 V. 7. *They return at evening*] The enemies like hungry dogs, come at evening, ſecretly to ſurpriſe and devovr mee. So wicked perſecutors, are likened to doggs; *Pſal.* 22.17. or it may be a propheſie of their extreme povertie, that when others goe to reſt, they goe about howling for meat. *make noiſe as a dogg*] *barking, grin-*

ning, howling: as a dog for his meat; as after verſ. 15. 16. therfore the Greek turneth it, *they are hungrie.*

8 V. 8. *utter*] or *well-out*, as from a fountaine; *belch* or *babble*; as *Prov.* 15. 2. 28. This ſimilitude is explayned, *Ier.* 6. 7. *As the fountain caſteth out her waters, ſo ſhe caſteth out her malice.* *ſwords &c.*] that is, *they ſpeak ſharp devouring words.* So the Chaldee interpreteth it, *words that are ſharp like a ſword.* See *Pſal.* 57. 5. *who heareth*] Theſe are the adverſaries words, who thought that none did hear, or (as the Chaldee addeth) would *puniſh* them.

10 V. 10. *His ſtrength*] vnderſtand, O *God that art his ſtrength*: And it may be meant of himſelf, though he ſpeak as of an other; 1. becauſe in the Hebrue ther is ſometime a ſuddayn change of the perſon; as *Dan.* 9. 4. *thou keepeſt covenant towards them which love him*, that is, *which love thee*: *Deut.* 5. 10. *that love me, and keep his commandements*; for, *my commands*; *Mic.* 1. 2. *Hear ye people all they*, for *all yee*. 2. Becauſe in the laſt verſe of this Pſalm, it is repeted *My ſtrength*. 3. alſo in this place, both the Greek & Chaldee turne it *my ſtrength*. 4. Becauſe in the next verſe it is written in the Hebrue text letters, *his mercie*, but by the vowels and margine, redd, *my mercie*; which giveth occaſion to ſuppoſe the like meaning here. Howbeit the ſenſe is good if we underſtand it of the enemy *Saul*, thus: O God that art *his ſtrength*, and haſt given him the kingdom, and this power. For even wicked rulers have no power, except it be given them from above; *Ioh.* 19 11. And David much reſpected Saul, as *Gods Anoynted.* 1 *Sam.* 26. 11. 2 *Sam.* 1. 14. *take heed*] or, *wil keep, obſerv*: that is, *wayt upon thee*: or *keep* thanks & prayſes for thee; as verſe 18.

11 V. 11. *God of my mercy*] or, *of his mercie*, (as is obſerved on the former verſe:) or, *my God of mercy*; that is, *my merciful God.* *prevent me*] to weet, with mercy, or bleſſings, as *Pſal.* 21. 4. *let me ſee*] to weet *vengeance*: *Pſal.* 54. 9. as the Chaldee alſo here explayneth it.

V. 12. *people forget*] to weet, *their ſyn*, and *puniſhment* for the ſame. *Dead* men are forgotten, *Pſal.* 31. 13. *Eccleſ.* 9. 5. ſo their puniſhment whiles they live, is the more memorable. *make them wander*] to weet, as *vagabounds*. The word hath reference to *Cains* judgment, who was not Kylled, but marked for a vagabound: *Gen.* 4. 14. 15. Some puniſhments are leſs tollerable than death it ſelf. *Rev.* 9. 6.

V. 13. *The ſyn of their mouth &c.*] This ſentence is difficult; for 1. it may have reference to the former, *that my people forget not* their ſynns and puniſhments, but may tel of them: or 2. it may reſpect them ſelves; *let them tel* (or confeſs) their own ſynns and puniſhments, as did *Cain, Iudas &c.* *Gen.* 4. 13. 14. *Mat.* 27. 4. Or 3. it may ſhew the cauſe of their judgments, For *the ſyn of their mouth &c.* and ſo the Chaldee expoundeth it. *when they ſhall*] or, *and let them be taken.* *and of curſing*] or, *for the curſe*, (the *exſecration*,) which may be underſtood of *the ſyn*, according to *Pſa.* 10. 7. or, of *the puniſhment* therof; as *Deut.* 30 7. *of falſe deneyal*] *of* their *lying*; or *of* their *leanneſs*. The original ſignifyeth eyther: and may alſo be meant of *ſyn*, or the *puniſhment* therof. *let them tel*] or, *they ſhall tel*: ſpeaking of *his people*, or of the wicked themſelves.

V. 14. *Conſume*] to weet, *them*: as *Looſe*, *Mat.* 21. 2. for, *looſe him*: *Mark* 11. 2.

V. 15. *And they ſhall return*] or, *let them return &c.* a propheſie of, or prayer for their puniſhmét anſwerable to their ſyn: as before, verſe 7.

V. 16. *They, ſhall wander*] or, *make themſelves wander*, ſcatter themſelves abroad. The Hebrue hath a double reading, to include both theſe: ſo 2 *Sam.* 15. 20. See a like puniſhment of the wicked, *Iob.* 15. 23. The Chaldee addeth, *They ſhall wander abroad, that they may take a prey for to eat.* *ſhall howl*] or, *ſhall tary all night*, to weet, hungry and unſatiſfied. The Hebrue ſignifieth eyther of theſe: but the Greek chooſeth the former, *they ſhall murmur*: howling for hunger.

12 13 14 15 16

17 V. 17. *ſing thy ſtrength*] that is, *praiſe with ſong; thy ſtrength;* who canſt defeat my foes, and protect me.

PSALME 60.

David complayning to God of former afflictions, now vpon better hope prayeth for deliverance. 8. Comforting himſelf in Gods promiſes, he craveth that help wherin he truſteth.

1 To the mayſter *of the muſik*, upon
Shuſhan eduth: Michtam, of David;
2 for to teach. When he fought, with
Aram of Meſopotamia, and with Aram of Zobah: and Ioab turned, and
ſmote Ædō in the vally of ſalt; twelve
thouſand.

3 O God, thou didſt caſt us away
thou didſt break us: thou waſt
4 angry; turn-again unto us. Thou
didſt make the lād to quake, didſt rive
it: heal thou the breaches therof, for
5 it is mooved. Thou didſt ſhew thy
people a hard *thing:* thou didſt give us
to drink, the wine of aſtoniſhing-hor-
6 rour. Thou haſt given, to them that
fear thee, a banner, to be hye-diſplayed: becauſe of the certayn-trueth Se-
7 lah. That thy beloved may be delivered: ſave thou *with* thy right-hand,
8 and anſwer mee. God ſpake by his
holynes, I wil be glad: I ſhall divide
Shechem, & meſure the vally of Succoth. Gilead *ſhal be* mine, and Manaſ-
9 ſeh mine; and Ephraim the ſtrength
of mine head; Iehudah *ſhalbe* my law-
10 giver. Moab my waſhing pot: over
Ædom I ſhall caſt my ſhoe: Paleſtina
11 ſhowt thou, over mee. Who wil lead
me-along, *to* the citie of ſtrong-defenſe: who wil lead me unto Ædom?
12 *Is it* not thou, ô God that hadſt caſt
us away: and wouldeſt not goe-forth,
ô God, in our hoſts? O give thou us 13
help from diſtreſs: for vayn-falſhood,
is the ſalvation of earthly-man.
Through God wee ſhall doe valiant- 14
nes: and hee, will tread-down our
diſtreſſers.

Annotations.

Huſhan] that is, *the ſix-ſtringed inſtrument,* (or *Lilie.*) ſee *Pſal.* 45. 1. 1
eduth] that is, *the teſtimonie;* which here eyther belongeth to the muſick, now unknown to us: or meaneth, the Pſalm to be a teſtimonie of Davids faith & thankfulnes: or to be ſung by the Prieſts before the Ark of God in the ſanctuarie; which *Ark* and *Tables of the covenant* in it, was called *the Teſtimonie. Exo.* 40. 5. 20. *Michtam*] *a golden ſong;* ſee *Pſal.* 16. 1.

V. 2. *Aram*] that is, *the Aramites,* or *Syrians:* the poſteritie of *Aram*, the ſon of *Shem*, the ſon of *Noah; Gen.* 10. 22. 2

Meſopotamia] a country ſo commonly called of the Greek, *Act.* 7. 2. in Hebrue *Naharajim*, that is *of* (or *between*) *the two rivers;* meaning *Tygris* and *Euphrates*, between which this land lay. So the Chaldee expoundeth it, *Aram which is by Euphrates.* *Zobah*] a countrey neer the other, called of Greek writers *Syria Saphena.* *Ædom in the vally of ſalt*] that is, *the Ædomites*, or *Idumeans in the ſalt valley;* a place in that countrey, wherof mentiō is alſo made, 2 *King.* 14. 7. *twelve thouſand*] in the hiſtorie 2 *Sam.* 8. 13. this victorie is aſcribed to David; in 1 *Chron.* 18. 12. it is aſcribed to *Abiſhai*, Ioabs brother; & there alſo the number is *eighteen thouſand*. It ſeemeth that Captayn *Abiſhai* firſt ſet on them, and ſlew 6000. after him folowed *Ioab* and ſlew 12000. moe, here mentioned. And to *David* is this victorie attributed, becauſe he was King.

V. 3. *caſt us away*] This complaint ſeemeth to have referēce unto that miſerable 3

ſtate wherin Iſrael was, 1 *Sam.*13.19. &c. & 31.7. *turn*] The Chaldee addeth, *turn thy glorie to us.*

4 V. 4. *the land quake*] that is, *change the ſtate thereof*; as *Hag.* 2.7. compared with *Heb.*12.26.27.28. alſo *Ezek.*31.16. This land, the Chaldee expoundeth *the land of Iſrael.* *rive it*] as at *earthquakes* rifts & chinks appear. This word is not elſwhere uſed in ſcripture. *heal*] that is, *repayr*: ſee the like phraſe 2 *Chron.*7.14.

5 V. 5. *aſtoniſhing-horrour*] or *reeling*; *giddynes*: meaning, they were drunken with afflictions, which cauſed horrour; as drunkennes with wine cauſeth giddines. This word is alſo uſed, *Eſa.*51,17.20,21,22.

6 V. 6. *a banner*] or *enſigne*. This word is applied to the *flag* or *enſigne* of the goſpel; *Eſa.*11.12. & 49.22. & 62.10. here, to David and his victorie. *to be hye-diſplayed*] or, *to uſe-for a banner*; which hath the name of *lifting-hye*. *the certayn-trueth*] of thy promiſes.

7 V. 7. *anſwer mee*] or *us*, mee and my people. The Hebrue hath both readings. The Chaldee explayneth it *Receive my prayer*.

8 V. 8. *ſhall divide*] this meaneth a full poſſeſſion, after conqueſt. *Ioſ* 1.6. & 13.7. *Shechem*] a citie in the tribe of Ephraim, not farr from Samaria, *Gen.*33.18. *Ioſ.* 20.7. *Succoth*] a citie in the tribe of Gad, beyond the river Iarden. *Ioſ.*13.27.

9 V. 9. *Gilead*] and *Manaſſeh*: Theſe were the utmoſt borders of the land of Canaan without Iarden: which howſoever for a time, they reſiſted David, and clave to Iſhboſheth Sauls ſon: 2 *Sam.* 2. 8, 9. &c. yet were by Gods promiſe to be ſubjected unto David. *ſtrength of my head*] that is, my hornes wherwith I ſhall ſmite the people together, according to that promiſed bleſſing, *Deut.*33.17: or by *head*, may be meant *headſhip*, *kingdome* or *principality*. *lawgiver*] or *ſtatute-maker*: a title of authoritie; therfore the Greek tranſlateth here, *King*. This alſo accordeth to the promiſe, made to Iudah; *Gen.* 49.10. 1. *Chron.*5.2.

V. 10. *Moab*] the land or people of the *Moabites*, neer to the land of Iſrael; theſe were the poſteritie of Lot, Abrahams nephew; begotten by Lot in his drunkennes, of his own daughters; *Gen.* 19.33.—36.37. they had now forſaken the true God, and worſhiped *Baal-pehor* and *Chemoſh*; *Num.* 25.1.3. & 21.29. were enemies to Iſrael, *Num.*22. *Iudg.* 3,12. & ſubdued by David; 2 *Sam.*8.2. *waſhing pot*] that is, uſed for baſe ſervices; as a veſſel to waſh my feet in. *over Ædom ſhall I caſt my ſhoe*] that is, I ſhall walk through, poſſeſs, and tread down the land of Ædō (or Idumea,) whoſe inhabitants were *Ædomites*, the poſteritie of *Ædom*, that is, *Eſau* the elder brother of Iakob; who profanely ſelling his birthright for a meaſe of *red pottage*, (called in Hebrue *Adom*,) had his name therfore *Ædom*; to the perpetual ſhame of him and his ſeed; *Geneſ.* 25.30. & 36.8.9. *Heb.* 12.16 as *Iakob*, by faith obteyned the glorious name of Iſrael; ſee *Pſal.*14.7. *Paleſtina ſhowt thou*] for this, in *Pſal.*108.10. it is ſayd, *over Paleſtina I will ſhowt*. So here it ſeemeth to be ſpoken in mockage, intimating, that howſoever the Philiſtims dominierd and triumphed for a while, (as appeareth *Iudg.* 10.7. & 13.1. 1 *Sam.*4.10. & 31.1.) yet ſhould they by David be ſubdued; as came to paſs, 2 *Sam.* 8.1. Therefore the Greek turneth it, *the aliens are ſubject to me*: the Chaldee thus, *concerning the Philiſtines ſhowt and be ſtrong ô congregation of Iſrael Paleſtina* (called in Hebrue *Peleſheth*,) was a part of the land of Canaan, weſtward by the ſea; inhabited by the *Philiſtims* which came of the *Caſluhims*, nephewes of *Mizraim* the ſon of *Cham* the ſon of *Noah*; *Gen.*10.14. Theſe with the *Caphtorims* firſt inhabited *Caphtor*, and frō thence came to *Paleſtina*; *Am.* 9.7. where they drove out the *Avims*, (the ancient inhabitants of the land) and dwelt in their ſted, *Deut.* 2.23. And this ſeemeth to be the reaſon, why uſually the *Philiſtims* are called in Greek *Allophyloi*, *Aliens*, (*of an other tribe* or *nation*;) becauſe they were

10

not

not the first naturall inhabitants.

11 V. 11. *Who wil lead*] it is a kind of wish, as *Psal.*14.7. yet implying also some difficultie, as the next verse here sheweth. *of strong defense*] that is, *defensed*, or *fortified*: see *Psal.* 31. 22. This may be meant generally of all strong cities that resisted David; or specially of *Rabbah* the chief city of the Ammonites: wherof see 2 *Sam.*12.26.29. *&c.*

13 V. 13. *from distresse*] or *from the distresser, the adversarie.* *for vayn*] Hebr. *and vayn*: but *and*, is often used for *because*, or *for*: as 2 *Sam.*22.28. with *Psal.*18.28. so *Isa.* 64.5.

14 V. 14. *doe valiantnes*] or *valour*, that is *valiant acts*: according to the prophesie, *Num.*24.19. or, *make a power*, that is, *gather an armie*, as the phrase is used, 1 *Sam.* 14.48. and in *Ezek.*28.4. it is used, for *gathering of wealth*. See the notes on *Psal.*18. 33. *will tread-down*] in Greek, *will set at nought*, or *contemne*.

PSALME 61.

David fleeth to God upon his former experience. 5. He voweth perpetual service unto him because of his promises.

1 To the maister *of the musik*, upon Neginath, *a psalm* of David.

2 HEar thou ô God, my showting:
3 attend, *to* my prayer. From the end of the land, unto thee doe I call when my hart is overwhelmed: lead thou me unto the rock, that is higher then I. For thou hast been a safe-hope to me: a towr of strength, from
4 the face of the enemie. I wil sojourn in thy tent *for* ever: I wil hope-for-safety, in the secret of thy wings Selah.
5 For thou ô God, hast heard my
6 vowes: hast given inheritance, to the
7 that fear thy name. Thou wilt add dayes unto the dayes of the king: his yeres, *shalbe* as generation and generation. He shall sit *for* ever before
8 God: prepare thou mercy and truth, *which* may keep him. So wil I sing-
9 psalm to thy name, unto perpetuitie: that I may pay my vowes, day *by* day.

Annotations.

1 V. *Por Neginath*] or *with neginath*, that is, *the playing on the strings* of the instrument: meaning that this psalm was to be sung with musik of stringed instruments. See *Psal.*4.1.

3 V. 3. *end of the land*] *the utmost border of the land of Canaan*, where David somtime was driven to abide. 2 *Sam.*17.24. or, *end of the earth.* *is overwhelmed*] or *covered over*, to weet, *with grief*, (as the Greek explaineth it,) wherby it *fainteth; oppresst with sorow*. So *Psal.*102.1. *&* 77.4. *&* 107.5. *&* 142.4. *lead thou*] or, *thou wilt lead*: a speech of fayth, from former deliverances, as the next verse sheweth.

higher then I] which I cannot get up on, unless thou lead me.

4 V. 4. *a safe-hope*] or, *shrowding-place*: where he hoped for, and had found safe shelter.

5 V. 5. *I wil sojourn*] or *shall abide*. See *Psal.*15.1. *in the secret*] or, *the hiding-place*, called elsewhere *the shadow of his wings*. *Psal.* 36.8. *&* 63.8. See *Psal.* 91.1.—4.

6 V. 6. *my vowes*] that is, *my prayers made with vowes*; as the saincts used, *Gen.*28.20. *Iudg.*11.30.31. Hereupon, *prayer* is called in Greek *Proseuché*, of *powring out vowes* to God. *inheritance to them*] so the Greek also hath it: or, *given* me *the inheritance of them*; that is, such a blessing as usually thou bestowest on such as fear thee. The Chaldee paraphraseth, *thou hast given an inheritance in the world to come, to them that fear thy name.*

7 V. 7. *Thou wilt add*] or, prayerweise, *add thou &c.* so the rest. *dayes unto dayes*] or, *upon dayes*; that is, *a long life.*

of the King] meaning *himself*, and speci-

ally *Christ*, who was to be his ſon after the fleſh. So the Chaldee ſayth, *of the King Chriſt*. See *Pſal.* 72. & 89.21.30.37.38.

8 V. 8. *He ſhall ſit*] to weet, *on the throne*, that is, *reign*: or *ſit*, that is, *dwel*, or *abide*; as *Pſal.*140.14. *prepare*] or, *appoint*, as his due and ready portion, The Hebr. is *Man*, a name wherby that *prepared meat* was called, which God gave his people from heaven. *Pſal.*78.24.

9 V. 9. *day* by *day*] or *day* and *day*; that is, *dayly*. The Hebrue uſual phraſe is, *day day*; ſo *Pſal.*68.20. *Gen.*39.10. *Iſa.*58.2. *Exo.* 16.5. ſomtime, *day and day*, as *Heſt.*3.4. 2 *Cor.*4.16. So *two two*, *Mark.*6.7. for, *two and two*. The Chaldee maketh this paraphraſe, *when I pay my vowes in the day of the redemption of Iſrael, and in the day when the King Chriſt ſhalbe anoynted to reigne.*

PSALME 62.

David profeſſing his confidence in God, diſcourageth his enemies, 6. repeateth his aſſured confidence, 9. Teacheth the people to truſt in God, not in worldly things. 12. Power and mercy belong to God.

1 To the mayſter *of the muſik* over Ieduthun, a pſalm of David.

2 YEt-ſurely unto God, my ſoule *keepeth* ſilence: from him, *is* my ſalvation. Surely he *is* my rock, and my
3 ſalvation: mine hye-defenſe, I ſhall
4 not be moved much. How long wil yee indevour-miſcheif againſt a man? ye ſhalbe kylled, all of yow: *ye ſhalbe* as a bowed wall; *as* a fenſe, *that is* ſhooved at.
5 Surely they conſult to thruſt *him* down, from his hye-dignity; they delight in a lye: with his mouth *ech* of them bleſſeth; and with their in-
6 ward-part, they curſe Selah. Yet unto God, my ſoule keep thou ſilence: for from him, *is* my exſpectation.
7 Surely he *is* my rock, & my ſalvation: mine hye-defenſe, I ſhall not be moved. In God, *is* my ſalvation and my 8
glory: the rock of my ſtrength my ſafe-hope, *is* in God. Truſt ye in him 9
in all time, ô people; powr-out your hart before him: God, *is* a ſafe-hope for us Selah. Surely the ſons of baſe- 10
man *are* vanitie, the ſonns of noble-man *are* a lye: in balances to mount up, they, togither *are lighter* than vanitie. Truſt not ye in oppreſſion, and 11
in robberie become not vayn: if powrful-wealth doe increaſe, ſet not the hart *theron*. Once did God ſpeak, 12
twiſe heard I this-ſame: that ſtrength *perteyneth* to God. And to thee ô Lord 13
mercie: for thou, wilt pay to man, according-to his work.

Annotations.

1 OVer *Ieduthun*] that is, over Ieduthuns poſterity; who was a ſinger in Iſrael. 1 *Chron.*25.3. or, *to Ieduthun*: See alſo *Pſal.*39.1.

2 V. 2. *Yet-ſurely*] or *Onely*. It is an earneſt affirmation, againſt ſome contrary tentation or ſpeech: and excludeth alſo other things. So verſ.3.5.6.7.10. keepeth *ſilence*] or is *ſilent*, or *ſtill*; that is, *quiet, ſubmiß*, and (as the Greek explayneth it) *ſubject*; the rebellious affections being *tamed* and *ſubdued*. See alſo *Pſal.* 4.5.

3 V. 3. *moved much*] or, *moved with a great* moving. *Perſecuted, but not forſaken; caſt down, but I periſh not*, as 2 *Cor.* 4.9. for God *giveth the yſſue with the tentation.* 1 *Cor.* 10.13. The Chaldee expounds it, *I ſhalt not be moved in the day of great affliction.*

4 V. 4. *indevour-miſchief*] this word is not found elſwhere in the ſcripture. It denoteth both *a purpoſe in mind, and a thruſting forward in act of any miſcheevous deed.*

5 *againſt a man*] in Chaldee, *againſt a gracious man*. So *man* here is uſed as in *Ier.*5.1. *if ye can find a man*: that is, a juſt and godly man.

man. *ye ſhalbe kylled*] or *wil ye be murdered?* violently *killed*. Some Hebrue copies varying a point or vowel, give it an active ſignification, *wil ye murder?* This the Greek followeth: but the former ſenſe here fitteth beſt. *a fenſe*] *wall*, or *mure*: an other word then the former. *ſhooved at*] or *thruſt*, namely *for to fal*; as is expreſſed, *Pſal.* 118. 13. Hereby is meant a great and ſuddayn ruine; as *Iſa.* 30. 13. *Ezek.* 13. 13. 14.

5 V. 5. *from his hye-dignitie*] or *excellencie* wherunto he was exalted of God. David ſpeaketh this of himſelf, (therefore the Greek hath, *mine honour*;) and blameth them here for oppugning his dignitie, as he did before in *Pſal.* 4. 3. *they delight*] or *readily like of*, and *accept of a deceivable lye*. each *of them bleſſeth*] Hebr. *they bleſs*: but *his mouth*, leadeth us to mind it of all in generall, and every one in particular. Compare *Pſal.* 5. 10. *Bleſſing* is uſed for *fayr words*, and ſometimes *flatterie*, *Rom.* 16. 18.

6 V. 6. *my exſpectation*] that is, *my ſalvation exſpected and hoped for*: as verſe 2.

9 V. 9. *in all time*] that is, *alwayes*. See *Pſal.* 34. 2. *pour out your hart*] that is, the deſires of your hart; your prayers, with tears. A ſimilitude taken from pouring out of waters, as is expreſſed, *Lam.* 2. 19. *pour out thy hart like water before the face of the Lord*. This was practiſed in Iſrael, when *they drew water* (from their hart) *and powred it out* (by their eyes) *before the Lord*, 1 *Sam.* 7. 6. A like phraſe is *of powring out the ſoule*, *Pſal.* 42. 5. 1 *Sam.* 1. 15. The Chaldee maketh this paraphraſe, *Caſt down before him the prides of your hart, and pray before him with all your hart, and ſay, God is our hope for ever.*

10 V. 10. *noble-man*] hereby is meant men of all degrees, hye and low. See the notes on *Pſal.* 49. 3. *in ballances to mount up*] or, *to aſcend*: meaning that all men togither, if they be put in one ballance and vanitie in an other, they will mount up, that is, be lighter, than vanitie it ſelf. And the word *hebel*, *vanitie* here uſed, denoteth *a vayn light thing*, as the breath of ones mouth, or bubble on the water.

V. 11. *in oppreſſion*] that is *in goods gotten by oppreſſion, extorſion* or *fraudulent injurie*. this word importeth *guileful-wrong*, as the next, more *open violent robberie*. See alſo *Iſa.* 30. 12. *become-not vayn*;] that is fooliſh and vile in reſpect of others; and deceiving your ſelves. For to *make-vayn*, is to *deceive*, *Ier.* 23. 16. *and* to *wex-vayn*, is to be *vile and come to nothing*. *Iob.* 27. 12. *Ier.* 2. 5. *Rom.* 1. 21. This inſtruction which concerneth all men, David applieth to his ſoldjers, that they ſhould not give themſelves to the ſpoile. Compare *Luk.* 3. 14. *powrful wealth*] *riches*; ſee *Pſal.* 49. 7. *ſet not the hart*] that is, doe not affect it, or carefully-regard it; but *uſe this world, as though you uſed it not*, 1 *Cor.* 7. 31. So, to *ſet the hart*, is to *regard* or *care for* a thing. 1. *Sam.* 4. 20. & 9. 20. 2 *Sam.* 18. 3. *Exod.* 7. 23. *Prov.* 22. 17. 11

V. 12. *Once*] Hebrue *One*, meaning *one time*, as *Exod.* 30. 10. and as is expreſſed, *Ioſ.* 6. 3, So *twiſe*, or *two* times. Though it may alſo be interpreted *one* thing, *two* things; (as *achath* is *one thing*, *Pſal.* 27. 4.) The Greek here ſayth, *Once ſpake God, theſe two* things *have I heard*. 12

V. 13. *to man*] that is, *to every-one*; as this phraſe is opened, *Mat.* 16. 27. *Rom.* 2. 6. *Rev.* 22. 12. *to his work*] whether it be good or evil. See the like in *Prov.* 24. 12. *Ier.* 32. 19. *Iob.* 34. 11. *Ezek.* 7. 27. 2 *Cor.* 5. 10. *Epheſ.* 6. 8. *Col.* 3. 25. 1 *Pet.* 1. 17. 13

PSALME 63.

David under perſecution ſheweth his thirſt for God, and comforts that he had found in him. 10. *His confidence of his enemies deſtruction, & his own ſafetie.*

A Pſalm of David: when he was, in the wildernes of Iudah. 1

O God, thou *are* my God; early-will-I-ſeek thee: my ſoule, thirſteth 2

eth for thee; my flesh longeth-ardently for thee; in a land of drought, and
3 weary without waters. So-as I did view thee in the sanctuarie; for to see
4 thy strength and thy glorie. Because thy mercie, *is* better than life: my
5 lips shall celebrate thee. So wil I bless thee in my life: in thy name, wil I lift-
6 up my palmes. My soule shalbe satisfied, as *with* fat and fatnes: and my mouth shall praise, *with* lips of showting-*joy*. When I remember thee on
7 my bedds: meditate on thee, in the
8 *night*-watches. That thou hast been a helpfulnes to me: and in the sha-
9 dow of thy wings, I showted. My soule cleaveth after thee: thy right-
10 hand upholdeth me. But they, *that* seek my soule for tumultuous-ruine: shall goe, into the lower-parts of the
11 earth. They shall make him run out by the hands of the sword: they shall
12 be the portiō of foxes. But the king, shall rejoyce in God: every-one that sweareth by him, shall glorie: but stopped shalbe, the mouth of them that speak a lye.

Annotations.

1 WIldernes of *Iudah*] *the forrest of Hareth*, 1 *Sam.* 22.5. or, *the wildernes of Ziph*, 1 *Sam.* 23.14. both which were in the tribe of Iudah.

2 V. 2. *early*] this noteth *care* & *diligence*, *Iob.* 8.5. *Hos.* 5.15. *Psal.* 78.34. *Prov.* 1.28. *Luk.* 21.38. *longeth-ardently*] this word (which is here onely found) seemeth to denote *an earnest* or *hot appetite* for meat, as the former *thirst* is for drink. *land of drought*] that is, *dry land*, for so the *wilds* or *deserts*, were usually *waterless*. *Psal.* 107.33. 35. *Exod.* 17.1. *Num.* 20.1.2. *Ier.* 2.6. *weary*] and consequently *thirstie*, which is caused by *wearynes*. So *Psal.* 143.6. Or wearisome to travel, as the Greek translateth it *wayless*, which none can goe in.

3 V. 3. *the sanctuarie*] or *the sanctitie*, *the holy place*, so called for the more reverēce, and because *holynes became that house*, *Psal.* 93.5. *for to see*] this may be meant of his present desire *to behold* it as in time past: or as a continued speech of his passed comfort, *when I did behold thy strength*. *thy strength and thy glorie*] both these were seen in the *Ark of the testimonie*, whence Gods oracles were uttered, *Exo.* 25.22. *Num.* 7.89. called therfore the *ark of Gods strength*, *Psal.* 132.8. and also his *glorie*, 1 *Sam.* 4.21.22. See also *Psal.* 78.61. & 105.4.

4 V. 4. *celebrate*] *lawd*, or *glorifie thee*. The Chaldee paraphraseth on this verse thus: *because thy mercie which thou wilt doe to the just in the world to come, is better then the life which thou hast given to the wicked in this world: therfore my lips shall lawd thee.*

5 V. 5. *So will I bless thee*] to weet, *when thou restorest me agayn unto thy sanctuary*: therfore also it my be taken for a prayer, *So let me bless thee*. *in my life*] that is, *whiles I live*, here on earth: as the Chaldee sayth, *in my life in this world*. So *Psalm.* 49.19. & 104.33. & 146.2. *lift up my hands*] that is, *pray*: which was with this gesture of holding up the palmes of the hands towards heaven, as looking to receive a blessing. So *Iob.* 11.13. *Lam.* 2.19. and 3.41. *Psal.* 141.2. It is called also *the lifting up of the hands*, *Psal.* 28.2. and *spreading out of the palms*. *Psal.* 44.21. & 88.10.

6 V. 6. *fat*] or *sewet and fatnes*. Both words in the original signify *fatnes*: and hereby is meant *satietie of pleasures*; so *Ier.* 31.14. *Psal.* 36.9. The Chaldee expoundeth it, *satisfied with thy law*.

7 V. 7. *when I remember*] or *If I remember*, that is, *so oft as*. The Hebrue *im*, *if*, is here used for *when*; as also 1 *Sam.* 15.17. So in Greek, *ean*, *if*, *Math.* 6.22. is *hotan*, *when*, *Luk.* 11.34. *watches*] or *custodies*, *observations*, which were *in the night*, as is expressed, *Psal.* 90.4. See the notes there.

V. 8.

8 V. 8. *helpfulnes*] that is, *a full help*; as *Psal.* 44. 27. *of thy wings*] which the Chaldee translateth *of thy divine majestie*. So *Psal.* 57. 2.

9 V. 9. *cleaveth after thee*] this noteth *love, constancie*, and *humilitie*: and *union* in the spirit: for as man and wife cleaving togither, are one flesh, *Gen.* 2. 24. so *hee that cleaveth to the Lord, is one spirit*, 1. *Cor.* 6. 17. And this union cômeth of the Lord, who sayth by the Prophet, *as the girdle cleaveth to the loynes of a man, so have I tyed to mee the whole house of Israel, that they might be my people*; *Jer.* 13. 11

10 V. 10. *for tumultuous-ruine*] that is, *to bring my soule unto destruction* or *ruine*. See this word *Psalm* 35. 8.

11 V. 11. *They shall make him run-out*] or, *They* (*the enemies*) *shall poure out him*, meaning some principal, as *Saul*, or every of his foes: or *He* (every one that seeks my soule) *shall be made run out*, that is, *his blood shalbe shed*: as waters, *Psal.* 79. 3. A like phrase is used *Iere.* 18. 21. *Ezek.* 35. 5. The Greek translateth, *They shal be delivered unto the hands of the sword.* *hands*] that is, *the edge*, or *force of the sword*. as *Job.* 5. 20. *Jer.* 18. 21. *portion of foxes*] that is, left unburied, for foxes and other wild beasts to prey upon and devour. So Sauls blood flowed out by the sword, and his company slayne on mount Gilboa, lay for a prey to the beasts, 1. *Sam.* 31. So Christs enemies slayn with the sword, are eaten of ravenous foules; *Rev.* 19. 21.

12 V. 12. *But the King*] that is, *I who am King by Gods anointing*. 1. *Sam.* 16. 12, 13. & *Christ* the son of David. *sweareth by him*] that is, *by God*; the Chaldee sayth, *by his word*: by *swearing*, meaning Gods whole worship, wherof *swearing* was a part. *Deut.* 6. 13. *Esai.* 45. 23. & 65. 16. *Jer.* 4. 2. Therefore that which the Prophet calleth *Swearing*, *Esai.* 45. 23. the Apostle calleth *Confessing to God*: *Rom.* 14. 11.

PSALME 64.

David prayeth for deliverance, complayning of his enemies. 8. He propheseth their destruction, wherat all men shall fear.

To the mayster *of the musik*, 1
a Psalm of David.

HEare my voyce ô God, in my prayer: preserve my life, from 2
dread of the enemie. Hide me, from 3
the secret of evil-doers: from the tumultuous-rage, of them that work painful-iniquitie. Which have whetted their tongue as a sword: have bent their arrow, *even* a bitter word. To shoot in secret *places* at the perfect: 4
suddainly wil they shoot at him, and fear not. They confirm to themselves, 5
an evil word; they tell, to hide snares: they say, who shal see them? They 6
serch-out injurious-evils; they accõplish an exquisite serch: even the inmost of *each*-man, and the deep hart. But God, hath shott at them, an arrow suddainly: their strokes have been. And *when* they have caused 7
them-every-one to fall upon themselves *by* their own tongue: they shall betake-themselves to flight, whosoever seeth them. And all men, shall 8
fear: and declare the work of God; & prudently-consider his deed. The 9
just *man* shall rejoyce in Iehovah, and hope-for-safetie in him: and glory shall, all the upright of hart. 10 11

Annotations.

2 PRayer] or *meditation*: see *Psal.* 55. 3. the Greek sayth, *when I pray unto thee.*

3 V. 3. *the secret*] or *secrecie, mysterie*, that is, *Councel*, or *assemblie of evil-doers*; that is, the malignant church; as the holy Church, is called *the secrecie* (or *mysterie*) *of the righteous*, *Psal.* 111. 1.

4 V. 4. *bent their arrow*] that is, layd their

arrow ready on their bended bow. The like phraſe was in *Pſal.* 58.8. See alſo *Pſal.* 11.2. *bitter word*] or *bitter thing*; as the Greek explayneth it. So after in verſ. 6. *an evil word*, or *thing*. See the notes on *Pſal.* 7. 1. *A bitter word*, is here called an *arrow*; and in *Ier.* 9. 3. their *tongue* is called their *bow*.

6 V. 6. *they tel, to hide*] or, *of hiding*: that is, impart their counſel one to another, how to hide ſnares. *they accompliſh an exquiſite ſerch*] or, *a ſerch ſerched-out*, that is, *a curious diligent ſerch*. The Greek tranſlateth, *they are conſumed ſerching out ſerches*; meaning that they ſpend both their time and themſelves, in ſerching out evils againſt the juſt. It may alſo be read, *we are conſumed* by *the ſerch ſerched out*, meaning that in their judgment, we can not eſcape their ſnares. *even the inmoſt*] Hebr. *and the inmoſt*; that is, whatſoever any mans wit and deep hart can find out: or, *So deep (is) the inward-part and hart of man.*

8 V. 8. *have been*] or *aſſuredly ſhalbe*: the time paſt being uſed for more certainty; as in *Iſa.* 9. 6. And by *have been*, is meant the ſure event and accompliſhment of Gods judgments on them; with the continuance of the ſame. As the Hebrue word of *being*, ſignifieth *to come to paſs* or *have event*, 1 *Sam.* 4. 1. *Iob.* 37. 6. and to *continue to be*, *Dan.* 1. 21. *Eſai.* 66. 2. *Ruth.* 1. 2.

9 V. 9. *they have cauſed them-every-one*] Hebr. *cauſed him*: which being ſpoken of many, as in this place, meaneth them all ſeverally, to one man. *to fal &c.*] or *to ſtumble-down*: ſignifying that Gods ſtrokes ſhould have effect to overthrow them, by their own deviſes. *betake them ſelves to flight*] or *ſhall wander-about in their flight*; which noteth great fear and unſtayednes, (which the Greek therfore turneth *are troubled*,) and is meant of the wicked, their favourites.

PSALME 65.

Gods praiſes in Sion, for hearing praier, 4. for pardoning ſynns, 6. for his juſt adminiſtration in the world, 10. and for his manifold bleſſings upon his land and people.

To the mayſter *of the muſik* a pſalm, a ſong of David. 1

PRayſe, ſilent *wayteth* for thee; ô God, in Sion: and to thee, ſhall the vow be payed. *Thou* heareſt prayer: vnto thee, all fleſh ſhall come. 2
Words of iniquities, have prevailed againſt me: our treſpaſſes, thou wilt *mercifully* cover them. 3
O bleſſed *is he, whom* thou chooſeſt and takeſt-neer, *that* he may dwel *in* thy courts: we ſhalbe ſatiſfied with the good-*things* of thine houſe, with the holy-*things* of thy pallace. 4
Fearful-*things*, in juſtice thou wilt anſwer us; ô God of our ſalvation: the hope of all the ends of the earth, and of thoſe farr-off *by* ſea. 5
O he that ſtabliſheth, the mountains by his able-might: *is* girded-about, with ſtrength. 6
Which appeaſeth, the noyſe of the ſeas, the noyſe of their waves; and the tumultuous-noyſe of the peoples. 7
And fear doe they, that dwel *in* the utmoſt-parts, for thy ſignes: the out-goings of morning and evening, thou makeſt ſhowt. 8
Thou viſiteſt the land, and plenteouſly-moiſtneſt it, very much thou inricheſt it; *with* the ſtream of God, ful of waters: thou prepareſt their corn, when ſo thou haſt prepared it. 9
Thou watereſt abundantly the ridges of it, thou ſetleſt the furrowes of it: thou makeſt it ſoft with ſhowres, thou bleſſeſt the bud of it. 10
Thou crowneſt, the yere of thy goodnes: and thy pathes, drop fatnes. 11
They drop, *on* the paſtures of the wildernes: and the hylls are gyrded-about, *with* gladnes. 12
The paſtures are clad, *with* ſheep; and 13
the 14

the vallies are covered with corn: they
showt, they also sing.

Annotations.

2 PRayse, *silent* wayteth] or, is *silent*, that is, *submissly and quietly expecteth thee*: see *Psal.62.2.* or, *Vnto thee* ther is *silence*, & *prayse*: that is, *silence* looking to receiv mercies, and *prayse* for them being received. The Greek sayth, *prayse becometh thee.* The Hebrue also may imply the same; though it be more significant. The Chaldee paraphraseth thus, *The prayse of the Angels is counted as silence before thee ô God whose majestie (is) in Sion.*

3 V. 3. *Thou heares̄t*] or, *O thou that hearest*; or *he that heareth*; see after in verse 7. *all flesh*] that is, all sorts of men: as *Gen.* 6.12. *Psal.*145.21. *Act.*2.17. This is a prophesie of all nations converted unto Christ.

4 V. 4. *words of iniquities*] or, of *perversities*; that is, *perverse things*, or *words*, *unrighteous deeds. Words*, are often put for *things*; as *Psal.*7.1. *mercifully-cover*] or *expiate*, *propitiate*, *purge away*; and so *cover*, and *forgive.* Of the Hebrue *Caphar*, which signifieth to *cover*; the *Cover of the Ark*, was called *Caporeth*, *Exod.*25.17. in Greek *hilasterion*, that is the *propitiatorie*, or *mercy seat*; *Heb.* 9. 5. which name Paul giveth to Christ, *Rom.*3.25; who is the true *propitiation for our synns*: 1 *Iohn* 2. 2.

5 V. 5. *takes̄t-neer*] or *causes̄t to approch*, to weet *unto thy self*; the Greek sayth, *takes̄t unto* thee. *thy courts*] or, *court yards*, the *open-places* of the tabernacle and temple. Ther was an *inner court* and *an outward*, 1 *King.* 7. 12. one for *the preists*, another for *the people*, called *the great court*, 2. *Chron.*4.9. 2 *King.*21.5. *good*-things] so the Greek explayneth it wel: the Hebrue speaking of the *good*-thing, in general, comprehending the whole store of pleasures and commodities; as *Deut.*6.11. *Gen.*45.23. The like here followeth; *holy*, for all *holy-things*. And among *good things*, understand the principal, the gift of the *holy Ghost*: as that which in *Mat* 7. 11. is *good things*; in *Luk.*11.13. is called *the holy Ghost.*

6 V. 6. *Fearful* things *&c.*] God out of his tabernacle, gave *oracles* and *answers* to his people, *Num.* 7. 89. and from heaven he answered to their prayers, against their adversaries; *Psal.*3.5. he answered alwayes things *reverend* and *fearful.* *those farr off by sea*] wherby is meant, not onely those upon the sea; whose hope God is, *Psal.* 107. 23. 28. *&c.* but those also that dwel farr asunder disjoyned by the sea, as in Ilands, which *wayt for his law*, *Isa.* 42.4. So the Chaldee interpreteth it, *and of the Iles of the sea, which are disjoyned from the dry land* (or *continent.*)

7 V. 7. *O he that stablisheth*] or, *which setteth fast*: it is a continued speech to God, as the words before and after manifest, but the person changed for more passion; like that in *Iob.* 18. 4. *O he that teareth his soule*, for *O thou that teares̄t thy soule.* See the notes on *Psal.*59.10. *mountayns*] hereby is often meant, *kingdoms*, *polities*, and *common-weales*, *Ier.* 51. 25. See *Psal* 30. 8. The Chaldee understands it here, of Gods *preparing food for the wild-goats of the mountaines.*

8 V. 8. *of the seas*] *waters* signify *peoples*, *Rev.* 17. 15. and *seas*, are the huge *armies of peoples*, *Ier.* 51. 42. *Esai.*17.12.13. All such, as wel as the natural seas, God asswageth. See also *Psal.* 46. 7.

9 V. 9. *And they*] or, *When they fear.* *utmost-parts*] or *borders*, to weet, *of the earth*: as is expressed, *Isa.* 41. 5. *the out goings of morning &c.*] This may be meant, both of the successive course of day and night; and of them that goe out at morning and evening, which be men to their labour, and beasts for their prey; as is shewed, *Psal.*104.20.—23. and of people, inhabiting the East and West parts of the world.

10 V. 10. *plenteously-moistenes̄t it*] This sense the Greek yieldeth: the Hebrue also may be turned, *when thou hads̄t made it to desire* rayn: or, *& gives̄t it the desire* ther-

of. Theſe things are ſpoken firſt of *the land of Canaan*, (as the Chaldee expoundeth, *thou remembreſt the land of Iſrael*;) which God viſited and bleſſed continually, as Moſes telleth, *Deut.* 11.12. and ſpiritually are meant of Chriſts Church: *Ezek.* 36.8.9. &c. *very-much*] or, with *multitude*, to weet, *of riches* (or *good things*.) *the ſtream*] or, *brook*, *riveret*. See *Pſal.* 1.3. & 46.5. The Chaldee paraphraſeth, *from the fountayne of God, which is in heaven, which is ful of the ſhowres of bleſſing.* *of God*] that is, with heavenly ſweet and wholſome ſtreames of waters; not as Ægypt, watered with mans labour, but *drinking waters of the rayn of heaven: Deuter.* 11.10.11. *The ſtream of God*, may here be taken for *an excellent ſtream*; as *mountayns of God*, *Pſal.* 36.7. and the word *with* is to be ſupplied. Compare herewith *Ioel* 3.18. *Rev.* 22.1. wher *a fountain, & pure river of water of life*, come forth frō the Lords houſe and throne. *their corn*] *theirs* that dwel in thy land, and houſe: after that thou haſt thus prepared the land, and watred it; thou makeſt it fruitful.

11 V. 11. *ſetleſt the furrowes*] or, *the clods*, that is, *with rayn thou cauſeſt the clodds to ly cloſe to cover the ſeed*. The Hebrue words being indefinite, *to ſetle &c.* have like ſignification with the former. See *Pſal.* 49.15. & 77.2. & 103.20. *makeſt it ſoft*] or *melteſt, reſolveſt*; *makeſt it moyſt*, with drops of rayn; that fall many. See *Pſal.* 72.6. *the bud*] or *branch*, *that which ſpringeth up*, out of the earth. This name is given to *Chriſt* himſelf. *Eſai.* 4.2. *Zech.* 3.8. & 6.12.

12 V. 12. *yere of thy goodnes*] that is, *thy good yere*: which thou honoureſt with ſingular bleſſings. So God commanding the ſabbath yere, promiſed to bleſſe the ſixt yere, that it ſhould bring forth fruit for three yeres; *Levit.* 25.20.21. But *the good yere*, is that *acceptable yere of the Lord*, which Chriſt preached, *Eſai.* 61.2. *Luk.* 4.19.

thy pathes drop] the *clouds* which are Gods *charret*, *Pſal.* 104.3. in which water is bound, *Iob.* 26.8. and from which rayn is dropped, to cauſe the earth to fructify: *Iob.* 36.28. & 38.26.27. And *pathes* here, are properly ſuch *tracks*, as are made by charret wheeles.

V. 13. *of the wildernes*] where there is no man; *Iob.* 38.25. that graſs may grow for beaſts. *Pſal.* 104.14. Though ſometime ſhepherds there feed their flocks; as *Exo.* 3.1. 13 *girded with gladnes*] rejoycing for the ſtore of graſs that grow on them on every ſide. Things are figuratively ſayd to be *glad*, when they atteyn unto, and abide in their natural perfection: ſo *light* is ſaid to *rejoyce*, when it ſhineth clear and continually; *Prover.* 13.9.

V. 14. *the paſtures*] or *fields*, *are clothed*, 14 that is, covered, abundantly ſtored with flocks of ſheep. For *fields*, the Greek putteth *ramms of the ſheep*: the Hebrue *Carim*, ſignifyeth both. *Eſai.* 30.23. & 34.6. but the grammatical conſtruction, and coherence here ſheweth it rather to be *fields* or *paſtures*.

PSALME 66.

An exhortation to praiſe God, 5. to obſerve his works, 8. to bleſs him for his gracious benefits. 13. The prophet voweth religious ſervice to God. 16. He declareth Gods ſpecial goodnes to himſelf.

To the mayſter *of the muſik*, 1
a ſong a pſalm.

SHowt ye unto God, all the earth.
With-pſalm-ſing the glorie of his
name: put glorie, *to* his praiſe. Say 2
unto God, how fearful *is every* of thy 3
works! through the greatnes of thy
ſtrength, thine enemies ſhal falſly-deney to thee. Let all the earth, bow-
down-themſelves to thee, and ſing- 4
pſalm to thee: let them ſing-pſalm,
to thy name Selah. Come and ſee, the 5
works of God: *he is* fearful in *his* do-
ing; toward the ſonns of Adam. He 6
turned ſea, to drie-*land*; they paſſed
through

through the river on foot: there did
7 wee rejoyce in him. He ruleth with
his power, *for* ever; his eyes, espye a-
mong the nations: the rebellious, let
8 them not exalt themselves Selah. Ye
peoples, bless our God: and make the
9 voice of his praise to be heard. That
putteth our soule, in life: and hath
not given, our foot to be moved.
10 For thou ôGod, hast proved us: thou
11 hast tried us, as silver is tried. Thou
hast brought us into the net: thou
hast layd straytnes, on our loynes.
12 Thou hast caused men to ride, upon
our head: wee came into fyre and in-
to waters: and thou hast brought us
13 out, to an abundant-*place*. I will
come into thine house with burnt-
offrings: I will pay to thee my vowes.
14 Which my lips have opened: & my
15 mouth hath spoken, in the distress
upon mee. Burnt-offrings, of ma-
rowed ramms I will offer-up to thee,
with incense: I wil make-*ready* beeves,
16 with goat-bucks Selah. Come hear
ye and I will tel, all ye that fear God:
17 what he hath doen to my soule. Vn-
to him, I called *with* my mouth: and
18 he was extolled under my tongue. If
I had seen in my hart, painful-iniqui-
tie: the Lord would not have heard.
19 But surely, God hath heard: hath
attended, to the voice of my prayer.
20 Blessed *be* God: which hath not turn-
ed away my prayer, and his mercie,
from mee.

Annotations.

1 SHout] to weet, *with a joyful*, or *triumphant noise*: see *Psal.* 41.12. *all the earth*] or, *all the land*; that is, *the inhabitants* therof; as the Chaldee explayneth. So *vers.* 4. *and Psal.* 98.4. *and* 100. 1. & often in the scripture.

2 V. 2. *put glorie*] in Greek, *give glorie to his praise*; that is, *make his praise glorious*, & *honourable*. A like phrase is in *Ios.* 7. 19. *put glorie, to Iehovah*, that is, give him glory.

3 V. 3. *fearful* is every &c.] or, *fearfull* art thou in *thy works*. One word singular, and an other plurall, meaneth exactly *all and every one*: as *Psal.* 57.2. & 62.5. *falsly-deney*] or, *lye*, that is, *feighnedly submit*. See *Psal.* 18.45.

4 V. 4. *Let all*] or, *All shal*.

5 V. 5. *in* his *doing*] or, *in practise*, the Greek translateth, *in counsels*. See *Psal.* 9.12.

6 V. 6. *sea to dry-land*] the *red sea* God turned *to dry-land* by a strong east wind, dividing the waters, that Israel might goe thorow it; *Exod.* 14.21.22. *through the river*] *Iarden*, when the banks therof were full, was dried; the waters stood still on an heap, till all the people went through it. *Ios.* 3.13.14.--17. So the Chaldee explaineth it, *through the river Iordan, the sonns of Israel went on their feet.* *there did wee rejoyce*] he teacheth them to apply their fathers deliverances to themselves; for all things forewritten, are for our learning and use. *Rom.* 15.4. A like speach an other Prophet useth; *he found him in Bethel, and there he spake with us*, *Hos.* 12.4. The Chaldee paraphraseth, *I will lead them to the mount of the house of the Sanctuarie, there wee will rejoyce in his Word.*

7 V. 7. *espie*] that is, *watchfully view in the nations*; that is, (as Solomon expoundeth it) *in every place, both the evil* (*persons*) *and the good, Prov.* 15.3. *the rebellious*] or, *the off fallen, froward* and *refractarie* persons; which exasperate and provoke the Lord to bitternes; as the Greek here translateth. *exalt*] or, *be exalted*, (*puffe up*) in themselves.

8 V. 8. *peoples*] *tribes* of Israel: called also *peoples*: *Act.* 4.27. *make to be heard*] or, *cause* (*men*) *to hear*; *sound forth*, audibly: see *Psal.* 26.7.

9 V. 9. *That putteth our soule in life*] that is, first

is, first *giveth*, then *preserveth life*, and finally restoreth our dead soules unto life. Saving from dangers of death, *Psal.* 30. 4. *quickning them that were dead in synns. Ephes.* 2. 1. The Chaldee expounds it, *the life of the world to come.* *given our foot to be moved*] that is, suffred our estate to be changed, to our ruine. So *Psal.* 38. 17. & 121. 3. See *Psal.* 15. 5.

10 V. 10. *as silver is tried*] Hebr. *as to trie silver*: and this meaneth, sore afflictions; as at large is shewed, *Ezek.* 22. 19. 20. 21. 22. wherfore when God mentioneth lesser trials, he sayth, *Loe I have tried thee, but not as silver. Isa.* 48. 10. Hereby also is meant, a purifying from dross and corruption by afflictions. See *Mal.* 3. 3. *Zac.* 13. 9. 1 *Pet.* 1. 7.

11 V. 11. *streightnes*,] or *affliction*, as the Greek also turneth it: but hereby a *streyt*-chaine or *wringing*-gyrt may be meant; such as burdens are tyed with to beasts backs.

12 V. 12. *upon our head*] to use us as beasts for to cary them: it meaneth servile subjection. See the like in *Isa.* 51. 23.

came into fyre and into waters] that is, passed through afflictions of sundry sorts: *Psal.* 32. 6. *Ezek.* 15. 6. 7. Also in *Num.* 31. 23. those things are sayd *to come into* (or *pass thorow*) *fyre*, which would *abide* the same, without being consumed; as metals. That sense hath also use here, as after is shewed. *an abundant-place*] or, *a moist, a-wel-watered*-land: wher we may drink our fill. The Greek calleth it *a refreshing*: which wel fitteth with the comforts of the gospel, as *Act.* 3. 19.

14 V. 14. *opened*] that is, *uttered*, or *promised*, distinctly and seriously, as the Greek sayth, *distinguished*: for the mouth being opened in vowes, signifieth that they may not be called back. *Iudg.* 11. 35. 36. *distresse upon me*] or *in my distresse*: so *Psal.* 18. 7. & 59. 17.

15 V. 15. *marrowed ramms*] that is, *fat & lusty*. The word *ramms* is in Hebrue set after the word *incense*: which may therfore be read, *the incense* (or *perfume*) *of ramms*; meaning the *fat* which was burned on the altar. And so it may intend *peace offrings*, as before he mentioned *burnt offrings*. See *Levit.* 3. 9. 10. 11. compared with *Levit.* 1. 10.–13. The Chaldee expoundeth it, *incense of spices, and sacrifices of ramms*.

make ready] or *offer*, as the Greek interpreteth it. The Hebrue word to *make* or *doe*, is used for *dressing* or *making ready* of meat, or sacrifices, *Gen.* 18. 8. *Iudg.* 6. 19. *Exod.* 10. 25. & 29. 36. *Levit.* 16. 24. & 22. 23. *beeves*] the Hebrue *bakar* is the *Beef* generally; one for many, as in *Psal.* 8. 9. These were the principal sacrifices, *Lev.* 1. 2. 10.

17 V. 17. *under my tongue*] that is, *with my tongue*: or it may be meant of the hart and inward parts, which are under the tongue.

18 V. 18. *If I had seen in my hart*] that is, *had regarded with* it: so to *see*, is to *behold* with a corrupt affection. *Iob.* 31. 26. Thus God *cannot see evil, Habak.* 1. 13. *would not have heard*] for, *God heareth not synners: Iohn* 9. 31. nor *hypocrites, Iob* 27. 8. 9. *Prov.* 15. 29. The Greek maketh it a wish, *Let not the Lord hear me.*

PSALME 67.

A prayer for the inlargement of Gods kingdom, to the joy of all peoples, and increase of Gods blessings.

To the mayster *of the musik* on Neginoth; a psalm a song. 1

GOD, be gracious unto us and bless us: he make his face to shine, with us Selah. 2 That *they* may know in the earth thy way: thy salvation among all the hethens. 3 Peoples shall confess thee, ô God: peoples all of them, shall confess thee. 4 The nations, shall rejoyce and showt: for thou wilt judge the peoples *with* righteousnes: and the nations, in the earth, thou wilt guide them Selah. 5

Peoples

6 Peoples ſhall confeſs thee, ô God: peoples all of them, ſhall confeſs thee.
7 The earth, yeildeth her increaſe: God
8 our God, wil bleſs us. God wil bleſs us: and all the ends of the earth, ſhall fear him.

Annotations.

2 *Face to ſhine*] or, *to be light*, that is, *cheerful & favourable*. See *Pſal.* 4.7. *&* 31.17.

3 V. 3. *That* they *may know*] meaning *men*, indefinitely: or, that *thy way may be known*. Gods *way* is generally his *adminiſtration* in the world: ſpecially his *goſpel*. *Act.* 18. 25. 26. as his *ſalvation*, is *Chriſt*. *Luk.* 2. 30.

4 V. 4. *ſhall confeſs*] or, *let them confeſs*: and ſo after.

7 V. 7. *The earth*] or *land* of Canaan, (as the Chaldee explains it, *the land of Iſrael*,) the ſeat of Gods church: whoſe fruitfull *increaſe* God promiſed in the Law, *Levit.* 25.19. *&* 26.4. and the Prophets apply it to the ſpiritual graces of the goſpel. *Ezek.* 34.27. *Zech.* 8.12. *Eſai* 45.8. and our *land* or *earth*, is our harts regenerate, to bear fruits to the Lord. *Math.* 13.19--23. *Heb.* 6.7.

PSALME 68.

A prayer at the removing of the Ark, with a propheſie of Chriſts reſurrection. 4. An exhortation to praiſe God for his mercies, 8. and for his care of the church. 19. A propheſie of Chriſts aſcenſion & benefits folowing, for which God is to be bleſſed; 32. and of the converſion of the Gentiles, unto his further praiſe.

1 To the mayſter *of the muſik*,
a pſalm a ſong, of David.

2 LEt God ariſe, let his enemies be ſcattred: and they that hate him,
3 flee from his face. As ſmoke is driven away, *ſo* drive thou *them* away: as wax is melted at the face of fyre: *ſo* let the wicked periſh, from the face of God. And let the juſt rejoyce, let thē ſhew-gladſomnes, before the face of God; & let them joy with rejoycing. Sing ye to God, ſing pſalm *to* his name: make-an-hye-way, for him that rideth in the deſerts, in Iah his name; & ſhew gladnes before his face. *He is* a father of the fatherleſs, and a judge of the widows: *even* God, in the manſion of his holynes. God ſeateth, the ſolitarie, in houſe; bringeth-forth thoſe *that are* bound in chaynes: but the rebellious, dwell *in* a dry-land. O God; when thou wenteſt forth, before thy people: when thou marcheſt, in the wildernes Selah. The earth quaked, alſo the heavens droped, at the face of God: Sinai it ſelf, at the face of God; the God of Iſrael. A rayn of liberalities, thou didſt ſhake-out ô God: thine inheritance when *it was* wearied, thou didſt confirm it. Thy company doe dwel in it: thou dooſt prepare in thy goodnes, for the poor-afflicted ô God. The Lord wil give the ſpeech: of thoſe that publiſh-glad-tidings, *to* the great armie. The kings of the armies, ſhall flee ſhall flee: and ſhe that remayneth in the houſe, ſhall divide the ſpoyle. Though ye lie, between the *pot*-raunges: *ye ſhalbe as* the wings of a dove, *which is* decked with ſilver; and her fethers, with yelow gold. When the Almighty ſcattreth-abroad, kings in it; it ſhallbe ſnow-white in Tſalmon. A mountaine of God, mount Baſhan *is*: an hilly mountain, mount Baſhan. Why leap ye ô hilly mountains? *this is* the mountayn, God deſireth for his ſeat; yea Iehovah, wil dwel *in it* to perpetual-

18 petual-aye. Gods charret, twiſe-ten-
thowſand, thowſands of Angels: the
Lord *is* with them, *as in* Sinai in the
19 ſanctuarie. Thou art aſcended to on
high, thou haſt led-captive a captivi-
tie; thou haſt taken gifts unto men:
and alſo the rebellious; to dwell,
20 ô Iah God. Bleſſed *be* the Lord, *which*
day *by* day lodeth us: the God, our
21 ſalvation Selah. Our God, *is* a God
of ſalvations: & to Iehovih the Lord,
22 *belong* the yſſues of death. But ſurely
God, will wound the head of his ene-
mies: the hayrie ſcalp, of him that
23 goeth on, in his guiltineſſes. The
Lord hath ſayd, I will bring-agayn
from Baſhan: I wil bring-again, from
24 the gulfs of the ſea. That, thy foot
may embrew *it ſelf*, in blood: the
tongue of thy doggs, *in blood* of thine
25 enemies *even* of every of them. They
have ſeen thy goings, ô God: the go-
ings, of my God, my king in the ſan-
26 ctuarie. The ſingers went-before,
the players-on-inſtruments after: a-
mongſt *them* the damoſels, beating-
27 on-tymbrels. In the churches, bleſs
ye God: *even* the Lord, *ye* of the fou-
28 tayn of Iſrael. There little Benjamin,
with their ruler; the princes of Iudah,
with their aſſemblie: the princes of
Zebulun, the princes of Naphtali.
29 Thy God hath commanded, thy
ſtrength: ſtrengthē ô God, that thou
30 haſt wrought for us. For thy pal-
lace, in Ieruſalem: kings ſhall bring
31 thee a preſent. Rebuke, the compa-
nie of ſpear-*men*; the congregation
of mighty-*bulls*; with the calves of the
peoples, *and him* that ſubmitteth him
ſelf with pieces of ſilver: he hath ſcat-
tred-abroad the peoples, *that* delight
in warrs. Princely-ambaſſadours ſhall 32
come out of Ægypt: Æthiopia ſhall
haſtily-ſtretch her hands, unto God.
Sing unto God, ye kingdoms of the 33
earth: ſing-pſalm, *to* the Lord Selah.
To *him* that rideth, in the heavens of 34
hea-ens of antiquitie: loe he will give
his voice, a voice of ſtrength. Give 35
the ſtrength, to God: his hye-maje-
ſtie *is* upon Iſrael; and his ſtrength, in
the skyes. Fearful *art thou* ô God, out 36
of thy ſanctuaries: the God of Iſrael,
he giveth ſtrength and forces to the
people; bleſſed *be* God.

Annotations.

LEt God *ariſe*] or *ſtand up*. By God, here 2
is meant *Chriſt* our Lord; for of him
is this pſalm interpreted by the A-
poſtle. *Epheſ.* 4. 8. 9. 10. This entrance is
taken from Moſes, *Num.* 10. 35. where
when the hoſt of Iſrael roſe up from
mount Sinai to journey towards Canaan,
the *Ark of the covenant of the Lord went be-
fore them three dayes journey, to ſerch out a reſ-
ting place for them*. And when the Ark
went forward, Moſes ſayd, *Riſe up Iehovah,
and let thine enemies be ſcattered &c.* where
Moſes reſpected not onely the *Ark* (the
figure of Chriſt:) but the promiſe of God,
*Behold I ſēd an Angel before thee to keep thee
in the way, and to bring thee to the place which
I have prepared; beware of him, and hear his
voice &c. for my name is in him &c.* Exod. 23.
20. 21. This was the *Angel of the covenant*;
Mal. 3. 1. the *Angel of Gods face*, or *preſence*,
which *ſaved* the people, *Iſa.* 63. 9. even
Chriſt, whom they *tempted* in the wilder-
nes, 1 *Cor.* 10. 9. in whom *God was*, 2 Cor.
5. 19. and who himſelf is *God our all, bleſſed
for ever Amen*. *Rom.* 9. 5. David applieth
theſe things to his own time and action
of *bringing home the Ark*, 1 *Chron.* 13. and
propheſieth alſo of things to come: as
Act. 2. 30. 31.

V. 4. *let them joy*] to weet, *inwardly*, 4
with

with *delight* (as the Greek explayneth it:) as the former word ſignifieth *outward joyful cariage*, and *exſultation*.

5 V. 5. *make-an-hye way*] or, *exalt*: but that this is meant of *a way*, or *cauſy*, firſt the Hebrue word *Sollu*, naturally beareth; as *Iſa.* 62. 10. & 57. 14. ſecondly the Greek verſion *hodopoieſate*, *make-way*, confirmeth it; thirdly the ſcope of this place ſheweth it; compared with *Eſai.* 40. 3. wher the *Voice in the wildernes* cryeth to *prepare the way of the Lord* Chriſt, *Mat.* 3. 2. *deſerts*] places where things are *mixed* and *confuſed*, as the word *Ghnaraboth*, properly ſignifieth. So *Ghnarabah*, is a *deſert* or *wildernes*, *Iſa.* 40. 2. and there is a declaration of this place, that *vallies* ſhould be *exalted*, *mountayns debaſed*, *crooked things made ſtreight*; *and rough-places*, *ſmooth*. *Iſa.* 40. 3. *Luk.* 3. 5. The Greek verſion here, *epi duſmoon*, meaneth alſo the ſame: for though the word be ambiguous, and ſignifieth the *weſt-parts*; yet is it often uſed for the *deſerts* or *playns of the wildernes*. *Num.* 33. 48. 50. & 36. 13. *Deut.* 1. 1. *Ioſh.* 5. 10. 2 *Sam.* 4. 7. *in Jah his name*] or *by Jah his name*, to weet, *ſing* & *praiſe him*. *Jah*, is the proper name of God in reſpect of *being* or *exiſtence*, for he *is* of himſelf, *Exo.* 3. 14. *giveth* to all, *life and breath and all things*, and *in him*, *we live*, *and move*, *and have our being*; *Act.* 17. 25. 28. It is the ſame in effect with *Jehovah*; but more ſeldom uſed: of which ſee *Pſal.* 83. 19.

6 V. 6. *a judge*] that is, *a defenſe*, and *avenger* of their wrongs. See *Exod.* 22. 22. 23. 24. *Iſa.* 1. 17. *Iam.* 1. 27. *manſion of his holynes*] or *his holy manſion*, whereof ſee *Pſal.* 26. 8.

7 V. 7. *the ſolitarie*] *them which are alone*, or *deſolate*: meaning *without children*.

in houſe] that is, *giveth them children*. See *Pſal.* 113. 9. *in chaynes*]. or, *in conveniences*, that is, *in convenient and cõmodious ſort*; or, *into fit* (and *commodious*) *places*. The Greek ſayth, *in fortitude*. The Chaldee thus, *he brought forth the ſõns of Iſrael, which were bound in Egypt*. *dry-land*] or, *barren-ground*, named in the original of the *bleaknes* or *whitenes*, as wheron nothing groweth. This the Chaldee referreth to *Pharaoh and his hoſt*, which were *obſtinate* and would not *ſend away Iſrael*, that they *dwelt in a dry* land.

9 V. 9. *Sinai it ſelf*] or, *this Sinai* to weet, *quaked*, when God came down upon it to give his law: ſee *Exod.* 19. 16. 18. *Heb.* 12. 18. The Chaldee ſayth, *Sinai*, *the ſmoke therof aſcended like the ſmoke of a fornace*, *becauſe the majeſtie of God the God of Iſrael, was revealed upon it*. Theſe words David borrowed from Deborahs ſong, *Iudg.* 5. 4. 5. *Sinai* is a mountayn in Arabia, *Gal.* 4. 25. in the wildernes through which Iſrael paſſed, *Exo.* 19. 1. It was called alſo *Horeb*. See *Pſal.* 106. 19.

10 V. 10. *rayn of liberalities*] that is, *a liberal*, *plentiful*, *free* and *bountiful rayn*, proceding of Gods free grace. So elſwhere is mentioned, the *rayn of bleſſing*; *Ezek.* 34. 26. Spiritually this meaneth the doctrine of the goſpel; *Deut.* 32. 2. *Iſa.* 45 8. *Hoſ.* 14. 6. 7. & 6. 3. *Heb.* 6. 7. See *Pſal.* 65. 10.

ſhake-out] or *ſhed* and *ſprinkle abroad* as with the waving of the hand; the Greek turneth it *ſeparate*. God *divideth the ſpowts for the rayn*, *Iob.* 38. 25. 26. 28. & 37. 6.

when it &c.] Hebr. *and wearyed*, that is *drye*, fainting for want of water: as *Pſal.* 63. 2.

11 V. 11. *Thy company*] the hoſt of Iſrael, ſeated in Canaan. The Hebrue word *Chajah* ſignifying *Life*, is uſed for all *living creatures*, comonly *beaſts*, and among them *wild beaſts*, in which moſt life appeareth, *Gen.* 1. 24 25. &c. alſo for *fiſhes*, *Pſal.* 104. 25. Applied to men, it meaneth a *Companie* or *ſocietie*, eyther good, as in this place, or evil, as after in verſe 31. It is uſed for an *hoſt* of men, as 2 *Sam.* 23. 13. in ſted wherof, in 1 *Chron.* 11. 15. is written *Mathaneh*, a *Camp*, or *Leager*. The Greek here turneth it *Zoa*, *Living-wights*: which word is uſed in *Rev.* 4. 6. & 5. 8. 9. where myſtical ſpeech is of Chriſts church. *prepare*] to weet *thine inheritance*, (or, *fruitful bleſſings therin*,) *for the poor*, (or *afflicted*,) that is, *the church*. This every man was to acknowledge, whē he brought the firſt fruits unto

God. See *Deut.26.5.6.—9.10.* The Chaldee expoundeth it, *thou preparedſt the hoſts of the companies of Angels, for to doe good to the poor-afflicted.*

12 V. 12. *wil give the ſpeech*] or, *gave the word;* but it may be taken for a propheſie. And by *giving the ſpeech* (or *word,*) is meant, eyther the *miniſtring of matter and ſpeech unto them;* or the *confirming* and *performing* of that which they have ſpoken. So Paul deſired the prayers of the churches, *that ſpeech might be given him; Ephe.6.19. Col.4.3.* But the Chaldee referreth this to the Law, *The word of God, gave the words of the Law to his people.* *of thoſe that publiſh glad-tidings*] or (applying it to Chriſts time) *of the Euangeliſts, of the ſoules that preach the goſpel:* or *cary good newes.* Such are in armies, they that cary tidings of victorie, as *2 Sam.18.19.* Such in Chriſts armie, are the preachers of the goſpel, *Rom.10.15.* The original word here *mebaſſroth* is of the feminine gender, uſually underſtood therfore of *women*, ſuch as ſung ſongs of victorie, as *Exod.15.20. 1 Sa.18.6.7.* but the ſcripture no where calleth ſuch, *the publiſhers of glad-tidings*: we may therfore underſtand it of men; for 1. as Solomon called himſelf *Kohéleth*, that is *a Preacher*, (in the feminine gender,) or *a preaching-ſoule, Eccleſ.1.1.* ſo may any *Euangeliſt* in like ſort be called *Mebaſſéreth.* 2. Alſo the Greek verſion maketh it the maſculine, *the Lord will give the word* (*toîs euaggelizoménois*) *to the men that euangelize.* 3. And in *Iſai.40.9.* ſuch are ſpoken to in this ſort and form, as did *preach good tidings to Sion* and *Jeruſalem;* which ſeemeth to be principally ment of th'Apoſtles. 4. The Chaldee paraphraſt alſo applieth it to men, though paſt, as to *Moſes and Aaron*, which *euangelized the word of God, to the many companies of Iſrael.* to *the great armie*] meaning *the church;* of whoſe *warfare*, ſee *Iſa.40.2. Rev.19.14. 2 Cor.10.4.* or if we refer it to the *Euangeliſts*, there is *a great hoſt* of them: or to *the tidings* that they tel; it is, of *much warr.* The Chaldee referrs it to *Moſes and Aaron that euangelized Gods word to the great hoſts of Iſrael.*

V. 13. *ſhall flee*] this is meant of Chriſts enemies, as in verſe 2. though here is an other word, ſignifying *a wandring flight,* ſeeking where to hide them; as *Rev.6.15.* So *five Kings* fled from Ioſhua, and hid them in a cave; *Ioſ.10.16.* See alſo *Ioſh.11.1.4.5.8.* *ſhe that remayneth*] Heb. *the manſion,* (or *habitation;*) that is the *woman*, or *women*, who goe not out to warr, but *keep at home*, as *Iudg.5.24. Tit.2.5.* As the church is ſometime likened to a *Woman*, *Rev.12.1.* ſo the Chaldee applieth this here to the *congregation of Iſrael*, that *divided the ſpoile from heaven.* *divide the ſpoile*] this is a bleſſing, *Iſa.53.12.* doon *after victorie. Iudg.5.30. Luk.11.22.* and *with joy, Iſa.9.3.* For *ſpoiles* are uſed to denote *riches, Prov.1.13. & 31.11. & 16.19.* 13

V. 14. *between the* pot-*raunges*] or, *between the two-banks* or *rewes*, to weet, of ſtones, made to hang pots & kettels on, in the camp or leager: places where skullions lye, and ſo are black; meaning hereby *affliction* and *miſerie*, as on the contrary by *the doves ſilver wings*, is meant *proſperity*. Or we may underſtand it of the *two bounds* and *limits*, of the enemies, where they are continually aſſayled, or indangered. And this the Greek ſeemeth to favour, turning it, [*ana meſon toon cleroon*] *amidds* (or *between*) *the inheritances;* even as they alſo tranſlate the *two burdens* or *limits* between which *Iſachar* couched, *Gen.49.14.* which tribe had the Philiſtians at one end, and Ammonites on the other, that vexed them. The Chaldee giveth this paraphraſe; *The God of Iſrael ſayd, Though ye kings lye* (or *ſleep*) *between the courtains, behold the church of Iſrael, which is like unto a dove, covered with clowds of glorie, divideth the ſpoile of the Egyptians.* *with yelow gold*] underſtand agayn, *decked with yelow* (or *greeniſh*) *gold;* that is, *of a golden colour*, and *green*, as the original word importeth; *Levit.13.49. & 14.37.* 14

V. 15. *the Almighty*] or *Alſufficient;* that is *God;* named in Hebrue *Shaddai*, of *his power* and *ſufficiencie to goe through with* 15

all

all things; and for *wasting* and *destroying* his enemies, as at the drowning of the world. To this the Prophets have reference, saying, that *shod*, (*destruction*,) shall come *from Shaddai*, (the *Almighty*.) *Isa.* 13. 6. *Ioel.* 1. 15.

scattreth] or *spreadeth-abroad*, having discomfited *the kings*, his enemies, *in that* his inheritance, verse, 10. 11. So *spreading*, is used for *scattering*, *Zach.* 2. 6. *it shalbe snow-white*] or *thou shalt be snowy*; speaking *to the Church*: or *of it*. *Whitenes* denoteth *victorie, joy, glorie*: *Rev.* 2. 17. & 3. 5. *Luk.* 9. 29. and *whitenes as snow*, is a resemblance of *purifying from syn*. *Psal.* 51. 9. *Isa.* 1. 18.

Tsalmon] in Greek, *Selmon*, a mount of Samaria, in the tribe of Ephraim neer the citie *Sichem*, as appeareth *Iudg.* 9. 47. 48. situate in the hart of the country. *Tsalmon* signifyeth *shady*, or *dark*, and so it seemeth this mount was, with caves, glinns, and trees that grew theron: but with snow upon it, was made lightsom. So to be *snow-white in Tsalmon*, is to have light in darknes, joy in tribulation.

16 V. 16. *A mount of God*] that is, *hye, large*, and ful of divine blessings; for *Basan* was a fat and fruitful mountayn. See *Psal.* 22. 13. & 36. 7. *an hilly mount*] or, *a mount of hilloks*, or *knobbs*; having many tops. This seemeth to be a comparison; Basan is a goodly large mountayn; but this Sion doth excell it; for here God dwelleth with his Angels &c.

17 V. 17. *leap ye*] *insult ye* prowdly; or *lay ye wayt for*. The original *Ratsad* is no where found in Hebrue, but here onely. In Arabik it signifieth to *espye* and *lye in wayt*, for the hurt of others: which agreeth wel with the argument here. *for his seat*] to *dwel in it*. *The Lord chose Sion*, and *desired it for his seat*: *this* shalbe *my rest for ever*. *Psal.* 132. 13. 14. So, *the Lamb*, Christ, is *on mount Sion*, *Rev.* 14. 1. But the Chaldee referreth this also to mount *Sinai*, *upon which the word of God desired to place his divine-presence*.

18 V. 18. *Gods charret*] which he vseth for his own service, for defense of his Church, and destruction of his foes: see *Psalm.* 18. 11. *Charret* is put for *charrets*, (as *ship*. 1 *King.* 10. 22. for *ships*, 2 *Chron.* 9. 21.) or to note out the joynt service of all the Angels, as of one. *twise-ten-thousand*] or *double-myriads*, that is, *innumerable*: in the Greek, *ten-thousand fold*: meaning, *innumerable*. *Angels*] the Hebrue *Shinan*, translated *Angels*, is not elswhere found in scripture. It seemeth to come of *Shanah* to *second*; as being *second* or *next* to God; the *cheef Princes*, *Dan.* 10. 13. as those in place next Kings, are called *the second* unto them, 2 *Chron.* 28. 7. *Esth.* 10. 3. If we referr it to the number, we may turn it, *redoubled*, or *manifold*. If to the *charrets*, and derive it of, *Shanan*, to *sharpen*; it may note a *kind of charrets with sharp hooks*, used in warrs, as many humane writers record, 2 *Maccab.* 13. 2. *Statius, lib.* 10. *Thebaid. Macrobius. &c.* How ever the word be doubtful, the meaning seemeth to be of *Angels*; (as the Chaldee plainly expresseth,) which the Greeks here translate *cheerful-ones*, as of the Hebrue *Shaan*, to be in *tranquillitie*, & *joy*: and the Apostle seemeth to have reference to this place, where he mentioneth *mount Sion, the celestial Jerusalem, and the company of ten-thousands of Angels*. which now we are come unto in Christ. *Hebr.* 12. 22. And *Angels* have appeared like *syrie charrets*, 2 *King.* 6. 17. *with them*] or *in them*. as in *Sinai*] as God was in Sinai, *with ten-thousands of holy ones*, when he gave the syrie law, *Deut.* 33. 2. so is he in *Sion*, *with ten-thousands of Angels*; *Heb.* 12. 22. Here the words *as in*, seem necessarily to be supplied: or the word *Lord*; as, the *Lord of Sinai*; with like meaning as before.

V. 19. *Thou art ascended &c.*] *Thou (Lord Jesus) art gone up, to the highest heaven, having first descended to the lowest earth*. So the Apostle teacheth us to understand this place, *Eph.* 4. 8. 9. *to on high*] or, *to the hye-place*: see *Psal.* 7. 8. The Chaldee translateth it, *to the firmament*. *led-captive*] or, *captived a captivitie*, that is, a *company of captives*; a *prey, of people taken in warr*. See the like phrase, 2 *Chron.* 28. 5. 11. 19

*Iudg.*5.12. *Num.*21.1. *Deut.*21.10. So *povertie*, is uſed for a *company of poor people*. 2. *King.*24.14. Chriſts enemies, Satan, ſyn, death, hel *&c.* were by him ſubdued, *Coloſ.*2.15. his elect captived by Satan, were by him redemed: of whom alſo this may be meant, as *Pſal.*126.1.4. *haſt taken gifts unto*] that is, *haſt given*, (and *diſtributed*) *gifts among men*. An Hebrue phraſe often uſed, as *Take me a ſword*, 1 *King.*3.24. that is, *give* or *bring it me*. *Take her me to wife*, *Iudg.*14.2. *Take me an offring*, *Exod.*25.2. *Take me a litle water*, 1 *King.*17.10. that is, *Give*. *Giving* alſo is ſometime uſed for *taking*; as *Gen.*42.30. *he gave* (that is *took*) *us for ſpies*. Rightly therfore dooth the Apoſtle turn this in Greek, *given*, *Ephe.*4.8. and the next words *ba-Adam*, is *unto men*, as Paul explayneth it, or, *among men*, as *Ier.*49.15. And the *gifts*, are the *Miniſters of the goſpel*, given for the good of the Church, *Ephe.*4.11.12. So the Chaldee here addeth, *thou haſt taught the words of the Law; haſt given gifts to the ſonns of men.*

and alſo the rebellious] or *diſobedient*, to weet, *thou haſt led captive*. They that continue rebellious are ſubdued to deſtruction, *Pſal.*2.9. *Iſa.*11.4. others by converſion, as *Saul*, *breathing out threatnings and ſlaughter*, was by Chriſt ſubdued, *Act.*9. And after ſpake of himſelf and others, *we our ſelves were in times paſt unwiſe, diſobedient &c. but when the bountifulnes and love of God our Saviour towards man appeared, he ſaved us. &c. Tit.*3.3.4.5. *to dwel*] underſtand, *in Gods mount*, as *verſe* 17. or *with Iah God*, meaning it of the captives. Or, *that thou ô Iah God, mayſt dwel*, to weet, *in mens harts by fayth*, *Ephe.*3.17. or in the Church; which by thoſe thy *gifts* (the miniſters) is builded as a ſpiritual houſe for God to dwel in. 1 *Cor.*3.9.10.16. 1 *Pet.*2.5. So God dwelt among the Iſraelites, *Num.*5.3. *&* 35.34.

20 V. 20. *day by day*] or *dayly*: ſee *Pſal.*51.9. *lodeth us*] to weet, *with his bleſſings*, or *gifts*, verſe 19. or *with afflictions*, wherwith the ſaincts are burdened, and yet bleſs him for his comforts in them. 2 *Cor.*5.4. *&* 1.3.4.8. *&* 6.4.--6. The Chaldee underſtandeth it of ſuch *loding* as is by *adding precepts upon precepts*.

V. 21, *Our God &c.*] or *God to us*, is *a God* for *ſalvations*, that is *all manner health, help*, and *deliverance*; that *fully-ſaveth*. 21

Iehovih] ſo the name of God is written uſually, when *Adonai, Lord*, next foloweth it; as here and *Pſal.*109.21. or goeth before it; as *Gen.*15.2. having the vowels of *Ælohim* God, and ſo is by the Iewes pronoûced; as other times having the vowels of *Adonai*, it is ſo pronounced, *Lord*. So, for *Adonai Iehovih*, 2 *Sam.*7.18. is written *Iehovah Ælohim*, 1 *Chron.*17.16. See *Pſal.* 83.19. *yſſues*,] or *paſſages*, that is, *wayes* and *means*, *of death* or *to death*: meaning that he hath many wayes to bring his enemies to death, and to deliver his people out of it. For, *he hath the keyes of death; Rev.*1.18. *he killeth, and giveth life, woundeth and healeth, and none can deliver out of his hand. Deut.*32.39. So *yſſues of life*, *Prov.*4.23.

V. 22. *hayrie ſcalp*] Hebr. *the crown* (or *ſcalp*) *of hair*: meaning open and inevitable judgement on the chiefeſt and moſt feirce enemies. 22

guiltineſſes] *guilty-ſynns: impieties*. So *Pſal.*69.6.

V. 23. *I wil bring again*] or, *wil return, reduce*, to weet *thee* my people; as I brought thee from the peril of *Ogh in Baſhan*, *Num.*21.23.35. and *of Pharaoh at the red ſea*, *Exod.*14.22.23.28.29. Former deliverances are often by the Prophets applied to the times and works of Chriſt. See *Iſa.*11.1.11.15.16. *&* 51.10.11. 23

gulfs] or *deeps, bottoms*: ſee *Pſal.*69.3.

V. 24. *That thy foot may embrew*] that is, *be embrewed*: or, *That thou mayſt embrew thy foot*. It is the ſame word, which before in verſe 22. is Engliſhed *wound*, and ſignifieth to *make gore bloody*; and is here by conſequence put for *embrewing* or *dipping in gore bloud*; as the Greek turneth it, *That thy foot may be dipped* And this noteth a great ſlaughter of the enemies: as the *dipping of the foot in oil*, *Deut.*33.24 meaneth *abundance* therof. 24

in blood *of thine*

thine enemies] or, which floweth *from thine enemies from him*: that is, *from ech of them*, or *from the greateſt of them*, Antichriſt: or, *of the ſame* blood. Compare herewith, the ſlaughter of Chriſts enemies, *Rev.* 19. 17. 18.—21.

25 V. 25. *They have ſeen*] that is *Men have ſeen*, (not naming any ſpecial perſons) *thy goings*, or *wayes*, and adminiſtration. The Chaldee ſayth, *The houſe of Iſrael have ſeen the going of thy Majeſtie upon the Sea, ô God.*

in the] that is, *which art in the ſanctuarie*: or, *into the ſanctuary*; referring it to Davids carying of the Ark into the holy Tent: 1 *Chron* 13.6.8. & 15. 28.

26 V. 26. *beating-on-tymbrels*] or *on tabers*; to weet, with the hand: ſo in the triumph at the red ſea, *Marie the ſiſter of Aaron, & all the women after her with tymbrels & pipes*, ſung praiſe to God. *Exod.* 15. 20. 21. unto that, the Chaldee here referreth it. So at the ſlaughter of the Philiſtims, 1 *Sam.* 18. 6. 7. and at the ſlaughter of the Ammonites, *Iudg* 11.34. A *tymbrel* (or *taber*) is in Hebrue named *Toph*; of the like ſound that it maketh when it is ſtriken.

27 V. 27. *In the churches*] or *congregations*: ſee *Pſal.* 26.12. ye *of the fountayn*] that come out of Iſrael, as out of a wel or foũtayn: a phraſe taken from *Deut.* 33. 28. Eſaias hath alſo one much like it, *Iſa.* 48.1. It ſeemeth to be meant of the people: though it may alſo be referred to Chriſt; bleſs *the Lord*, who is *of the fountayn of Iſrael*. For, *of the Iſraelites, concerning the fleſh Chriſt* came, *who is God over all, bleſſed for ever Amen. Rom.* 9.5.

28 V. 28. *There*] in the churches, be *little Benjamin*, the *tribe* or *poſteritie of Benjamin*, who was himſelf *little*, that is *yongeſt* of all Iſraels children; and his tribe *little*, that is *few in number*, being almoſt all deſtroyed for the ſyn of Gibea, *Iudg.* 20.44. *&c.*

their ruler] the *Prince* of that tribe. The Greek verſion ſayth, *in a traunce*; taking the Hebrue *Rodem*, to be of *radam*, though it be not found elſwhere in this form: yet rare words but once uſed, ar ſundry times found in this and other Pſalmes. Theſe things applied to Chriſts times and after, are very miſtical. *Benjamin* the leaſt, is here put firſt: ſo in the Heavenly Ieruſalem, the *firſt foundation is a Jaſper*, *Rev.* 21. 19. which was the laſt precious ſtone in Aarons Breſtplate, on which *Benjamins* name was graven, *Exod.* 28. 20. 10. 21. In this tribe Paul excelled as a Prince of God, though one of the laſt Apoſtles, 1. *Cor.* 15. 8. 9. 10. who was converted in a *traunce* or *ecſtaſie*, *Act.* 9. 3. 4. *&c.* and in ecſtaſies he and other Apoſtles ſaw the myſteries of Chriſts kingdom, *Act.* 10. 10. 11. *&c.* 2 *Cor.* 12. 1. 2. 3. 4. *their aſſemblie*] in Greek *their governours*; the Hebrue word *Regamah* but once uſed, cauſeth this ambiguitie: for coming of *Ragam*, to *throw an heap of ſtones*, *Levit.* 24. 14. may eyther be taken for an *heap* or *aſſemblie*; or for *a ſtone*, that is, a *ruler*; as elſwhere *a ſtone* ſignifieth. *Gen.* 49. 24. Of this tribe of Iudah, were th'Apoſtle *James* & other our Lords brethren. *Gal.* 1. 19. *Act.* 1. 14.

Zebulun, Naphtali] theſe tribes were ſituate in the furtheſt parts of Canaan, as *Juda* and *Benjamin* were in the firſt and cheefeſt parts: meaning by theſe few, all other tribes, gathered to prayſe God. In theſe coaſts Chriſt called to Apoſtleſhip, *Simon Peter, Andrew &c.* fiſhers of Galilee.

29 V. 29. *commanded thy ſtrength*] that is, powrfully appointed it, ſpeaking to the church. See the like phraſe *Pſal.* 133.3. & 44. 5. By *ſtrength* alſo, *Kingdom* is often meant. *ſtrengthen*] the Chaldee paraphraſeth, *dwel in this houſe of the Sanctuarie, which thou haſt made for us.*

30 V. 30. *For thy pallace*] or *temple*, which was after Davids dayes to be built: in the heavenly Ieruſalem, the *Lord*, and the *Lamb, are the Temple of it. Rev.* 21. 22.

bring a preſent] or, *lead-along a gift*: that is, *gifts* or *preſents*. So *Pſal* 76. 12. which *preſents*, are ſometimes of the perſons of men. See *Iſa.* 18. 7. & 66. 20. *Rom.* 15. 16. *and* 12. 1.

31 V. 31. *Rebuke*] that is, *Deſtroy*: ſee *Pſal.* 9. 6. *company of ſpear men*] or *of*

archers; the rowt (or *crew*) *of the cane*; that is, such as use *canes* or *reeds*, wherof *spears*, or *arrowes were made*. Of this word *companie*, see before, verse 11. It may also be read, *the wild-beasts of the reeds*, meaning, the salvage wicked people. So the Chaldee turneth it, *the armies of synners*. *mighty bulls*] the *hye Preists*, and great *personages*; see *Psal.*22.13. *that submitteth*] that is, the hypocrite which feighneth subjection, (as the former were professed enemies) or, *til he* (that is *every one*) *submitt*; as *Deut.*33.29. The word signifieth such submission as when one casts down himselfe at the feet, as to be troden on: so *Prov.* 6.3. *he hath scattred*] this is spoken to the church, of God. The Greek turneth it as the former, *Scatter thou*.

32 V. 32. *Princely-ambassadours*] Hebr. *Chashmannim*, a word not used but here: The Greek sayth *Presbeis*, *Ambassadours*.

Ægypt] in Hebrue called *Mitsrajim*; the name of the son of *Cham*, *the* son of *Noah*, *Gen.*10.6. who called the countrie where he and his posteritie dwelt, by his own name. In Greek, and in the new Testament, it is alwayes called *Ægypt*. This is a propheſie of the calling of the Gentiles to the faith; as the Chaldee sayth, *that they may be made proselytes*. *Æthiopia*] in Hebrue *Cush*, an other son of *Cham*, brother to *Misraim* and *Canaan*: *Gen.*10.6. the country wher he and his children dwelt, is called by his name *Cush*, in Greek *Æthiopia*. The people, we call *black-Moors*.

hastily stretch] Hebr. *make run*: noting the readynes of that nation to offer gifts and sacrifices, (or, as the Chaldee explayneth it, to spread out *their hands in prayer*,) and to receive the gospel. See *Act.*8.27. *&c.*

34 V. 34. *of heavens of antiquitie*] that is, *the most ancient and highest heavens*, which were since the world began: noting hereby Gods powrful majestie, and help to his church; as *Deut.* 33.26. *wil give*] or *giveth* usually *his voice*; that is *speaks allowd*, or *thondreth*. see the notes on *Psalm.* 46.7. *&* 29.3. Some Apostles were called *Sonns of thonder*, *Mark.* 3.17. and Christs powrful voice, rayseth the dead, *Iohn.* 5.25.

V. 35. *Give the strength*] that is *strong-praise*, & the glorie of the kingdome. See *Psalm.*8.3. 35

V. 36. *sanctuaries*] the holy and most holy places of the tabernacle; and heaven it self: see *Psal.*43.3. *the people*] that is, as the Greek explayneth, *his people*. So, *the soule*, *Psal.*69.2. for *my soule*: see *Ps.*45.4. 36

Blessed be God] Hereupon *God* was called in Israel, the *Blessed* one: as *Mark.*14.61, *Art thou Christ the son of the Blessed?* that is, *the son of God*, *Mat.* 26.63.

PSALME 69.

David (the father and figure of Christ) complaineth of his great afflictions. 14. *He prayeth for deliverance.* 23. *He devoteth his enemies to destruction.* 31. *He praiseth God, for the salvation of his Church.*

To the mayster *of the musik*, upon Shoshannim, *a psalm* of David. 1

SAve me, ô God: for waters are entred even to the soule. 2
I sink down in the mudd of the gulf, where no standing *is*: I am entred into the deeps of waters, and the streaming-floud overfloweth me. 3
I am weary with my crying; my throat is burnt: mine eyes fayl, *&* attentively-wayting, for my God. 4
Many are, *moe*-than the hayres of mine head, they that hate me without cause: mighty are they that would suppress me, mine enemies falsly: *that* which I took not away, then I restored. 5
O God, thou knowest my foolishnes: and my guiltynesses, are not conceled from thee. 6
Let not them be abashed for me, that hopefully exspect thee, Lord Iehovih, of hosts: let not them be ashamed for 7

me

me that seek thee; ô God, of Israel.
8 For for thy sake, doe I bear reproch:
9 shame, covereth my face. I am become a stranger, to my brethren: and a forreyner, to my mothers sonns.
10 For the zele of thine house hath eaten me up: and the reproches of them that reproched thee, are fallen upon
11 me. And I wept, with fasting *afflicted* my soule: and it was, for reproches
12 to me. And I made my rayment sack *cloth*: and I was, to them for a
13 provero. They that sit in the gate, spake against me: and they that drink
14 strong-drink, *made* melodies. And I, my prayer *is* to thee, Iehovah, *in* time of acceptation; ô God in multitude of thy mercie: answer thou me,
15 in the truth of thy salvation. Deliver me out of the myre, and let me not sink-down: let me be delivered from my haters, and out of the deeps of
16 waters. Let not the streaming-floud of waters overflow me, neyther let the gulf swallow me: neythet let the pit,
17 shut her mouth upon me. Answer me Iehovah, for thy kind-mercy *is* good: according to the multitude of thy tender-mercies, turn-the-face unto
18 me. And hide not thy face, from thy servant: for distres *is* on-me, make-
19 haste answer me. Draw-neer to my soule, redeem it: because of mine enemies,
20 ransome thou me. Thou hast known, my reproch and my shame, and my dishonour: before thee, *are*
21 all my distressers. Reproch hath broken my hart, and I am ful-of-heavynes: and I looked for *some* to mone *me*, but none *came*: and for comfor-
22 ters, but I found none. But they gave me gall for my meat: and in my thirst, they gave me vineger to drink.
23 Let their table be before them for a snare: & for recompenses for a trapfal.
24 Let their eyes be darkned, that they see not: and make their loines
25 to shake continually. Powr out upon them thy detesting-yre: and let the burning-wrath of thine anger, take
26 them. Let their castel be desolate: within their tents, let ther not be a
27 dweller. For they persecute *him* whom thou hast smitten: and they tell, of the sorrow of thy wounded-
28 ones. Give thou iniquitie, unto their iniquity: and let them not come, into
29 thy justice. Let them be wiped out of the book of the living: & let them
30 not be written, with the just. And I, poor-afflicted and sorowing: let
31 thy salvation, ô God lift me up. I wil praise the name of God with a song: and magnifie him with confession.
32 And it shall be better to Iehovah, than a young bull, that hath
33 hornes that parteth the hoof. The meek shall see *it*, they shall rejoice: the seekers of God, and your hart shall
34 live. For Iehovah heareth the needy: and despiseth not, his prisoners.
35 Praise him let heavens & earth: seas,
36 and all that creepeth in them. For God, wil save Sion; and build, the cities of Iudah: and they shall dwell there, and have it for inheritance.
37 And the seed of his servants, shall possess it: and they that love his name, shall dwell therin.

Annotations.

1 SHoshannim] that is, *six-stringed instruments:* or *Lilies*, See *Psalm.* 45. 1.

2 Vers. 2. *Save me &c.*] David in his troubles

troubles being a figure of Christ, prayeth for deliverance from tentations and persecutions, under the similitudes of *waters, mud, myre, pit, deeps, streams, &c.* and that this Psalm had accomplishmēt in Christ, the Euangelists shew; *Mat.* 27. 48. *Ioh.* 19. 29. that the use herof is for us, th'Apostle sheweth, *Rom.* 15.3.4. *that we through patience, and comfort of the scriptures might have hope.* *waters*] The Chaldee expoundeth these, *armies of synners,* which besett him *like waters.* *the soule*] to weet *of me;* as the Greek explayneth it: that is, *are ready to drown and choke me;* so *Ion.* 2. 5. see also *Psal.*45.4.

3 V. 3. *mud of the gulf*] or, *of the deep;* that is, *the deep* or *gulffy mud,* in the bottoms of the sea; as *Psal.*68.23. *Ion.* 2. 4. an other signe of great calamitie, as also in *Psalm.* 88. 7. wherfore *Babylon* that held captive Gods people, is called a *Gulf,* or *Deep: Isa.*44.27. *no standing*] *no stay,* or *ground:* but I sink more and more.

deeps of waters] in Greek, *deeps of the sea.*

4 V. 4. *is burnt*] that is, *parched, dried;* or (as the Greek explayneth it,) *hoarse.*

eyes fayl] or, *are consumed,* to weet, *with tears,* and *earnest exspectation,* as *Lam.* 2 11. *&* 4. 17. This was a *curse of the Law, Levit.* 26.16. *Deut.*28.65. but Christ *became a curse for us, Gal.*3.13. So after, *Psal.*119.82.

5 V. 5. *falsly*] in Greek, *unjustly.*

took not away] or *which & robbed not, took not by force and rapine.* This though it may be taken for all unjust criminations, wherof David and Christ were innocent: yet in special it was verified in Christ, who *being in the form of God, thought it no robberie to be equal with God, Phil.* 2. 6. notwithstanding for witnessing himself to be the *son of God,* he was put to death by the Iewes, *Ioh.*19.7.

6 V. 6. *my foolishnes*] that is, *my syn:* see the note on *Psal.*38.6. In David were syns properly; in Christ, by imputation: for God *made him syn for us, which knew no syn,* 2 *Cor.*5.21. Or this may be meant of false imputation, *ô God thou knowest my foolishnes,* if any such be, as my foes charge me with. So *Psal.*7.4.5.

V. 7. *abashed for me*] *for my sake,* to weet, *if & be not delivered.* So of Christ, his disciples hoped that he should be the saviour of Israel; but when he was kylled, they began to doubt and fear, Satan winnowing their faith, to make them ashamed; but Christ prayed for their confirmation. *Luk.* 24. 20. 21. *&* 22. 31. 32. So great are Christs afflictions, that blessed is he that is not offended in him. *Mat.*11. 6. *Iehovih*] or, *God:* it hath the vowels of *Ælohim.* See *Psal.*68.21. 7

V. 8. *bear reproch*] that is, *are reproched:* contrary hereunto is, to *bear grace and favour;* that is, to be *favoured and wel liked. Esth.*2.15.17. Compare herewith *Psal.* 44. 23. 16. 8

V. 9. *forreynour*] to weet, in their estimation and cariage towards me. This also was the case of Iob, and others, *Iob.* 19.13. *Gen.*31.15. and of Christ the Iewes sayd, *they knew not whence he was, Ioh* 9.29. and his brethren *beleeved not in him. Ioh.*7.5. 9

V. 10. *zele of thine house*] or *gealousie, indignation* for the polluting of thine house, and *studious fervent care* to have it conserved holy. See this performed by Christ, when he whipped buyers and sellers out of the temple, *Ioh.*2.15.16.17. 10

eaten me up] *devoured,* or *consumed.* For *love* and *gealousie;* are a *fyre* and *vehement flame: Song.*8.6. See also *Psal.*119.139.

are fallen on me] that is, I have taken them on me, and willingly bear them; as the Apostle gathereth from these words, that *Christ pleased not himself,* (that is, sought not his own pleasure or profit,) but for his fathers sake and his brethrens did bear all things: and this is an example for us to doe the like. See *Rom.* 15. 1. 2. 3. 4.

V. 11. afflicted *my soule*] the word *afflicted,* is here supplied from *Psalm.* 35.13. for often ther is want of a word to be understood, which the Hebrue text somtime sheweth: as 2 *Chron.* 10 11. 14. *&, with scorpions;* for which in 1 *King.* 12. 11. 14. 11

is writ-

is written, *I will chastise you with scorpions.* See the notes on *Psalm.* 18.7. 29. *&* 2.7.

it was for] or, *it was turned to reproches*, that is, *to much reproch, and opprobrie*. So Iohns *fasting*, turned to his reproch, *they sayd, he had a Divil. Luk.* 7.33.

12 V. 12. *And I made*] or *when I gave*, that is, *made*, or *put on*. So *giving* is for *putting*, *Psal.* 8,2.

13 V. 13. *that sit in the gate*] that is, great men in the publik assemblies. The rulers of the Iewes. *Deut.*25.7. *Ruth.* 4.1.2.&c.

spake] or *talked and meditated:* communed how to work me evill. *Luk.*22.2.4.

strong-drink] Hebr. *Sheker*, which is all manner *strong drink* which will make drunken, as *ale, beer, wine, sider, methaglin*, &c. The Greek here turneth it *wine*.

melodies] or *songs*, sung with instruments of musik, *of mee*. So Iob also complayneth *Iob.* 30 9.

14 V. 14. *And I*] that is, *And* (or *but*) *as for mee.* *time of acceptation*] that is, *an acceptable time*: as the Apostle interpreteth this phrase, 2.*Cor.*6.2. from *Esa.*49.8.

in trueth of thy salvation] that is, for *thy saving trueths sake*, or *faithful salvation*.

15 V. 15. *mire*] the Chaldee expoundeth it, *captivity which is like unto mire.*

16 V. 16. *shut her mouth*] so that I cannot get out of miserie: as Dathan, Abiram *&c.* went down alive into the pit, *& the earth covered over them*, that no hope was left of their return. *Num.*16.33 But Christ in all troubles had comfort, even in the grave *his flesh rested in hope, Psalm.* 16.9.10. The Chaldee expoundeth this verse thus, *Let not the strong king which is like to a flood of waters, captivate mee; neyther let the mighty prince swallow mee:* &c.

17 V. 17. *turn the face*] or *respect, regard* mee, with favour. See *Psal.*25.16.

20 V. 20. *dishonour*] or *ignominie, slaunder, calumnie*: see *Psal.*4.3.

21 V. 21. *ful-of-heavynes*] or, *sick, sorowfull*: of this word in Hebrue man hath his name *Enosh*: see *Psal.* 8.5. *to mone*] *to pittie, and solace* mee; or *to shew compassiō*. So *Iob.*42.11. *found none*] in Christs greatest need, *all his disciples forsooke him & fled. Mat.*26.56. and *all his acquaintance stood a farr off. Luke* 23.49.

V. 22. *gall*] in Hebrue *Rosh*, an herb bitter as wormwood; with which it is often joyned; *Deut.*29.18 *Am:*6.12. *Lā.*3.19. It groweth in corn fields, *Hos.* 10.4. the *water* or *juice* hereof signifieth *bitter affliction*, *Ier.*9.15. These things were also actually done to Christ, whom the Iewes refreshed with *gall* and *vineger*, *Mat.*27.34. *Iob.*19.28.29.30. 22

V. 23. *and for recompenses*] that is, *and for a full recompense of that which they did to mee, (let their table be) a trap unto them*. Or, *and for peaces*; that is, *and the things which they expect peace and welfare by, let become a trap, unto them*. But the first sense agreeth with the Apostles interpretation, *Rom.* 11.9. These are Davids imprecations against the Iewes, and propheses of their rejection, as the Apostle sheweth; and by *their table*, wee are to understand all means of comfort and refreshing both of body & soule, which turne to the ruine of the wicked, even *an odour of death vnto death*, 2.*Cor.*2.15.16 23

V. 24. *that they see not*] so the Apostle explayneth the Hebrue phrase, *from seeing*: *Rom.* 11.10. The like is in *Esai.*44.18. And hereby is meant the *eyes of their understanding*, that seing they see and perceive not, because a veile is over their harts. *Ioh.* 12.39.40. *Act.*28.26.27. 2 *Cor.* 3 14.15. 24

make their loynes to shake] *bow down their backs*, sayth the Apostle, *Rom.* 11.10. and this meaneth *bondage and miserie*; as appeareth by the contrarie blessing of *going upright*, which God once vouched safe unto that people, *Levit.* 26.13.

V. 26. *their castel*] or *their towr, pallace, habitation* fayr and orderly builded. *Genes.* 25.16. *Num.* 31.10. *Song.* 8.9. This which David speaketh of all Christs enemies, Peter applyeth to Iudas that betrayed him, *Let his habitation be desert, Act.*1.20. but Christ threatneth the like to them all. *Mat.*23.38. *Castel* here is for *Castels*; or *pallaces*; as *charret*, for *charrets*, *Psal.*68.18. 26

27 V. 27. *whom thou haſt ſmitten*] *Chriſt*, the ſhepherd, who was *ſmitten of God, and wounded for our ſynns*, *Eſa.* 53.4.5. *Mat.* 26.31.

they tell, of the ſorrow] that is, *tell one another* vauntingly, *of the ſorrow*, (*ſmart* or *payn*) *of thy wounded*, thy ſervants who are wounded for thy ſake; or *they preach* hereof: ſee the like phraſe, *Pſal.* 2.7. or, *they tell, to the ſorow*; that is, *add unto* and *increaſe it*; as the Greek turneth it.

28 V. 28. *Give thou iniquitie* &c.] that is, *Add ſyn unto their ſyn*, give them over to a reprobate mind, which was Gods heavie judgment firſt on the Gentiles, *Rom.* 1.24,28. afterward on the Iewes, who fulfilled their ſynns, when wrath came on them to the utmoſt, 1. *Theſſal.* 2.16. *Rom.* 11.8. *Math.* 23.32. Or by *iniquitie*, may be underſtood *puniſhmēt for it*, as *Pſ.* 31.11.

not come into thy juſtice] that is, not beleeve thy goſpell, and ſo come to the juſtice of God, which is *by faith*; as the ſcriptures ſhew, *Rom.* 10.3. &c. *Phil.* 3.9. *Joh.* 12.39,40. The Chaldee expounds it, *let them not enter into the church of thy juſt ones.*

29 V. 29. *book of the living*] or, *book of life*, wherin *the juſt* that live by faith are written: that is, let them be cut off from being any longer counted thy people, or regiſtred in the writing of the houſe of Iſrael, as *Ezek.* 13.9. *Rom.* 11.20. *Phil.* 3.2.3. *Pſal.* 87.6.

30 V. 30. *lift mee up*] or, *ſet mee on a high place*; that is, ſafely defend mee.

32 V. 32. *better to*] that is, *more pleaſing & acceptable*. *a young bull*] ſo the Greek explaineth the Hebrue phraſe *a bull a bullock*, that is, *a bull which is but young*, or *a bullock*. So *Judg.* 6.25. where the order is changed, *take the bullock of the bull*: that is *the young bull*, or *bullok*. Some underſtand it here of two, *better than bull*, or *bullock*.

that hath horns] Hebr. *horneth*, that is, *brings forth* or *beareth horns*, *and parteth the hoof*: for ſuch were fitteſt for ſacrifice: but confeſſion and thanks are more pleaſing to God; ſpecially Chriſts obedience, ſee *Pſal.* 50.13,14,15. & 40.7.

33 V. 33. *the ſeekers*] or *ye ſeekers of God*, to weet, *ſhall ſee it, and your hart ſhall live*; ye ſhall have inward life, joy and conſolation. See *Pſal.* 22.27.

34 V. 34. *his priſoners*] ſuch as are perſecuted, & bound in priſons for his trueth: Thus Paul calleth himſelfe *the priſoner of Chriſt*, *Ephe.* 3.1.

35 V. 35. *heavens*] the Chaldee ſayth, *Angels of heaven, and the inhabitants of the earth.*

36 V. 36. *ſave Sion*] that is, *his Church*, figured out by *Sion*, and *Iudah*, ſee *Pſal.* 2.6. and this building of *Iudahs cities*, is by preaching of the goſpel, 1. *Cor.* 3.9.10. a figure of this work, was done by Iehoſhaphat, 2 *Chron.* 17 9.12.13. and Iſaiah propheſieth the like. *Iſa.* 44 26.

PSALME 70.

David prayeth for ſpeedy help, to the ſhame of the wicked; and joy of the godly.

To the mayſter *of the muſik*; a pſalm 1
of David for to record.

O God for to deliver me: Iehovah, 2
to mine help make-haſte. Let 3
them be abaſhed and aſhamed, that
ſeek my ſoule: let them be turned
backward and bluſh, that delyte mine
evil. Let them turn-back for a reward 4
of their ſhame: that ſay, aha aha. Let 5
all that ſeek thee, be joyful & rejoyce
in thee: and let them ſay continually,
magnified be God; they that love, thy
ſalvation. And I, poor-afflicted and 6
needie, ô God make-haſte to me:
thou *art* mine help and my deliverer;
Iehovah, delay not.

Annotations.

1 TO *record*] or *to cauſe remembrance*: ſee *Pſalm.* 38. 1.

2 V. 2. *to deliver*] or *to rid me free*; underſtand, *make haſte*, or *vouchſafe*, as is expreſſed in *Pſalm.* 40.14. for this Pſalme, is the ſame in ſubſtance, and almoſt in words

words, with the end of that psalme: see the annotations there.

3 V. 3. *that seek my soule*] *to make an end of it*, as *Psalm.* 40. 15.

4 V. 4. *turn-back*] *desolate* or *wasted*, as *Psalm.* 40. 16.

5 V. 5. *be God*] in *Psalm.* 40. 17. it is

6 written, *be Iehovah.* V. 6. *ô God make hast to me*] for this, in *Psalm.* 40. 18. is, *the Lord thinketh on me.* *Iehovah*] in *Psalm.* 40. 18. *my God.*

PSALME 71.

The Psalmist in confidence of faith, and experience of Gods favour, prayeth both for himself, and against the enemies of his soule. 14. He promiseth constancie, 17. praieth for perseverance, 19. praiseth God, and promiseth to doe it cheerfully.

1 IN thee Iehovah doe I hope-for-safetie: let me not be abashed for ever. 2 In thy justice, ridd thou me and deliver me: incline thine ear unto me, and save me. 3 Be thou to me, for a rock of habitation, to enter, continually; thou hast cōmanded to save me: for thou *art* my rock, and my munition. 4 My God; deliver me, out of the hand of the wicked: out of the palm, of the evil-doer & the levened. 5 For thou *art* mine exspectation: Lord Iehovih, my confidence from my 6 childhood. By thee, have I been holden-up from the womb: from my mothers bowels, thou tookest me: of 7 thee *is* my praise continually. As a wonder, I am unto many: but thou, 8 *art* my strong hope. Let my mouth be fylled, *with* thy praise: all the day, 9 *with* thy glorie. Cast me not away, at the time of old-age: when mine ablestrength faileth, forsake not thou me. 10 For mine enemies speake of me: and they that observ my soule, consult together. Saying, God hath forsaken 11 him: pursue and take him, for *ther is* none to reskue. O God, be not thou 12 fart-away from me: my God, make-haste to mine help. Let them be a- 13 bashed *and* consumed, that are-adversaries of my soule: let them be covered with reproch and dishonour; that seek mine evil. And I, wil patiently- 14 wayt continually: and add, unto all thy praise. My mouth shall tel thy 15 justice, all the day thy salvation: though I know not the numbers. I 16 wil enter, in the powers of the Lord Iehovih: I wil record, thy justice thine onely. O God, thou hast learned me 17 from my childhood: and hitherto, have I shewed thy marvelous-*works*. And also unto old-age and hoarynes, 18 ô God forsake me not: until I shew thine arme to *this* generation; thy power, to every-one *that* shall come. And thy justice ô God, *which is* to 19 on high: which hast doē great-*things*; ô God, who *is* like thee? Which didst 20 make me to see, distresses many, and evil: didst return *and* quicken me; and from the deeps of the earth, didst return *and* bring me up. Thou didst 21 much-increase my greatnes, & didst turn-about *and* comfort me. Also I, 22 wil confess thee with the instrument of psalterie, *even* thy faithfulnes, my God: I will sing-psalm to thee with harp; ô holy one of Israel. My lipps 23 shall showt, when I sing-psalm unto thee: and my soule, which thou hast redemed. Also my tongue, shall talk 24 of thy justice, all the day: for they are abashed for they are ashmed, that seek mine evil.

Annotations.

1 IN thee] Chald. *In the Word of the Lord.* This Psalme which hath no title in the Hebrew, is in Greek thus intituled: *Of David, a Psalme of the sonns of Jonadab, & of them that were first captived.*

2 V. 2. *deliver*] or, *make me to escape safe.*

3 V. 3. *of habitation*] or *of mansion: a rock wherto I may flie and there dwel safe.* God is often called a *Rock*, *Psal.*18.3. and a *mansion* (or *habitation*) to his people, *Psal.*90.1. The Greek here makes it playn thus, *Be to me for a God protectour.* *hast cõmanded*] to weet, *thine Angels*, as *Psal.* 91. 11. or, *hast effectually appointed.* See *Psal.*44.5.

4 V. 4. *evil doer*] or *injurious, wrong doer.* *the levened*] that is, *the malicious*: for *maliciousnes* and *wickednes* is likened to *leven*, 1 *Cor.* 5 8. The Hebrue *Chomets* properly signifieth that which is *levened* or *sowr*, *Exod.*12 39. here used for the *malicious* or *violent cruel* man, as the Greek turneth it, *the injurious*: or *Chomets* may be used for *Chomes*, *the violent.*

5 V. 5. *Jehovih*] or *God*: for it hath the vowels of *Æloh'im*: so after, vers. 15. See *Psal.* 68. 21.

6 V. 6. *tookest me*] or *didst rid me*, to weet *from danger*: Compare this with *Psalm.* 22. 10. 11. *of thee*] or *in thee*: but *in*, is often used for *of*; as *Psal.*63.7. & 87.3. see the notes there.

7 V. 7. *a wonder, to many*] or, *a monster to the mightie: a sign* whome the *many* (or *mighty*) doe gaze upon, speake of, and shew to others, & wonder at. A *wonder* and a *sign*, are sometimes used as one: 2 *Chrõ.*32.24 with 2 *King.*20.8.9. So, Christ and his disciples were *as signes and wonders in Israel*, *Isa.*8.18. *Heb.*2.13. Iehoshuah and his fellowes, were *monstrous persons*, *Zach.*3.8. the Apostles, *a gazing stock to the world.* 1 *Cor.* 4.9. *hope*] or *refuge*, a place wher one hopeth for sifetie.

8 V. 8. *with thy glorie*] or *glorie of thee*; that is, *with glorifying thee*; honouring, bewtifying and cõmending thy majestie

10 V. 10. *speak of*] or *say of me*, that God hath forsaken me; *verse* 11. or, *they speake against me.* *observ*] that is *lay wayt for*: it is meant here, for evil: as is the *observing of the stepps*, *Psal.*56.7. but often this phrase is used for good, to *keep, regard*, & *preserve the soule* or *life. Psal.* 97.10. & 121. 7. *Prov.*22.5.

14 V. 14. *add unto all thy praise*] that is, increase it; I wil prayse thee more then I have doen; or, more then others doe: as 2 *Chron.* 10. 11. *I wil add unto your yoke*, that is, *increase it.*

15 V. 15. *though I know not*] or, *for I know not the numbers*, to weet, *of them.* God's *justice* and *salvation* is innumerable wayes administred: which are to be celebrated, but cannot be reckned. *Psal.*40.6.

16 V. 16. *I wil enter*,] to weet, into this work of praysing God, in his power, not mine own: or, *I wil enter*, that is, *begin* with his powrful works, to praise them: or, *I wil enter*, that is goe in hand, or goe forward with my busines, through his power.

18 V. 18 *unto old age*] or *whiles old age* is upon me: as *vers.* 9. So elswhere God sayth, that he had born *Israel from the womb and birth*, and would bear them *stil unto old age and the hoary hayres. Isa.*46.3.4. *thine arm*] that is, *strength, help, salvation.* So *Psal.*77.16. *Isa.*51 5. & 53.1. *Deut.*33.27. this *generation*] *the men of this age.* The word *this* (or *present*) is understood by that which foloweth. See also *Psal.* 45.4.

19 V. 19. *And thy justice ô God*, which is *to on high*] that is, which reacheth up to heaven, viz, *I wil shew it.* Thus the Greek understandeth it. Wee may also translate, *For thy justice* is *unto the high place*, that is, *to heaven*, incomprehensible: as *Psal.*36.5.7. *And*, may be insted of *For*, as *Psal.* 60. 13. and *the High place*, is by the Chaldee expounded the *high heavens.* so *Psalm.* 93. 4. *Mat* 21.9.

20 V. 20. *didst make me see*] or *us see*: *shewedst me*, and *us*: for the Hebrue hath a double reading, meaning David in special, & other Gods people with him: so after, it is read in the margine, *quicken me, bring me*

me up, (as also the Greek hath it,) but written in the line, *quicken us, bring us up.* By *making see*, is also meant experience & feeling: as *Psalm.*49.10. *and evil*] or *evils*, that is *calamities.* *didst return*] that is, *didst agayn quicken*; or, *wilt agayn quicken me*. So after. But the Greek turneth it in the time past. *deeps*] *abysses of the earth*: gulfs of affliction and death, elsewhere called the *lowest parts*, *Psal.*88.7. such Christ in his humanitie, sorrowes & death went down unto, & returned, *Eph.* 4.9. *Rom.*10.7.

21 V. 21. *my greatnes*] or *magnificence, majestie, honour*. For Christ after afflictions, entred into his glorie, *Luk.*24.26. 1 *Pet.*1 11. *Phil.* 2. 8. 9. and the godly must suffer with him that they may also be glorified with him. *Rom.*8 17.

22 V. 22. *psalterie*] or *luit*: see *Psalm* 33.2. even *thy faith*] or, for *thy faithful truth* *holy one*] or *saincts of Israel*: God is so called, both for that he is holynes it self, and sanctifieth his people, *Levit.* 20.8. 26. and agayn is *sanctified* that is holily praised and honoured of them. *Isa.* 8. 13. So *Psal* 78.41. & 89.19.

34 V. 24. *talke of*] or, *meditate*, that is speake advisedly & after due meditation See *Psalm.*1.2. *for they*] or *when they are abashed*; that is, destroyed: See *Psalm.* 6. 11.

PSALME 72.

David praying for Solomon, sheweth the goodnes and glorie of hu, in type, and in tructh, of Christs kingdom. 18. *He blesseth God.*

1 FOr Solomon; O God, give thy judgments to the king: and thy
2 justice to the kings son. *That* he may judge thy people with justice: & thy poor-afflicted ones with judgement.
3 The mountaynes shall bring-forth peace to the people: and the hills,
4 with justice. He shall judge, the poor-afflicted of the people; he shall save, the sonnes of the needy: and shall break-down the fraudulent-oppressour. They shall fear thee with the 5
sun: and before the moon; *to* generation of generations. He shall come- 6
down, like the rayn upó the mowen-*grasse*: as the showres, the dispersed-moisture of the earth. In his dayes 7
shall the just-*man* flourish: and multitude of peace, until the moon *be* not. And he shall have-dominion, from 8
sea unto sea: and from the river, unto the ends of the land. They that 9
dwell in dry-places shall kneel before him: and his enemies, shall lick the dust. The kings of Tharshish and of 10
the yles, shall render an oblation: the kings of Sheba and Seba, shall offer a present. And all kings shall worship 11
him: all nations, shall serve him. For 12
he shall deliver, the needy that crieth-out: and the poor afflicted, and him that hath no helper. He shall mercifully-spare, the poor and needy: and 13
shall save the soules of the needy. He 14
shall redeme their soule, from frawd & violent-wrong: and precious shall their blood be, in his eyes. And he 15
shall live, and he shall give to him, of the gold of Sheba: and shall pray for him continually; shall bless him, all the day. Ther shalbe a parcel of corn, 16
in the land, in the top of the mountains: the fruit thereof shall shake like Lebanon: & flourish shall they of the citie, as the herb out of the earth. His name shalbe, for ever; his name 17
shallbe continued, before the sun: & they shall bless themselves in him: all nations shall call him blessed. Blessed 18
be Ichovah God, the God of Israel:

which doeth marveilous-things himself alone. And blessed *be* the name of
19 his glorie, for ever: and let all the earth, be sylled with his glorie; Amen, and Amen.
20 Ended are the prayers; of David, son of Iesse.

Annotations.

1 FOr *Solomon*] the Greek addeth, *a Psalme of David for Solomon:* and the last verse sheweth it to be made by David, and it concerneth *Christ* and his kingdom, figured by *Solomon, Song.*3.11. and therfore called by his name, as elswhere he is called *David: Hos.* 3.5. Such also is the title of the 127. Psalm. *Kings son*] to whom the right of the kingdom belongeth by birth and inheritance, So Christ was *King Davids son*, and *born King of the Iewes. Mark.* 11.10. *Mat.*2.2. *&* 22.42. to him *the Father gave all judgement: Iohn* 5. 22. The Chaldee expoundeth the *King* to be *Christ:* and the *Kings son*, to be *King Davids son.*

2 V. 2, That *he may*] or, *Let him judge;* that is govern *thy people in justice*, that is *justly:* wherfore he is named *Melchi-zedek*, that is *King of justice, Heb.*7.2. of whom it was propheſied, *behold a King shall reign in justice, Isa.*32.1.

3 V. 3. *The mountayns shall bring-forth*] or *shall bear*, to weet, *as their fruit*; for so this phrase importeth, *Iob* 40. 15. This, and the rest that folow, may also be read prayerweise, *let the mountayns bear &c.* The Chaldee paraphraseth, *The dwellers on the mountaines, shall bring peace to the people of the house of Israel.* *peace*] that is prosperitie, plenty of fruits, which should be injoyed with peace; as all Solomons dayes, *Israel dwelt without fear, every man under his vine and figtree, 1 King.*4.25. And under Christ, *the work and effect of justice, is peace, quietnes, and assurance for ever. Isa.* 32 17. *Rom.* 5. 1. *the mountayns drop-down new wine, and the hills flow with milk. Ioel.* 3. 18. *Amos* 9. 13. *hills, with justice*] that is, *the hills* also shall beare peace, *with justice:* both peace and justice; as these two are sayd *to kyss* ech other, *Psalm.* 85. 11. and Christ is King both of *justice and peace, Heb.* 7. 2. his kingdome is *justice, peace, and joy, Rom.*14.17. It may also be read *for justice.*

V. 4. *shall judge*] that is, *shall deliver:* see the notes on *Psalm.*43.1. *save the sonns of the needy*] that is *the needy persons:* in Chaldee, *shall redeem the sonns of miserie;* that is, such as are in wretched case. *the fraudulent-oppressor*] whom the Greek here calleth *sycophant;* which word is used for *injurying by forged cavillation, Luk.* 19. 8. *&* 3.14. See before in *Psalm.* 62.11.

V. 5. *They shall fear*] men *shall reverence*, that is, *worship* and *serve thee*. So *fear* is used for *worship, Isa.*29.13. *Mat.*15.9.

with the sun] or *before the sun*, as is after expressed *vers.* 17. and as the Hebrue *ghnim, with*, is elswhere used for *before, Esth.*7.8. and *before the sun and moon*, meaneth *continually*, so long as they shine on the earth, which is so long as the world indureth, *Gen.*8.22. *Psal.* 89. 37. 38. The Chaldee interpreteth it, *with the rising of the sun, and in the light of the moon*, that is, at *morning and evening;* day and night: as the twelve tribes are said so *instantly to serve, Act.*26.7.

V. 6. *the mowen-gras*] the *medow*, which being mowen in the beginning of summer, craveth rain that it may grow again. The original word signifieth also a *shorn-fleece* of wooll; which sense some keep here, and referr it to the deaw that fel on *Gedeons fleece*, when the land was drye, & againe on the land, when the fleece was drye; *Iudg.* 6. 37.--40. *Solomon* and *Christ* are here sayd to *come down as rayn*, in respect of the doctrine and administration of judgement by them. So Moses sayd, *My doctrine shall drop as the rayn &c. Deut.* 32.2. and Iob sayd *they wayted for mee as for the rayn &c. Iob.*29.23. and, *the Lord shall come unto us as the rayn &c. Hos.*6.3. *the dispersed moisture*] vnderstand, *which are the moysture*, that is, which showres doe moysten the earth. *Zarziph* the Hebrue word used onely in this place, hath the signification

signification of *dispersing moysture* or *water*, as is by showres, God having *divided spowts for the rayn*, whereby it is strowed abroad upon the earth, *Iob.38.25.* Wherfore the former word *showers*, implieth *rayn that falleth with manifold* (or *millions of*) *dropps*, as *Psal.65.11.*

7 V.7. *multitude of peace*] to weet *shalbe*, or *shall flourish.*: and this *Shalom*, *peace*, may respect the name of *Shelomoh* or *Solomon*, which signifieth *peaceable*, as was promised to David, *Behold a son is born to thee, which shalbe a man of rest, for I will give him rest from all his enemies round about; therfore his name is Solomon, and I will send (Salom) peace and quietnes upon Israel in his dayes.* 1. *Chron.22.9.* *moon be not*] or *be taken away*, as the Greek explayneth it: that is, *til the worlds end*: as before, *vers.5.*

8 V.8. *from sea to sea*] from the *salt sea*, (*the lake of Sodom, Gen.14.3.*) *to the mayn sea.* See *Num.34.3.---6. &c.* where the limits of the land are described. *from the river*] the *great river Euphrates*, *Gen.15.18. Deut.11.24.* In Solomon this was accomplished, when *he reigned over all kingdoms, from the river, to the land of the Philistims, and to the border of Ægypt*, 1. *King.4.21.* in Christ, when all nations were brought into his subjection by the gospel, as *Math.28.18. 19. Act.1.8. Col.1.5,6. Rev.11.15.*

9 V.9. *in dry places*] or, *in deserts*, which the Greek explayneth, *the Æthiopians.* The Hebrue *Tsijm*, signifieth here & *Psal.74.14. people that dwell in drye desert places*: sometime it is used for *wild beasts* that haunt such deserts, as *Esa 34.14 & 13.21. Ier.50.39.* *lick the dust*] *like a serpent*, as is expressed in *Mic.7.16.* noting hereby *great fear and subjection*; testified by bowing down their faces to the ground; as is the manner in the Eastern countries. In *Esai.49.23.* a like promise is made to the church of Christ.

10 V.10. *of Tharshish*] or *of the Ocean*; that dwell by the *mayn sea*. See the note on *Psal.48.8.* *Sheba and Seba*] that is, of *Æthiopia* and *Arabia*, farr southern countries, inhabited by the posterity of *Sheba* and *Seba* the nephew and son of *Cush* the son of *Cham* the son of *Noah*, *Gen.10.7.* The *Queen of Sheba* (or *of the South*) came from the utmost parts of the earth, to hear the wisdome of Solomon, & gave him much gold, sweet odours, and precious stones: 1. *King.10.1.---10. Mat.12.42.*

V.12. *hath no helper*] or, *to whome no helper*: See the like by Iob, *Iob 29.12.* 12

V.14. *precious shall their blood be*] that is, *their death*; meaning, that he regardeth their life, and will not easily suffer them to be kylled; for that it is precious and dear unto him: as on the contrary Paul sayd, *his life was not dear unto himself*, when he was willing and ready to loose it for Christs cause, *Act.20.24.* See *Psal.116.15.* 14

V.15. *he shall give*] meaning *man* in general, or *ech one*, brought in subjection; as the Greek sayth, *to him shall be given*; meaning *to Solomon*. *gold of Sheba*] the Greek sayth, *of Arabia*: see *vers.10.* 15

all the day] or *dayly*.

V.16. *There shall be a parcel &c.*] where a handful of corn shallbe sown, on the top of the mounts (the most barren places) there shallbe such increase that the fruit shall shake & make a noyse like the trees of Lebanon. *shake*] or *flyrr with noyse; rustle.* *Lebanon*] that is, *trees of Lebanon*; as *the earth*, for *the inhabitants of the earth*, *Psalm.66.1.* of this mount, see the note on *Psalm.29.5.* *they of the city*,] that is, the *citizens*; as, *they of the world*, are *worldlings*; *Psal.17.14. ye of the heavens*, *Psal.148.1.* are, *the inhabitants there.* The Chaldee addeth, *of the city Ierusalem.* Compare herewith, *Isa.27.6.* 16

V.17. *continued*] to weet, *as a son continueth his fathers name*: for the original *jinnon* (or *janin*) cometh of *Nin*, which is *a Son*: the Greek also turneth it, *his name continueth*: and Christs name is continued in us that beleeve in him, called *Christians*, *Act.11.26.* and *his children. Heb.2.13.14.* 17

before the sun] that is, so long as it indureth; as *verse 5.* So *Psalm.102.29.*

they shall bless] to weet, men of all nations, shall count and speak of their blessednes

sednes in him. So *Gen.*22.18. *call him blessed*] or, *happy, shall beatify him.*

19 V. 19. *name of his glory*] that is, *his glorious* (or *honourable*) name. So *Lord of glorie, Iam.* 2. 1. for, *glorious Lord.* *fylled with his glorie*] that is, with the manifestation of his glorious works, and praysing him for the same. See the like speeches *Num.* 14. 21. *Isa.*6.3. *Rev.*18.1. *Ezek.*43.2.

Amen] *So be it.* This second book of Psalms is concluded with twise *Amen*, as was the former, see *Psal.*41.14.

20 V. 20. *Ended*] or *Complete are*: meaning that this Psalme was the last of Davids prayers or hymnes, (as the Greek translateth it;) howsoever it is not set last in order, as neyther other be. Or, that this matter touching Christs Kingdom, is the last thing wherof David prophesied, and for which he prayed: as 1 *Pet.* 1. 10. 11. *Jesse*] or *Jishai*, as the Hebrue soundeth it; and somtime, *Jshai*, 1 *Chron.*2.12. 13. which name signifieth *strength & manhood*; as *David, amiable.*

The third Book.

PSALME 73.

The Prophet prevayling in a tentation sheweth the occasion therof, the prosperity of the wicked. 13. *The wound given therby, diffidence.* 15. *The victorie over it, knowledge of Gods purpose, in destroying of the wicked, and susteyning the righteous.*

1 A Psalme, of Asaph:

YEt-surely God, *is* good to Israel; 2 to them *that are* pure in hart. And I, my feet almost swarved-aside: my 3 steps had wel-nigh slipped-out. For I invied, at vayn-glorious-fools: *when* 4 I saw, the peace of the wicked. For *there are* no bands in their death; and lustie *is* their strength. They *are* not in 5 the molestation of sory-man: & with earthly-man, they are not plagued. 6 Therfore, pride compasseth them-about-as a chaine: violence covereth them, *as* a garment. Their eyes stan- 7 deth-out with fatnes: they pass the imaginations of the hart. They doe 8 corrupt, and speak with maliciousnes *of* oppression: they speak from aloft. They set their mouth against the 9 heavens: and their tongue, walketh through the earth. Therfore, his people turneth hither: and waters of a 10 ful *cup*, are wrung-out to them. And they say, How doth God know: and 11 is there knowledge in the most-hye. Loe these *are* the wicked: and in tran- 12 quillitie ever; they encrease wealthy-power. Surely *in* vayn, have I clensed 13 mine hart: and washed my hands in innocencie. And am plagued, all the 14 day: and my rebuke, *is* in the mornings. If I say, I wil tel thus: loe, I 15 unfaithfully-wrong the generation of thy sonns. And I thought, to know 16 this: *but* it *was* a paynful-thing in mine eyes. Vntil I entred, into the 17 sanctuaries of God: did prudently-attend, to their last-end. Surely thou 18 dost set them, in slipperie-*places*: dost make them fall, to desolations. How 19 are they *brought* to wondrous-desolation as *in* a moment! are they at an end, are they consumed, with troublesom-frights! As a dream after *one* 20 waketh: ô Lord, when *thou* raysest up, thou wilt despise their image. Surely, 21 mine hart was levened: & I was pricked, *in* my reines. And I *was* brutish, 22 and knew not: *as* the beasts, was I with thee. Yet I, continually *was* 23 with thee: thou hast holden *me* fast, by my right-hand. Thou wilt guide 24 me with thy counsel: and after, wilt receive me *to* glorie. Whome have I 25 in the heavens? and with thee, I delite

not

26 not *any* in earth. Wholly consumed is my flesh, & my hart: the Rock of my hart and my portion, *is* God for ever.
27 For loe they that are gone-farr from thee shall perish: thou suppressest, every one that goeth-a-whoring from thee.
28 And I, to draw-nigh to God, *is* good for mee: I have set my hope-for-safetie in the Lord Iehovih: for to tell, all thy works.

Annotations.

The third Book] to weet, *of Psalmes.* See the note on *Psal.* 42.

1 V. 1. *of Asaph*] or, *to Asaph*: who was both *a prophet*, and *a singer*: see *Psal.* 50.1. The like title is of the 10. Psalmes following. These are for the most part, complaints and meditations of the troubles of Gods people.

2 V. 2. *almost*] or, *a very little* lacked but *my feet had swarved*: so after, *well nigh*; or, *almost nothing* lacked but *my stepps had been shed*: noting hereby his great danger to have fallen through his infirmitie, had not faith in God sustayned him. *swarved*] or *turned, declined.* This, and the next word *slipped*, have a double reading in the Hebrue; by the vowels, *they had swarved, they had slipped*: by the consonants, *it had swarved, it had slipped*, meaning, *each of his feet*, and *every of his stepps*, to his utter ruine.

slipped -out] or, *been poured out*, to weet, *as water*; and so I had been lost.

3 V. 3. *envied*] or *was gealous, had envious zele*. See *Psal.* 37.1.

4 V. 4. *bands*] or *knotts*, that is *payns, sorces, diseases &c.* *in their death*] or *til their death*; meaning that they live long in pleasure, and dye at ease; as is explayned *Iob* 21. 13, *They spend their dayes in wealth, and suddenly they goe down to the grave.* The Chaldee sayth, *For they are not terrified or troubled for the day of their death.* *but lusty*] or, *and fat* is *their fortitude*; (*their firm strength* of body:) as Iob sayth, *one dyeth in his ful strength, being in all ease and prosperitie; his breasts are ful of milk, and his bones run ful of marrow. Iob* 21. 23. 24.

5 V. 5. *molestation of sory-man*] that is, *such turmoyle as other miserable men indure.* See the like phrase in 2 *Sam.* 7. 14. *Enosh* and *Adam* are here the names of all wretched mankind. See *Psal.* 8. 5. The Chaldee expoundeth it, *They labour not in the labour of men that study in the Law: and with just men &c.*

6 V. 6. *compasseth &c.*] or, *is a chaine to them*, and *to him*, that is, *every of them*: as a collar that is hanged for an ornament about the neck. And of this word *Anak*, to *hang a chaine*, that giant *Anak* had his name, whose children were called *Anakims*, men great of stature, prowd, and cruel. See *Num.* 13. 23. 34. *Ios.* 15. 13. 14.

a garment] *a set, habit*, or *ornament*, finely fitted to the body; such was *the harlots habit; Prov.* 7. 10.

7 V. 7. *eyes standeth*] that is, *Ech eye standeth*, or *starteth-out* of the hole *for fatnes*. In Chaldee; *The similitude of their faces is changed for fatnes.* So in *Iob* 15. 27, *he hath covered his face with his fatnes.* *they pass the imaginations &c.*] that is, *they exceed* in prosperity *above that they could imagine* or *think*: or, *they surpass* in wickednes *above that which mans hart can think*; according to that which here foloweth; and as in *Ier.* 5. 28. it is sayd, *they are wexen fat and shining; they doe pass the words* (or *deeds*) *of the wicked.*

8 V. 8. *They doe corrupt*] or *consume, dissolve* or *make dissolute*, by their wicked speeches, and by their oppression of men. It may be understood of *corrupting* or *making rotten* with syn, themselves or others; or *consuming* and *wasting* with oppression.

with maliciousnes] or *in evil*, that is, *maliciously*; or *malignantly.* *from aloft*] that is, *loftily.* Or *of the Most-hye*; that is *of God* as in the next verse: but the Chaldee expoundeth it *of the highnes of their hart.*

9 V. 9. *against heavens*] that is, *against God and his saincts*, whom they blaspheme as it is written, *he opened his mouth unto blasphemie against God, to blaspheme his name,*

and his tabernacle, and them that dwel in heaven: Rev. 13.6. So elſwhere *heavens*, are uſed for *God, Dan.*4 23. *Luk.*15.18.

10 V. 10. *his people*] *Gods own people* are by this afflicted. Therfore the Greek ſayth *my people*; the Pſalmiſt ſpeaking of his brethren, as after of himſelf, *verſe* 13.

hither] to theſe thoughts and tentations, which folow in the next verſes.

a ful] the word *cup* or *baſen*, is here to be underſtood; as *ſtrong*, for *ſtrong-pawes. Pſal.*10.9. See the note there. By *waters of a ful cup*, are meant *abundance of tears*, which they muſt drink; that is *of afflictions* and *tentations* which they ſuffer; as in *Pſal.* 80. 6. So the Chaldee explaineth it, *and teares as many waters ſhall flow from them.*

wrung-out to them] or *drunk*, (*ſucked up*) *by them*; as in *Pſalm.* 75. 9.

12 V. 12. *in tranquillitie*] or *quiet*; *ſafe, welthy, at eaſe*. Compare herewith *Iere*, 12. 1.2. *welthy-power*] *abilitie by riches*; ſee *Pſal.*49.7.

13 V. 13. *clenſed*] that is, *laboured to clenſe and purge*, by faith and continuall ſanctification, *Act.*15.9. 1 *Ioh.*3.3. otherweiſe, who *can ſay, I have made mine hart clean? Prov.* 20.9. *innocencie*] or *cleannes*: ſee *Pſal.* 26.6. & 24.4.

14 V. 14. *am plagued*] or *touched* with afflictions, *puniſhed*, which the wicked are not, *verſe*: 5. *my rebuke*] or *blame*, to weet, *I bear*: the *chaſtiſement* for my ſynns. *in the mornings*] that is, *every morning*, or *early*: the like phraſe is *Pſal.*101.8. *Iob.*7.18. *Lam.*3.23. *Eſa.*33.2.

15 V. 15. *I will tell thus*:] that is, if theſe tentations prevayl againſt mee: ſo that I ſhould tell and declare for truth theſe my carnall thoughts. *Telling* is often uſed for *publiſhing* and *preaching* to others: See *Pſ.* 2.7. *unfaithfully-wrong*] or *faithleſſly-tranſgreſs againſt the generation of thy ſonns*, (ô God:) that is, *of thy people* called *the ſonns of God*, *Deut.*14.1. 1 *Ioh.*3.1.

17 V. 17. *prudently-attend to*] or, *conſider their latter-end*. A like ſpeech Moſes uſeth, *Deut.* 32.29.

18 V. 18. *ſlippery* places] where they ſuddenly fall to perdition. The Chaldee ſaith, *in dark* places.

19 V. 19. *wondrous-deſolation*] ſuch as aſtonieth the beholders. Such ſuddayn ſtrange deſolation God brought on Babylon of old. *Ier.* 51.37.41. and will againe, *Rev.*18.10.17.

20 V. 20. *As a dream*] to weet, *ſo they are*, or, *ſo vaniſheth their proſperity*; which when one awaketh, is gone; as is playnly ſet forth in *Eſa.*29 7 8. So elſwhere it is ſayd, *hee ſhall flee away as a dream, & not be found, and ſhall paſs away as a viſion of the night, the eye which ſaw him, ſhall doe ſo no more* &c. *Iob.*20.8 9. The Chaldee explaineth it, *as the dream of a drunken man. thou rayſeſt up*] to weet, *thy ſelf*, that is *riſeſt up* to puniſh them, as *Pſalm.* 35.23. or *rayſeſt up* to weet *them*, at the laſt day of judgment. So the Chaldee paraphraſt turneth it, ſaying, *in the day of the great judgment they ſhall riſe up out of the houſe of the grave, in wrath thou wilt deſpiſe their image*. The Greek ſayth, *in thy city thou wilt deſpiſe their image*: the Hebrue word *baghnir* being ambiguous. In this ſenſe, compare herewith *Eccleſ.* 8.10.

deſpiſe their image] or *their ſhadow*; that is, *deſtroy their tranſitorie eſtate*; for, man *walketh in a image*, *Pſal* 39.7. Or, referring it to the laſt judgement, their *image* may meane their *corrupt ſynful ſtate*, *Gen.*5.3. & the *deſpiſing* of it, is their utter rejection; for then they ſhall riſe *to ſhame & cõtempt eternall*. *Dan.*12.2.

21 V. 21. *was levened*] or *levened it ſelf*, that is, *was vexed, grieved, ſwelled*; *was ſowr as leven*, with my fretting grief and anger.

I was pricked] or, *ſharpned* (*pricked*) *my ſelf*; that is, *felt ſharp paynes*; to weet, with my fretting thoughts and deſires.

22 V. 22. *brutiſh*] that is, *fooliſh, ſenſual* like a brute beaſt, not having the underſtanding of a man in mee: as is explained *Prov.*30.2. See alſo *Pſal.* 49. 11. *as the beaſts*]: that is, as *one of them*, or *a great beaſt*; Hebr. *Behemoth*; which is uſed for the vaſt *Elephant*, *Iob* 40. 10. The Greek here turneth it *Beaſtial*; or, *brutiſh*.

24 V. 24. to *glory*] or *with glory*; that is *gloriouſly*:

gloriouſly: *honourably*. See 1 *Tim*.3.16.*Phil*. 3.21. *Heb*.2.10. 1 *Pet*.5.1.4. The Chaldee paraphraſeth, *Thou wilt guide me with thy counſel in this world; and after that the glorie is accompliſhed, which thou haſt ſayd thou wilt bring upon me, thou wilt receive me.*

25 V. 25. *whom have ℣*] or *who* is *for me, but thee* to truſt in, or call upon. *delite not*] or *take no pleaſure*, in any perſon, or thing.

26 V. 26. *the Rock*] that is *the ſtrength & hope*: the Greek ſayth, *the God of my hart*.

27 V. 27. *gone farr;*] that is, the wicked who are here ſayd to be *farr from God;* and in *Pſalm*.119.150. are *farr from his Law*, and therfore *ſalvation is farr from them, Pſal*.119. 155. as here *they periſh*: wheras the righteous are *a people neer God, Pſalm*.148.14.

that goeth a whoring, from thee] that is, *goeth after idols*, departing *from the true God*, as *Hoſ*.1.2. for *idolatrie* or *breach of Gods covenant*, is often called *whordom* or *fornication*. *Ier*. 3.9.20. *Ezek*. 23. 3. 5. 7. *&c*. *Pſalm*. 106.39.

28 V. 28. *to draw nigh*] ſo both the Greek and Chaldee doe explayn the Hebrue phraſe *the drawing-neer of God:* and thus it is alſo uſed in *Iſa*.58.2. and is doon by the faith of the Goſpel, *Heb*.7.19. *Jehovih*] or *God*: ſee *Pſal*.68.21. The Chaldee ſayth, *in the Word of God.* *to tel*] *that ℣ may tel*, or *declare;* as the Greek explayneth it.

PSALME 74.

The Prophet complayneth of the deſolation of the Sanctuarie. 10. *He moveth God to help in conſideration of his power*, 18. *of his reprochful enemies, of his children, and of his Covenant.*

1 An inſtructing-*pſalm*, of Aſaph:

WHerfore ô God, haſt thou caſt *us* off to perpetuitie: ſhall thine anger ſmoke, againſt the 2 ſheep of thy paſture? Remember thy congregation, *which* thou haſt purchaſed, of old; the rod of thine inheritance, *which* thou haſt redemed: this mount Sion, wherin thou haſt dwelt. 3 Lift-up thy feet, to the deſolations of perpetuitie: the enemie, hath doen evil to all *things*, in the ſanctuarie. 4 Thy diſtreſſors roar in the midds of thy ſynagogues: they have ſet, their ſignes, *for* ſignes. 5 He was knowen, as he lifted on hye; axes, againſt the thicket of the wood. 6 And now, the carved-works, therof all togither: they have bett-down, with beetle and mallets. 7 They have caſt into the fyre, thy ſanctuaries: to the earth, they have profaned the dwelling-place of thy name. 8 They ſayd in their hart, let us make-ſpoyle of them altogither: they have burned, all the ſynagogues of God in the land. 9 We ſee not, our ſignes: ther is not *any* prophet more; nor *any* with us, that knoweth how long. 10 How long ô God, ſhall the diſtreſſer reproch? ſhall the enemie blaſpheme thy name to perpetuitie? 11 Wherfore turneſt thou away thine hand, even thy right-hand? *draw it* out of the midds of thy boſome, make-a ful-end. 12 For God, *is* my King from antiquitie: he worketh ſalvations, in the midds of the earth. 13 Thou didſt break-aſunder the ſea by thy ſtrength: didſt-break-in-peeces the heads of the dragons, in the waters. 14 Thou didſt quite-burſt the heads of Livjathan: didſt give him *for* meat, to the people that dwell in drye-deſerts. 15 Thou didſt cleave, the fountayn and the ſtream: thou didſt drye-up, the rivers of ſtrength. 16 The day *is* thine, the night alſo *is* thine: thou haſt prepared, the light and the ſun. 17 Thou haſt conſtituted, all the borders of

the earth: the ſommer & the winter,
18 them haſt thou formed. Remember
this, the enemie reprocheth Iehovah:
and the fooliſh people, blaſpheme thy
19 name. Give not the ſoule of thy tur-
tle-dove, to the wild-companie: the
companie of thy poor-afflicted, for-
20 get not to perpetuitie. Have reſpect
unto the covenant: for ful are the
darkneſſes of the earth, of the habita-
21 tions of violent-wrong. Let not the
oppreſſed return aſhamed: let the
poor-afflicted and needy, prayſe thy
22 name. Riſe-up ô God, plead thou
thy plea: remember thy reproch from
23 the fool, all the day. Forget not, the
voice of thy diſtreſſers: the tumultu-
ous-noiſe of them that riſe up againſt
thee, aſcendeth continually.

Annotations.

1 OF *Aſaph*] or, *to Aſaph*; in Chaldee, *by the hands of Aſaph*: ſee *Pſal.* 50.1. If Aſaph (who lived in Davids dayes) made this Pſalm; it was a propheſie of troubles to come. If ſome other prophet made it when calamities were on Iſrael; then was it committed to *Aſaphs poſterity* the ſingers, called by their fathers name; as *Aarons poſteritie*, are called *Aaron*, 1 *Chron.* 12.27. *thine anger ſmoke*] or, *thy noſe ſmoke*, that is, *burn*: as was threatned, *Deut.* 29.20 A manifeſtation of ſore diſpleaſure: ſee *Pſal.* 18.9. & 80.5.

ſheep] or *flock*, that is, us thy people, as *Pſal.* 79.13. The *flock* comprehendeth *ſheep and goats*. *Levit.* 1.10.

2 V. 2. *purchaſed of old*] or *bought of yore*, when thou broughteſt them out of Ægypt, *Exod.* 15.16. or underſtand, *that* thou haſt purchaſed it, haſt redeemed *&c.*

the rod of thine inheritance] that is, *Iſrael*, *Ier.* 10.16. called elſwhere *the line of Gods inheritance*, *Deut.* 32.9. which he meſured out for himſelf as land is meted with a *rod* or *line*. It may alſo be read *the ſcepter*, or *the tribe of thine inheritance*, as *Eſa.* 63.17. for the Hebrue *Shebet*, which properly is a *rod* or *ſtaff*, is ſometime a *ſcepter*, *Pſal.* 45.7. ſometime a *tribe*, *Pſal.* 78.67.

V. 3. *Liſt up thy feet*] or *thy hammers*, 3
that is, *thy ſtrokes*, to *ſtamp* or *beat down* the enemie *vnto perpetual* deſolations. Thus the *feet* are uſed to *tread down with*, *Iſa.* 26.6. and ſo the Greek taketh it here, changing the metaphor, and tranſlating it, *thy hands*, which are alſo inſtruments to ſtrike down with. Or *lift up thy feet*, that is, Come quickly to ſee *the perpetual deſolations* which the enemie hath made.

hath doen evil] that is, broken, robbed, burned, waſted all things. As did Nebuchadnezar in the temple, 2 *King.* 24. 13. & 25 9.13.14. *&c.*

V. 4. *thy ſynagogues*] or *aſſemblies*, ey- 4
ther the *courts* & *places* about the temple, where the people aſſembled; or the other *ſynagogues* in Ieruſalem as after in verſe 8. he ſpeaks of *all the ſynagogues in the land*; places wher prayers and lectures of the law were uſed: *Act.* 16.13. & 15.21. The *aſſemblie* of Chriſtians is called alſo by this name *ſynagogue*, *Iam.* 2.2. *their ſignes*] or *banners*; which are ſignes of victorie or of idolatrie. See after *verſ.* 9.

V. 5. *He was knowen*] *He*, that is *A man*, 5
or *every one* of the enemies *was knowen*, that is *renoumed*, or *famous*, as having doon ſome notable act. *as he lifted on hye*] or, *as he that bringeth aloft*: that is, as a man brings the axe aloft over his head, to fel down the thick wood with might and mayn. They cut down the wood of the temple, as men doe trees in a forreſt.

thicket of the wood] that is, *the thick wood* or *tree*, whoſe bougHes are wrapped one in an other: or, (if we underſtand it of the wood worke in the temple,) *the inſoulded graven wood*: which he that did moſt egerly cut down, was moſt renowmed.

V. 6. *And now*] or, *And then*, at the 6
ſame time. So *Pſalm.* 27. 6. *carved-works*] *gravings*, or (as the Hebrue phraſe is)

is) *openings:* uſed for *graven* or *carved works: Exod.* 28. 11. The Greek here turneth it *dores*; which alſo have their name of *opening*.

7 V. 7. *thy ſanctuaries*] the *temple*, (which had divers holy places) *was burned* by Nebuzar-adan, 2 *King.*25.9. *to the earth*] to weet *burning* or *raſing down to the ground.*

8 V. 8. *Let us make ſpoil*] or, *wee wil oppreſs*, prey upon them. Of this Hebrue root, the *Dove* hath her name in that tongue, as being ſubject to the prey and ſpoil of Hawks *&c.* wherfore in verſe 19. he calleth the Church a *turtle-dove.*

9 V. 9. *our ſignes*] the teſtimonies of Gods preſence and favour; extraordinarie, or ordinarie; as the ſacrifices *&c. Dan.* 11. 31. So *Circumciſion*, the *Paſſeover*, the *Sabbath &c:* were for *ſignes* to Iſrael; *Gen.* 17. 11. *Exod.* 12. 13. *&* 31. 13. or, as the Chaldee expoundeth it, *the ſignes which the prophets gave us. any Prophet*] that could ſee and foretel by the ſpirit, an end of theſe troubles: *Lam.* 2. 9. A *Prophet* (*Nabi*) is one that from the inward counſel of God, uttereth oracles. In old time he was called *a Seer*, 1 *Sam.* 9. 9. *Amos* 7. 12. *how long*] to weet, *this affliction ſhall indure.* The like ſpeech is in *Pſal.* 6. 4.

11 V. 11. *draw it &c.*] this word, or ſome ſuch, ſeemeth here to be underſtood, as often in the Hebrue: ſee *Pſal.* 69. 11. The drawing the hand out of the boſome, denoteth a performance of the work without ſlacknes; as we may ſee by the contrary, *Prov.* 26. 15. *ful-end*] by conſuming our enemies, and accompliſhing our deliverance.

13 V. 13. *the ſea*] in Chaldee, *the waters of the red ſea. of the dragons*] or *whales*, meaning *the noble men of Ægypt*, who purſuing the Iſraelites were drowned in the red ſea, *Exod.* 14. 28. For great perſons are likened to *Dragons* or *whaleſiſhes*: as *Ezek.* 29. 3.

14 V. 14. *the heads*] that is *the head*, as the Greek tranſlateth it, called *heads* for the excellencie and principalitie.

of Livjathan] or *of the whale*, meaning *Pharaoh* King of Ægypt, who was drowned with his Princes, *Pſal.* 136. 15. *Livjathan* is the name of the great *whaleſiſh*, or *ſea Dragon*; ſo called of the faſt joyning together of his ſcales; as he is deſcribed *Iob.* 40. 20. *&* 41. 6. *&c.* and is uſed to reſemble great tyrants; here and in *Iſa.* 27. 3. So the Chaldee expoundeth it, *the heads of Pharaohs mighty men. in drye deſerts*] that is, *to the wild beaſts of the wildernes*, which might devour the Ægyptians after they were drowned, and caſt upon the ſhore, *Exod.* 14. 30. The *beaſts* may be called *a people*, as *Conies*, *Piſmires*, *Locuſts*, *&c.* are called *peoples* and *nations*, *Prov.* 30. 25. 26. *Ioel.* 1. 6. See alſo the notes on *Pſal.* 72. 9: unleſs by theſe *dwellers in drye places*, wee underſtand the Iſraelites in the wildernes; to whome the ſpoile of the Ægyptians was as *meat*; as elſwhere they ſayd of the Canaanites; *they are bread for us*, *Num.* 14. 9. This the Chaldee favoureth.

15 V. 15. *didſt cleave the fountayn*] bringing a wel and ſtream of water to thy people out of the rocks, *Exod.* 17. 6. *Num.* 20. 11. *Iſa.* 48. 21. *Pſal.* 105. 41. *rivers of ſtrength*] that is *ſtrong*, *rough*, or *vehement rivers*, as the waters of Iarden were dryed up, that Iſrael might goe through, *Ioſh.* 3. 15. 17. The Chaldee paraphraſt addeth alſo the rivers *Arnon* and *Jabok*; wherof ſee *Num.* 21. 14. *Deut.* 2. 37.

16 V. 16. *the light*] The Hebrue *Maor* is properly *a lightſome-body*, as is the *Sun*, *moon*, *ſtarrs &c. Gen.* 1. 14. 15. and here may be meant of the *Moon*, as the Chaldee tranſlateth it: for the *Sun* next foloweth. For theſe, God is elſwhere alſo celebrated: *Pſal.* 136. 7. 8. 9.

19 V. 19. *ſoule of thy turtle-dove*] that is, *the life of thy* Church called *a turtle-dove*, for their danger to be preyed upon by the wicked, as before, verſe 8. being of themſelves weak, mournful, and timorous; alſo for their faith and loialtie towards God, and innocencie of life. In theſe reſpects are *doves* mentioned, *Hoſ.* 11. 11. *Ezek.* 7. 16. *Iſa.* 38. 14. *&* 59. 11. *Song.*

4.1. & 6.8. *Mat.* 10.16. So the Chaldee explayneth it, *Give not the soules of them that teach thy law, to the people which are like wild beasts.* *wild-company*] or *wild-beasts*, as the Greek translateth it, meaning the cruel *people like wild beasts*, as the Chaldee sayth. The same word straightway followeth for the Church or *lively-flock* of Christ. See the notes on *Psal.* 68.11.31.

20 V. 20. *the covenant*] which thou didst make with our fathers, (as the Chaldee addeth to explayne it:) it may be meant of the covenant with Abraham and his seed, as is expressed, *Psal.* 105.8.9.10. or, which was made with Noah, that the world should no more be drowned, as once it was, when it was full of cruelty, *Gen.* 6.13.17.18. & 8.21.22. which covenant the Prophets apply to the Church after. *Esai.* 54.9. *the darknesses*] that is, *dark-places*, as in *Psal.* 88.7. & 143.3. he meaneth, that the base obscure places were full of violence, even folds or habitations of cruelty; no cottage being free from the rapine of the enemies. *Dark places*, may be put for *base* or *mean*: as in *Prov.* 22. 29. *dark* or *obsure persons*, are the *base sort*. The Greek here also translateth it *dark persons*, meaning the vile graceles enemies.

22 V. 22. *plead thy plea*] defend thine own cause: see *Psal.* 35.1. *from the fool*] understand, *which thou suffrest from the fool*, or *impious*, *Nabal*, which word was also before, *verse* 18. wherof see *Psal.* 14.1. The Chaldee paraphraseth *from the foolish king*.

23 V. 23. *ascendeth*] that is, *cometh up unto thee*, it is so great; as *Iona.* 1.2. or, *it increaseth*: as the battel is sayd to *ascend*, whē it *increased*. 1 *King.* 22.35.

PSALME 75.

A confession to God, and promise to judge uprightly. 5. A rebuke of the proud, by consideration of Gods providence.

1 To the mayster *of the musik*, Corrupt not: a Psalm of Asaph, a song.

WEe confess, to thee, ô God; wee confess, and neer *is* thy name: they tel, thy wondrous-works. 2
When I shall receive the appointmēt: I, will judge righteousnesses. 3
Dissolved *is* the earth and all the inhabitants therof: I, have set-sure, the pillars therof Selah. 4
I sayd to the vayn-glorious-fools, be not vainglorious-ly-foolish: and to the wicked, lift not up the horn. 5
Lift not up your horn to on hye: *nor* speak, with a stiff neck. 6
For not from the East, or from the West: neyther from the desert *cometh* promotion. 7
But God *is* the judge: he abaseth one, & exalteth another. 8
For a cup *is* in the hand of Iehovah, and the wine is red, *it is* full of mixture; and he poureth out of the same: but the dregs therof, wring out *and* drink shal, all the wicked of the earth. 9
And I, will shew for ever: will sing-Psalm, to the God of Iakob. 10
And wil hew off all the hornes of the wicked: the hornes of the just-*man* shalbe advaunced. 11

Annotations.

1 COrrupt not] or *Destroy not*; see *Psalm.* 57.1. The Chaldee addeth, *in the time when David sayd, destroy not the people.*

of Asaph] or *to Asaph*; in Chaldee, *by the hand of Asaph*: see *Psal.* 50.1.

2 V. 2. *and neer is*] to weet, neer in our mouthes and harts to celebrate it. Thus Gods *word* is sayd *to be neer*, *Rom.* 10.8. and, *thou art neer in their mouth*, *Ier.* 12.2. In this sense the Greek also explayneth it, *and we will call on thy name.* *they tell*] that is, I and others with mee: so the Greek sayth, *I will tell.*

3 V. 3. *receive th'appointment*] or, *take the appointed*

appointed thing, (or *time*; as the Chaldee translateth it;) that is, *the office appointed* and promised. They seem to be the words of the Psalmist (as appeareth more plainly by verse 10 & 11.) in person of Christ; to whome the kingdom of Israel was appointed in due time: whome David was a figure of, in taking and administring the kingdom when it was distracted with troubles. See 2 *Sam.* 3.17.19. & 5.1.2.3.

righteousnesse] that is, *most-righteously*.

4 V. 4. *dissolved*] or *melted*, that is *faint*, *with troubles, feares &c.* as *Isa.* 2.9.

set-fast] or, *wil fitly fasten, artificially stablish*, as by line & measure: that they fall not. *Pillars*] the *mountayns*; which may also mean *governours*; for great personages, are likened to *Pillars*, *Gal.* 2.9.

5 V. 5 *the horn*] the signe of *power* and *glorie*, *Psal.* 112.9. & 89.18.25. *Luk.* 1.69. In 1 *Chron.* 25.5. mention is made of prophesies *to lift up the horn*.

6 V. 5. *to on hye*] that is, *aloft*: or *against the High* God. *with a stiff neck*] like untamed oxen shaking off the yoke of obedience. Or, *speak not a hard thing* (as *Psal.* 31.19.) *with a neck* stretched out, that is *arrogantly*; or *with one neck*, that is with joynt force: as *hart*, in *Psalm.* 83.6. is for *one hart*.

7 V. 7. *the desert*,] that is, the *South* or *North*: for *deserts* were on both ends of the land of Canaan. *promotion*] or *exaltation*: or, as the Greek translateth, *desert of the mountayns*; that is, *the mountainy desert*; meaning that preferment or deliverance, comes not from any of the nations round about. The Hebrue *Harim* is ambiguous, signifying both *exaltation*, and *mountayns*. The Chaldee maketh this paraphrase; *For there is none besides me, from east to west, from the north, the place of the desert; or from the south, the place of the mountayns.*

8 V. 8. *abaseth one*] Hebr. *this* man.

another] Heb. *this* man. It may also be read, *He* (*this* God) *abaseth, and he advanceth*.

9 V. 9. *a cup*] to mesure out afflictions; as *Psal.* 11.6. a similitude often used: see *Hab.* 2.16. *Ezek.* 23.31.32. *Jer.* 25.28. The Chaldee sayth, *a cup of curse*. *wine*] that is, *wrath* or *indignation*, as is expressed, *Ier.* 25.15. *Iob.* 21.20. *Rev.* 14.10. *red*] or *thick*, *troubled*, *muddy*, noting *fierce indignation*. The Greek turneth it, *acratou*, *mere*, meaning *strong wine*, not allayed. So in *Revel.* 14.10. where *mere* or *pure wine*, meaneth *great afflictions*. The Greek there is taken from this Psalm. *of mixture*] that is, *of liquor mixed*; ready to be drunk: as *wisdom* is sayd to have *mixed her wine*; *Prov.* 9.2. that is, *tempered it ready*. So *Rev.* 14.10. The Chaldee addeth, *mixture of bitternes*.

he poureth out] to weet, *unto his own people, afflicting them*, as is expressed. *Ier.* 25.17.18. 28.29. *the dreggs*] *the most grievous afflictions*; as *Esai.* 51.17.22. *wring out*] or *suck up*, that is, *feel and be affected with it*. So *Ezek.* 23.34. *Esai.* 51.17.

V. 10. *will shew*] to weet, *this work of God; his mercie, and judgement*. The Chaldee explaineth it, *wil shew thy miracles*. *horns of the wicked*] *their power dominion and pride*, wherby they afflict and scatter Gods people. *Jer.* 48.25. *Lam.* 2.3. *Zach.* 1.21. *Rev.* 17.12.13. as by *horns of the just man*, is meant his *power, dominion, glory*. *Psal.* 132.17. *and* 92.11. & 148.14. 1 *Sam.* 2.10. So the Chaldee openeth it, *And I will humble all kingdoms, the high strength of the wicked*.

10

PSALME 76.

A declaration of Gods majestie in the Church, against her enemies. 12. *An exhortation to serve him reverently.*

To the mayster *of the musik* on Neginoth: a psalm of Asaph, a song. 1

GOd *is* knowen in Iudah: his name *is* great, in Israel. And in Shalem is his tabernacle: and his dwelling in Sion. There, brake hee the burning-arrowes of the bow: the shield & the sword, & the warr Selah. Bright, wōdrous-excellent *art* thou: more- 2 3 4 5

more-than the mountayns of prey.
6 The mighty of hart, have yielded thẽ-
selves to the spoile; they have slum-
bred their sleep: & none of the men
7 of power have found their hands. At
thy rebuke, ô God of Iakob: both
charret and horse, hath been cast a
8 sleep. Thou, thou *art* fearfull; & who
shall stand before thee; when thou art
9 angrie. From the heavens, thou cau-
sedst judgemẽt to be heard: the earth,
10 feared and was still. When God a-
rose to judgment: to save, all the
11 meek of the earth Selah. Surely the
wrathful-heat of men shall confess
thee: the remnant of the wrathful-
12 heats thou wilt gyrd. Vow ye and
pay, to Iehovah your God: all *they*
that be round about him; let them
13 bring a present, to the FEAR. *To*
him that gathereth-*as-grapes*, the spi-
rit of the Governours: *that is* fearful,
to the kings of the earth.

Annotations.

1 ON *Neginoth*] or, *with stringed instru-
ments*: see *Psalm.*4.1. *of Asaph*]
or, *to Asaph*: see *Psalm.*50.1.

3 Vers. 3. *Shalem*] or *Salem*, the city of
Melchisedek, *Gen.*14.18. afterwards called
Ieru salem; wherof see the notes on *Psalm.*
51.20. The Greek translateth it, *in Peace*;
which is the interpretation of the name
Salem, as the Apostle sheweth, *Heb.*7.2.
The Chaldee paraphrase sayth, *Ieru salem*.
his tabernacle] or *tent*, *pavilion*, which is
both a mean dwelling, and a moveable,
Levit. 23.42.43. *Heb.*11 9.10. For both
Moses Tabernacle & Solomons Temple,
were mean cottages in respect of Gods
glory. 1 *King.*8.27.

4 V. 4. *burning-arrowes*] or *fyrie-darts* (as
the Apostle calleth the tentations of that
wicked one, *Ephe.*6.16.) The Hebrue *Rish-
phei*, is properly *burning-coles*, *Song* 8.6. fi-
guratively here *the glistering-brass headed
arrowes*, elsewhere the *fyry-thonderbolts*, *Ps.*
78.48 and *burning-plague*, *Deut.* 32.24. *Ha-
bak.*3.5. likened to *arrowes*, *Psal.*91.5. Here
it may lead us to mind this Psalm to ce-
lebrate the victories against Satan, figu-
red by the vanquishing of the Assyrians
and other enemies, 2 *King.* 19.35. The
Chaldee explaineth it thus; *when the house
of Israel did his will, he placed his divine-ma-
jestie among them; there brake hee the arrowes
and bowes of people that warred; shield and
sword and battel ray, destroyed hee for ever.*

and the warr] that is, *the army of warri-
ers*; the *battel-array*. See *Psal.*27.3. And
thus *Shalem* or *Peace*, is mainteyned, by
breaking all warlike instruments: as *Esa.*
2.4.

V. 5. *Bright*] *made-light*, that is, *Glo-
rious*: speaking to God, as *verse* 7. *won-
drous-excellent*] *magnificent*, see *Psal.*8.2. 5

mounts of prey] the mountayns of the Li-
ons and Leopards, *Song.*4.8. meaning, the
kingdomes of this world, which make
prey, and spoile one of an other, like wild
beasts, *Dan.*7.4,5,6,7. whom the Lamb on
mount Sion, excelleth in power & glory,
*Rev.*14.1. & 17.14. Or *from the mounts of
prey*, that is, when thou commest from
cõquering the enemies, which lye in the
mountayns to make prey of thy people.

V. 6. *mighty of hart*] or *stowt*, *stubborn
harted*; a title of the wicked, that are farr 6
from justice, *Esai.* 46.12. called here in
Greek, *unwise in hart*. *their sleep*] *their
eternal sleep*, *Ier.*51.39.57. *the sleep of death*,
*Psal.*13.4. So in the next verse. *none of*]
Hebr. *all* (or *any*) *have not found*; that is,
none found. So 1 *Ioh.* 3.15. *every manslayer
hath not*, that is, *none hath life*. See also *Ps.*
143.2. *men of power*] *able men*, for
strength, courage, and riches (in which
last sense the Greek taketh it here,) these
did not resist, or *could not*; as *Psal.*77.5. They
were not able (as the Chaldee sayth,) *to
take their weapons in their hands*.

V. 7. *thy rebuke*] that is, *punishment*, 7
destruction: see *Psal.*9.6. *charret*] that
is,

is, princes & captayns riding on charrets and horses, on which they were wont of old to fight. *Iudg.* 4. 3. 1 *King.* 22. 31. 34. These all by Gods rebuke have been slayn, as in the camp of Asshur, 2 *King.* 19. 35. and the host of Antichrist. *Rev.* 19. 18.—21.

8 V. 8. *when thou art angry*] Hebr. *from then* (that is, *from the time of*) *thine anger:* after thine anger is once kindled.

9 V. 9. *the earth*] or, *the land;* which the Chaldee understandeth thus; *the land of the heathens feared, the land of Israel was quiet.*

11 V. 11. *shall confess thee*] that is *shall turn to thy praise,* when thy people are delivered from the rage of their foes. *the remnant*] or, *the remaynder,* that is, thy people *which remayn* and perish not in the rages of the wicked. *thou wilt gyrd*] to weet *with joyfulnes*, that they shall sing prayse to thee; as the Greek explayneth it, *shall keep a feast to thee.* As in *Ioel.* 1. 13. *Gird ye,* ther is understood *with sorrow,* or *sackcloth*: so here seemeth to be understood *joy* or *gladnes*, wherewith persons (or things) are sayd to be *gyrded, Psal.* 30. 12. & 65. 13. or *thou wilt gird* with strength, as *Psalm.* 18. 40. Or if we referr it to the hot rage of the wicked, *the residue therof thou wilt gyrd,* that is *bind* or *restreyn;* from attempting further evil.

12 V. 12. *Vow ye*] men in danger, or delivered frō it, were wont to make vowes unto God, *Gen.* 28. 20. *Iona* 1. 15. *Psal.* 66. 13. 14. *round about him*] a description of his people, as the twelve tribes pitched round about the Tabernacle, *Num.* 2. 2. and the 24. Elders were round about Gods throne, *Rev.* 4. 4. So the Chaldee expoundeth it, *ye that dwel about his Sanctuarie.* *to the fear*] that is, *the most Fearful God;* called *Fear* or *Terrour,* for more reverence and excellencie, unto whome all fear is due, as *Isa.* 8. 12. 13. *Mal.* 1. 6. So Iakob called God, *the Fear of his father Isaak. Gen.* 31. 53. And this was performed, when after Asshurs overthrow, *many brought offrings to the Lord,* 2 *Chron.* 32. 21. 23.

13 V. 13. To him *that gathereth*] so the Greek, *to him that taketh away:* or wee may read, *He gathereth,* (or *Cutteth off as in vintage;*) a similitude from *grape-gatherers* which cut off the clusters of the vines; applied here to the cutting off the lives of men. The like is in *Rev.* 14. 18. 19. 20. also in *Iudg.* 20. 45. The Chaldee explaineth it, *To him that represseth the pride of the spirit of governours: God, to be feared above all Kings of the earth.* *Governours*] or *Princes, Captaynes,* that lead and goe before the people. So Gods Angel destroyed all the valiant men, and princes, and captayns in the camp of the King of Asshur. 2 *Chron.* 32. 21.

PSALME 77.

The Psalmist sheweth what fierce combate hee had with diffidence. 11. *The victorie which hee had by consideration of Gods great and gracious works doen of old.*

To the mayster *of the musik* to Iedu- 1
thun; a psalm of Asaph.

MY voice *was* to God, and I cri- 2
ed-out: my voice *was* to God, and he gave-ear unto mee. In day of 3
my distres, I sought the Lord: my hand *by* night reached-out & ceased not: my soul refused to be cōforted. I remembred God, and made a trou- 4
bled-noise: I meditated, and my spirit was overwhelmed Selah. Thou 5
heldest the watches of mine eyes: I was striken-amazed, and could not speak. I recounted the dayes of an- 6
tiquitie: the yeres of ancient-times. I remēbred my melody, in the night: 7
with my hart I meditated; & my spirit serched-diligently. Will the Lord 8
cast off, to eternities: and not adde, favourably to accept any more? Is 9

his mercy ceaſed to perpetuitie: *is his* word ended, to generation and
10 generation? Hath God forgotten to be gracious: hath hee ſhut-up in an-
11 ger, his tender-mercies Selah? And I ſayd; *dieth* this make mee-ſick: the change, of the right-hand of the moſt
12 hye? I will record the actions of Iah: ſurely I wil remember, thy miracle
13 from antiquitie. And I will meditate of all thy work; and will diſcourſe of
14 thy practiſes. O God, thy way *is* in the ſanctuarie: who *is ſo* great a God,
15 as God. Thou *art* the God that doeſt a marveilous-work: thou haſt made-known thy ſtrength among
16 the peoples. Thou haſt redeemed thy people with arme: the ſonns of Iakob, and of Ioſeph Selah. The wa-
17 ters, ſaw thee, ô God; the waters ſaw thee, they trembled: alſo the deeps
18 were ſtyrred. The clowds, ſtreamed-down waters; the skyes, gave-out a voice: alſo thine arrowes, walked-a-
19 bout. The voice of thy thonder, *was* in the round-*aier*; Lightnings illuminated the world: the earth was ſtyr-
20 red, and quaked. Thy way *was* in the ſea; & thy paths in the many waters: and thy footſteps, were not knowen.
21 Thou didſt lead thy people like a flock: by the hand of Moſes and Aaron.

Annotations.

1 TO *Ieduthun*] or, *for him*: ſee *Pſalm.*39. 1. & 62. 1.

2 V. 2. *he gave ear*] ſo the Greek explayneth the Hebrue phraſe *to give ear*: ſee the like *Pſalm.* 55.11.

3 Verſ. 3. *ſought the Lord*] in Chaldee, *ſought inſtruction from before the Lord, and the ſpirit of propheſie reſted upon me.* *retched out*] or *flowed, was powred out*, that is *was ſtretched out* in prayer: (a vehement figurative ſpeech, like that of *powring out the hart, Pſalm.*62.9.) or, was wet with continual wiping of mine eyes: or by *hand* may be meant *plague* or *ſore* (as in *Iob* 23. 2.) which continually *ran*. The Chaldee expoundeth it, *by night mine eye dropped teares and ceaſed not.*

4 V. 4. *meditated*] or *prayed*. See *Pſalm.* 55.3.18. *overwhelmed*] or *covered it ſelf*, that is, *ſwowned* or *fainted* with ſorow. So *Pſalm.*142.4. & 143.4. & 107.5. *Lam.* 2.12.

5 V. 5. *the watches*] or *the wards, cuſtodies*, (that is as the Chaldee explayneth it, *the lidds*) *of mine eyes*; ſo that I can not ſleep. *ſtriken-amazed*] *beaten* with terrour, *as with a hammer*: or, as the Greek ſayth, *troubled*. So *Dan.*2.1.3. *Gen.* 41.8. *could not ſpeak*] ſo the Hebrue phraſe *ſpake not*, is ſometime to be interpreted: as, *who ſhall judge*, 2 *Chrō* 1.10. for which in 1 *King.* 3.9. is written, *who can* (or, *is able to*) *judge*. So *Pſalm.*78.20.

6 V. 6. *of ancient times*] or, *of eternities*; that is *of ages* paſt. This he did according to the commandement, *Deut.* 32.7. for former hiſtories, are written for our learning, *Rom* 15.4. 1 *Cor.*10.11.

7 V. 7. *my melodie*] or *muſical play*, to weet, how I had before time played and ſung ſongs of prayſe for thy benefits; (ſee *Pſalm.*33.2.3) or *I remembred my muſik*, and took my inſtrument and thus I ſung. *ſpirit ſerched*] in Chaldee, *the knowledge of my ſpirit ſerched marvelous things.*

11 V. 11. dooth *this make me ſick*] dooth it greive and weaken me, that the right hand (the adminiſtration) of God is changed, and he keepeth not one conſtant courſe in his works? The prophet ſeemeth to check himſelf for his infirmitie. Or, (taking it not for a queſtion) *it maketh me ſick*; or *this is my infirmitie*. *the change*] or, *that changed us*; for ſo the Hebrue phraſe *to change* may be reſolved.

12 V. 12. *wil record*] *wil remember* for my ſelf, and *mention* to others: The Hebrue implieth

implieth both theſe, by a double reading.

miracle] that is *miracles* or *wondrous-works* (as the Greek explayneth it,) all & every of them, doon of old. So after in verſe 15.

13 V. 13. *diſcourſe*] or *meditate, intreat of,* both in mind and talk.

14 V. 14. *in the ſanctuarie*] or *in ſanctitie, in the holy* place, as the Greek turneth it: meaning, it is *moſt holy,* and ſecret, *hidden* from the eyes of the world: as holy things were hidden in the ſanctuarie, eſpecially the Ark and Cherubims where God ſate. So as it was not lawful for people or prieſts to ſee them. *Num.*4.6.7.15. 20. *Levit.* 16. 2. Compare alſo herewith, *Pſalm.*73.16.17. The Chaldee tranſlateth, *O God how holy are thy wayes.* *a God*] or *a mighty one, a Potentate*: Hebr. *Æl.* So in the next verſe. *as God*] in Greek, *as our God*: in Chaldee, *as the God of Iſrael.*

15 V. 15. *marveilous-work*] that is, *works: wonders.* This is taken from *Exod* 15. 11.

16 V. 16. *with arm*] that is, *with power: an arm ſtretched out,* as *Exod.*6.6. in Greek, *with thine arm.* *of Iaakob*] that is *the tribes of Iſrael,* born of him. *of Ioſeph*] this may be meant (as the Chaldee paraphraſt taketh it) of all the Iſraelites whom Ioſeph nouriſhed, *Gen.* 45. 10. 11. *&* 50. 21. called therfore his *ſonns*: or in ſpecial, of the tribes of *Ephraim* and *Manaſſes,* the ſonns of Ioſeph, noted from the reſt, for more honour. Compare alſo herewith *Pſalm.*80.2.3.

17 V. 17. *The waters*] of the red ſea. *Exod.* 14.21. *Pſalm.* 114. 3. The Chaldee paraphraſeth, *They ſaw thy divine-majeſtie from the midſt of the ſea ô God.* *trembled*] or *were-payned,* as a woman in travayl. So *Pſalm.*29.8. *&* 97.4.

18 V. 18. *ſtreamed*] or *guſhed* with a tempeſt. Theſe things were when the Lord looked unto the hoſt of the Ægyptians out of the fyry and clowdy pillar, and ſo feared and hindred them with ſtormy tempeſts, that their charret wheels fel off *&c. Exod.* 14. 24. 25. And thus, Iſrael *was baptized in the clowd and in the ſea,* 1 *Cor.*10. 1. 2. *thine arrowes*] or *ſtones* (as this word alſo ſignifyeth, *Lam.*3.16.) meaning *haylſtones.* See *Pſal.*18.15. *Ioſ.*10.11.

19 V. 19. *in the round-aier*] in *the ſphere,* or *globe.* The *aier* is ſo called of the round form, which it (with all the heavens) hath. Of the thonder in the aier, ſee *Iob.* 37.2.–5. *Pſal.*29.

20 V. 20. *Thy way*] wherin thou wenteſt, and leddeſt thy people; confounding thy foes. *Exod.* 14. 19. 20. 22. *Nehem.*9.11. So elſwhere, *his way* is *in the whirlwind; Nahũ.* 1. 3. *were not knowen*] to weet, before that time; nor after, for *the waters returned to their force, and drowned the Ægyptians: Exod.* 14. 27. So his other wayes *are paſt finding out, Rom.*11.33. that men muſt *walk by faith, not by ſight,* 2 *Cor.*5.7.

21 V. 21. *lead thy people*] *through the ſea,* and after *through the wildernes towards Canaan; Moſes being their King, and Aaron their Preiſt.* The memorie of which mercy is often celebrated. *Deut.*8.2.–5.15. *&* 32. 10. *Ier.*2.2.6. *Amos* 2. 10. *Mic.* 6. 4. *Pſalm.* 136.16. *Act.*7.35.36.

PSALME 78.

An exhortation both to learn and to preach the Law of God. 9. *The ſtory of Gods wrath againſt the incredulous & diſobedient Iſraelites.* 67. *Ephraim being refuſed, God choſe Iudah, Sion, and David.*

An inſtructing-*pſalm,* of Aſaph: 1

GIve ear my people, to my law: incline your ear, to the words of my mouth. I will open my mouth in 2
a parable: I will utter hid-things, of antiquitie. Which wee have heard, & 3
have knowen them: and our fathers, have told us. Wee will not hide, frõ 4
their ſonns; to the generation after, telling the prayſes of Iehovah: his powet alſo and his marveil, which hee hath done. How he ſtabliſhed a teſti- 5

mony, in Iakob; and put a law, in Israel: which he commanded our fathers; to make them knowen, to their
6 sonns. That the generation after, sonns *that* should be born, might know: might rise up, and tell their
7 sonns. And they might put their constant-hope, in God: and not forget the acts of God; and might keep
8 his commandements. And not be, as their fathers; a generation, perverse and rebellious: a generatiō *that* prepared-not-aright their hart; and whose spirit was not faithfull, with
9 God. The sonns of Æphrajim, armed shooting with bow: turned-back,
10 in the day of battel. They kept not the covenant of God: and in his Law,
11 they refused to walk. And forgate his actions: and his marvelous works,
12 which he had shewed them. Before their fathers, he had done a miracle: in the land of Ægypt, the field of
13 Tsoan. He cleft the sea, and made them pass through: and made the
14 waters to stand as an heap. And led them with a clowd by day: & all the
15 night, with a light of fyre. He clave the Rocks in the wildernes: and gave
16 drink, as *out of* the great deeps. And brought-forth streames out of the rock: and made waters descend, like
17 rivers. And they added yet, to syn against him: to provoke-bitterly the
18 most-high, in the drye-desert. And tempted God in their hart: asking
19 meat, for their soule. And they spake, against God they sayd; Can God, furnish a table, in the wildernes?
20 Loe he smote the Rock, and waters gushed-out, and streams overflowed: can hee also give bread; or *can* he prepare, flesh for his people? Therefore Iehovah heard, and was exceeding-angry: & fyre was kindled against Iakob; and also anger, came up against Israel. Because they beleeved not in God: and trusted not in his salvation. Though hee had commanded the skyes from above: and opened the dores of heavens. And rayned upō thē Manna to eat: & the wheat of heavens, he gave to thē. Man did eat the bread of the mighties: hee sent them meat, to satietie. He made an East-*wind* to pass-forth in the heavens: & brought on, a South-*wind* by his strength. And rayned flesh upon them as dust: & fethered foule, as the sand of the seas. And made *it* fall, in the midds of his camp: round about his dwelling-places. And they did eat and were fylled vehemently: and their desire, he brought unto them. They were not estranged from their desire: their meat *was* yet in their mouth. When the anger of God, came up against them; and slew of the fatt of them: & smote-down the choyse-yong-men of Israel. For all this they synned yet: and beleeved not, for his marvelous-*works*. And he consumed their dayes in vanitie: & their yeres in hasty-terrour. When he slew them then they sought him: and returned, & sought God early. And remembred, that God *was* their Rock: and the most-high God, their redemer. But they flatteringly-allured him with their mouth: and with their tongue, they lyed to him. For their hart *was* not firmly-prepared with him: neyther were they faithfull, in his covenant. And he *being* compassionate, mercifully

21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38

fully-covered iniquitie, and corrupted not: but multiplied to turn-away his anger; and did not styrr-up, all his
39 wrathful-heat. For he remembred that they *were* flesh: a wind that goeth, and shall not return.
40 How oft did they bitterly-provoke him in the wildernes: grieve him, in the desert!
41 For they returned, & tempted God: and limitted the holy-one of Israel.
42 They remembred not his hand: *nor* the day, *in* which hee had redeemed them from the distresser.
43 When hee put his signes in Ægypt: & his wonders, in the field of Tsoan.
44 And turned their rivers, into blood: & their streames, *that* they could not drink.
45 He sent among them a mixed-swarm, which did eat them: & he frog, which corrupted them.
46 And he gave their fruit to the caterpiller: and their labour, to the locust.
47 He kylled their vine with hayl: & their wild fig trees, with the blasting hayl-stone.
48 And he shut-up their cattel to the hayl: and their flocks-of-cattel, to the lightnings.
49 He sent among them, the burning of his anger; exceeding-wrath and indignation, and distres: *by* the sending, of the messengers of evills.
50 He weighed-out a path, to his anger: he withheld not their soul frō death: & their wild-beast, he shut-up to the pestilence.
51 And smote all the first-born in Ægypt: the beginning of strengths, in the tents of Cham.
52 And he made his people passe-forth as sheep: and led them on as a flock, in the wildernes.
53 And led them in confident-safetie, and they dreaded not: and the sea, covered their enemies.
54 And he brought them to the border of his holynes: this mountayn, *which* his right-hand purchased.
55 And he cast out the heathens, from their faces; and made them fall in the line of possession: and made the tribes of Israel, to dwell in their tents.
56 And they tempted and bitterly-provoked, the most-hye God: and kept not, his testimonies.
57 But turned-back & unfaithfully-transgressed, like their fathers: they were turned, like a warping bow.
58 And provoked him to anger by their hye-places: and by their graven-*idols*, they styrrd-him to gealousie.
59 God heard, and was exceeding-wroth: and vehemently abhorred Israel.
60 And he forsook the dwelling-place of Shilo: the tent he had placed for a dwelling among earthly-men.
61 And gave his strength into captivity: & his bewteous-glorie, into the hand of the distresser.
62 And shut up his people to the sword: and was exceeding-wroth, with his inheritance.
63 The fyre did eat their choise-yong-men: and their virgins, were not praysed.
64 Their Priests, fell by the sword: and
65 their widowes, wept not. And the Lord awaked, as one out of sleep: as a mighty-one, showting after wine.
66 And smote his distressers behind: hee
67 gave them, eternall reproch. And he refused the tent of Iosephh: and chose
68 not, the tribe of Æphrajim. But hee chose the tribe of Iudah: the mount Sion, which he loved.
69 And builded his sanctuarie, like hye-*places*: like the earth, which hee founded for ever.
70 And he chose David his servant: and took him, from the folds of sheep.
71 Frō after the *ewes*-with-yōg, brought he him: to feed Iakob his people; &

72 Israel, his possession. And he fed them, according to the perfection of his hart: and by the discretions of his hands, led he them.

Annotations.

1 MY Law] or *doctrine*; for of it the *Law* hath the name in Hebrue; see *Psalm.* 19. 8. *Christ* speaketh in this Psalme, to his people, as the next verse sheweth. So *Isa.* 51. 4.

2 V. 2. *in a parable*] that is, *in* (or *with*) *parables*; as the holy Ghost expoundeth it. *Mat.* 13. 34. 35. *All these things spake Jesus to the multitude in parables &c, that it might be fulfilled which was spoken by the Prophet, saying, I wil open my mouth in parables &c.* Here the narration & applying of ancient histories are called *Parables*, *because all these things came unto our fathers as types, and were written to admonish us.* 1 Cor. 10. 11. What a *parable* meaneth; see *Psalm.* 49. 5.

wil utter] or *well-out* as from a spring or fountayn. *hidd-things*] so the holy Ghost expoũdeth it in Greek, *Mat.* 13. 35. the Hebrue word signifying *sharp* or *obscure speeches*, or *riddles*: see *Psalm.* 49. 5.

of antiquitie] understand, *which are of antiquitie*, that is, *ancient* things *since the foũdation of the world. Mat.* 13. 35.

5 V. 5. *stablished*] or *reared-up*. *a testimonie*] or *witnes*, meaning the Covenant: see *Psalm.* 19. 8. *in Jakob*] *among the Israelites, the children of Jakab.* *to their sonns*] all their posteritie, as *Deut.* 4. 9. *teach them thy sonns, and thy sonns sonns*. So *Deut.* 6. 6. 7. 21.

8 V. 8. *perverse*] or *froward, stubborn*. So Israel is noted to be, *Exod.* 32. 9. *Deut.* 31. 27.

9 V. 9. *Æphraim*] the ten tribes of Israel, of which Ephraim was chief, though they were valiant warriours, yet for their synns, fel before their enemies. 1 *King.* 17. *Hos.* 10. 11. 14. Some understand it of that slaughter of Ephraims sonns mentioned, 1 *Chrõ.* 7. 21. 22. 23. which was while their father lived in Ægypt.

V. 10. *refused to walk*] as 2 *King.* 17. 14. 15. *they would not obey, but hardned their necks &c. and refused his statutes and his covenant, which he made with their fathers &c.* 10

V. 12. *a miracle*] that is, *miracles, marvels*, as in *verse* 2: *parable* is for *parables*. 12

of Tsoan] or *of Tanis*, as the Greek and Chaldee calleth it. It was a chief citie in *Ægypt*, and the Kings Court or pallace; and a place of great antiquitie, *Isa.* 30. 3. 4. *Num.* 13. 23. And *the feild of Tsoan*, is the countrie or territories of that citie, as *the feild of Edom, Gen.* 32. 3. *the feild of Moab, Gen.* 36. 35. *Num.* 21. 20. So after, *verse* 43.

V. 13. *cleft the sea*] the *red sea*, where the Israelites were baptised, *Exod.* 14. 1. *Cor.* 10. 2. 13

V. 14. *a clowd*] to shadow them frõ the sun; and to guide them in their journeyes: a figure of Gods protection over his Church, and guidance of the same. *Exod.* 13. 21. & 40. 38. *Num.* 9. 17.--22. *Nehem.* 9. 19. *Isa.* 4. 5. 14

V. 15. *the Rocks*] once at Horeb, *Exod.* 17. 6. and agayn at Cadesh, *Num.* 20. 1. 11. The *Rock* was spiritually *Christ*, 1 *Cor.* 10. 4. *great deeps*] that is, *the great deep*, as the Greek turneth it: the phrase is taken from *Gen.* 7. 11. though here *deeps* is put for *deep*; for the more vehemencie: or, for *every of the great deeps*. Or wee may turn it, *as* in *deeps very much*, to weet *drink*. 15

V. 17. *to provoke-bitterly*] by rebellion, exasperating and causing wrath and bitternes; as both the Hebrue and Greek words signify. *Psal.* 5. 11. *Heb.* 3. 16. 17

V. 18. *for their soule*] that is, *their lust, their appetite*: see *Psal.* 27. 12. 18

V. 20. *bread*] that is generally, *food, Psal.* 136. 25. and in special *flesh*, as after is explayned, and the Hebrue *lechem* sometime signifyeth, *Levit.* 3. 11. *Num.* 28. 2. Of this their lusting, see *Num.* 11. 4. *&c.* 20

can he prepare] The word *can*, is agayn to be repeted from the former sentence. See also the note on *Psal.* 77. 5.

V. 21. *ascended*] that is, *burned*: for 21

fyre

fyre mounteth upward: ſo verſe 31.

24 V. 24. *Manna*] or as in Hebrue, *Man*, a ſmal round thing like *Coriander ſeed*, coloured like *Bdelium*, (that is like waxe, and clear, but white,) hard, to be ground in mills, or pounded; of it cakes were made, whoſe taſt was like the beſt freſh oil, and like wafers made with honey. When the dew fel on the hoſt by night, the Manna fel with it, when the dew was aſcended, the Manna appeared like the hoar froſt on the earth; then the people gathered it, for when the heat of the ſun came, it was melted. It was a meat which they knew not, nor their fathers: when they ſaw it, they ſayd *It is Manna* (that is, *a ready meat*, or *What is this?*) for they wiſt not what it was: and Moſes ſayd, *This is the bread which the Lord hath given yow to eat.* *Num.* 11.7.8. 9. *Exod.* 16.14. 15. 31. *Deut.* 8. 3. Of this they had to eat fourty yeres in the wildernes, til they came into Canaan. *Exod.* 16. 35. *Ioſ.* 5. 12. It was a figure of Chriſt, and his ſpiritual graces, *Iohn* 6. 31. 32. 33. *Rev.* 2. 17.

25 V. 25. *man did eat*] or *Every one did eat.*

bread of the Mightie] that is, *of the Angels*, (as the Chaldee and Greek explayneth it,) which are *mighty in ſtrength*, *Pſalm.* 103. 20. *and Manna* is called *their bread*, eyther becauſe by their miniſtery God ſent it; or becauſe it came from heaven *the habitation of Angels*, as the Chaldee paraphraſeth: or becauſe it was excellent, ſo as the Angels (if they needed any food) might eat it. So the *tongue of Angels*, 1 *Cor.* 13. 1. is the moſt ſweet and excellent tongue: Or by *mighties*, we may underſtand *the mightie heavens.*

meat] The Hebrue *tſedah* properly ſignifyeth *veniſon*, that is, *meat caught with hunting*: but generally is uſed for all food. So *Pſal.* 132. 15.

to ſatietie] or *enough*: for every man had an *Omer* full (that is, the tenth part of an *Ephah* or *Buſhel*) of Manna for a day. *Exod.* 16. 16. 36. and of fleſh, they had ſtore, til it came out at their noſthrills, and was lothſome unto them, *Numb.* 11. 19. 20.

V. 26. *brought on*] led or drove forward; as *Numb.* 11. 31 *Then there went forth a wind fronm the Lord, and brought quailes from the ſea* &c. 26

V. 27. *fleſh as duſt*] that is, quailes in great abundance; ſo that he that gathered leaſt, gathered ten Homers ful, (that is, an hundred Ephahs or Buſhels:) for *one Homer* conteyned *ten Ephahs*, *Nu* 11. 32. *Eze.* 45. 11. 27

V. 28. *made it fall*] the fleſh, the quailes, being fat and heavie foule, and by the moiſt ſouth-eaſt wind made more heavy, fel upon the camp, a dayes journey on ech ſide, round about the hoſt, and they were about two cubits above the earth. *Num.* 11. 31. 28

his camp] the Lords, becauſe he dwelt among them, *Numb.* 5. 3. called elſwhere *the hoſts of the Lord*, *Exod.* 12. 41. or *his*; that is, *Iſraels*: ſo *verſe* 63. 64.

V. 30. *They were not eſtranged*] that is, (as the Greek explayneth it) *they were not deprived*, their deſired meat was not taken away from them: as it is written, *the fleſh was yet between their teeth, it was not yet cutt-off:* (that is, taken from them, as *Ioel* 1. 5.) *and the wrath of the Lord was kindled againſt the people. Num.* 11. 33. Or it may be underſtood, of their affections and luſt not yet changed. 30

V. 31. *aſcended*] that is *burned*; as *ver.* 21. This is meant of the plague wherwith God ſmote the people, *Num.* 11. 33. 34. 31

fatt] that is, *the chief*, and *ſtrongeſt*; as *Iudg.* 3. 29. So weak poor or baſe men, are called *lean* or *thin*, *Pſal.* 41. 2. *Fat*, (or *fatneſſes*,) is here figuratively put for *fat perſons* See the notes on *Pſ.* 36. 12. & 106. 15.

choiſe-yong-men] *yong men* are called *choſen*, becauſe they are ſelected for warrs & other ſerviceable affayres when ancient men are let reſt. *Num.* 1. 3. & 8. 24, 25, 26. *Exod.* 24 5.

V. 33. *haſty-terrour*] or, *a ſuddayn-plague*; as was threatned, *Levit.* 26. 16. 33

V. 36. *flatteringly-allured*] or *deceived*, that is, went about to deceive, by perſwading flattering words. 36

V. 37. *firmely-prepared*] *aright-ſetled ready and ſtable*, as is the hart of the godly, 37

Pſal.

*Psal.*112.7. & 57.8.

38 V. 38. *mercyfully-covered*]*made expiation*, and *forgave*; so *Psal.*65.4. & 79.9. *corrupted*] that is, *destroyed utterly*: so *Deut.*4. 31. *multiplied to turn*] that is, *much and often turned away his anger*.

39 V. 39. *flesh*] that is, *weak*, and *corrupt*. see *Psalm.*56.5. *a wind*] mans life is *a vapour that appeareth for a litle time, and afterward vanisheth away*: *Iam.*4.14.

40 V 40. *How oft*] *ten times* (as the Lord sayd, *Num.*14.22.) *this people tempted* him, and obeyed not his voice. 1. At the red sea, for fear of the Ægyptians; *Exod.* 14. 11.12. 2. At Marah, where they wanted drink; *Exod.*15.23.24. 3. In the wildernes of Sin, where they wanted meat; *Exod.* 16. 2. 4. In keeping Manna til the morrow, which God had forbidden, *Exo.* 16.20. 5. In going out for Manna, on the Sabbath day; *Exod.* 16. 27. 28. 6. At Rephidim, murmuring for lack of water, *Exod.*17.1.2.3. 7. At Horeb, where they make the golden calf, *Exod.*32. 8. In Taberah, murmuring for tediousnes of their way, *Num.* 11. 1. 9. At Kibroth hattaavah, where they lusted for flesh; *Num.* 11. 4. 10. In Paran, where they refuse the land of Canaan, being discouraged by their spyes, *Num.*14. 1. 2. *&c.* And after this they synned seven times; as 1: In pressing to goe fight, when God forbad them, *Num* 14.44.45. 2. In the rebellion of Korah, Dathan, and Abiram, *Num.* 16. 1. *&c.* 3. In the murmuring for the death of Korah, and his company, *Num.* 16. 41. *&c.* 4. At Meribah, murmuring for lack of water, *Num.*20.2.3. *&c.* 5. For grief of their way, murmuring and loathing Manna, *Num.*21.4.5. *&c.* 6. At Shittim, committing whordom with the daughters of Moab; 7. and in the same place, coupling themselves to Baal-peor, and eating the sacrifices of the dead. *Numb.*25.1.2.3. *&c.*

41 V. 41. *returned and tempted*] that is, *eftsoones, again and again tempted*; contrarie to the law, *Deut.*6.16. *limited*] *prescribed limitts, bounds*, or *marks*; as before, *v.* 20.

44 V. 44. *to blood*] The first of the ten plagues, wherwith God smote the Ægyptians, which had drowned his children in their rivers. *Exod.*7. 19.20.21. & 1.22. whereto agreeth the third vial of wrath poured out on Antichrists kingdome; spiritually called *Ægypt*, *Rev.*16.4.6. & 11.8.

45 V. 45. *a mixed-swarm*] *a mixture*, sundry sorts of flyes, vermine, or hurtful beasts: by the Greek they were *flyes*; by the Chaldee *mixtures of wild beasts*. It was the fourth plague of Ægypt: see *Exod.*8.24. *the frog*] that is, *froggs*, (as afterward *caterpillar*, *locust*, for *locusts*, &c.) The second plague of Ægypt, *Exod.* 8.6. figures of *unclean spirits, which gather the Kings of the world to the battel of the great day of God*. *Rev.*16.13.14. *corrupted*] that is, *marred* and *destroyed*.

46 V. 46. *their fruit*]*all that growes out of the earth*. *caterpiller*] *a worm that consumeth and spoileth graß and fruits*. *Ioel.*1.4. *Locust*] or *graßhopper*, (which have their name of their *multitude*, for they flye many togither. *Prov.*30.27. *Nahum.*3.15. *Iudg.* 6.5.) Locusts in those countries, flye in the aier, multitudes togither; and wheresoever they fall; they devour every green thing. This was the eight plague of Egypt, wherby all herbes and fruits were consumed, *Exod.*10.14.15. Figures of Antichrists ministers, *Rev.*9.3.4. *&c.*

47 V. 47. *blasting-haylstone*] a word no where found but in this place. The seventh plague of Ægypt was *grievous hayl mixed with fyre*, that kylled *men, beasts, herbs and trees*, *Exod.*9.24.25. So in *Revel.*16.21. *hayl of talent weight*, falleth on blasphemers.

48 V. 48. *he shut-up*] that is, *gave*: see *Ps.* 31.6. so *verse* 50. *lightnings*] or, *the flying-fyre-coles*, *thonderbolts*: see this word *Psal.*76.4. The Greek here turneth it, *fyre*.

49 V. 49. *messegers*] or *Angels of evils*; or as the Greek sayth, *evil Angels*: such in deed God useth to punish men by; *Iob.* 1.12.16. *&c.* The Chaldee also translateth, *sent by the hand of them that doe evil*. But hereby may be meant *Moses* and *Aaron*, whom the Lord sent to denounce these plagues before they came, & by their hand brought them

them on Ægypt. *Exod.*7.1.2.19. & 8.1. 2.5.16.21. & 9.14.15. &c.

50 *V.* 50. *He weighed*] to weet, making his punishments proportionable to their synns and obstinacie: for as men increase syn, so dooth God judgment. *Levit.*26.21. 23.24.27.28. *wild-beast*] that is, *beasts*, which heve their name of *livelynes* (as is noted *Psalm.*68.11.) therfore some turn it here, *life*; but the Greek playnly sayth *cattel*. The fift plague of Ægypt, was the pest or morayn of all beasts and cattel, *Exod.*9.3.

51 *V.* 51. *the first born*] the tenth and last plague, was the death of all the firstlings of Ægypt, in the night that Israel kept the passover, and departed the land; *Exod.* 12.27.29.30. The *first born* usually ministred to God: but God smote all such idolatrous ministers in Ægypt, and upon their gods also, he did execution. *Num.* 33.4. but spared the first born of Israel, by the blood of the Lamb, & after chose the tribe of Levi, to minister in their sted. *Numb.*3.40.41.45. & 8.16.--19.

beginning of strengthes] or *chiefest of painful-mights*; so the eldest child is named: *Gen.*49.3. *Deut.*21.17. Therfore were they to be given to the Lord. *tents of Cham*] the dwellings of the Ægyptians, which were the posteritie of *Cham*, the son of Noah; *Gen.* 10.6. See the note on *Psal.*68.32.

52 *V.* 52. *his people pass forth*] the Israelites took their journeys from Rameses, *Exod.*12.37. See *Psal.*77.21.

54 *V.* 54. *border of his holynes*] *his holy border*, meaning the land of Canaan, sanctified to be the possession of his people, and limited in all the borders of it, as *Num.*34. 2.3.--12. or, *border of his sanctuary*.

this mountayn] that is, mountany countrie Canaan; called *a land of mountayns and vallies, Deut.* 11.11. So *Exod.* 15.17. Or in special he may mean, *mount Sion*: wherof after, in *verse* 68.

55 *V.* 55. *the hethens*] the seven mighty nations of Canaan, where Ioshuah and Israel kylled one and thirty kings: *Deut.* 7.1. *Iosh* 12.7.--24. *made them fall, in the line*] that is, made their countrie fall out by line and mesure, to be the inheritance of Israel. *Iosh.*15. & 16. & 17. *chapters.* *tribes*] the posterity of the 12. sonns of Israel, called *tribes*, after the Romane name where at first, the whole multitude was divided into three parts, called therof *tribes*: but the Hebrue name signifieth *Staves* or *rodds*, as growing out of one stock or tree: and these were twelv. *Num.*13.3.5.--16.

56 *V.* 56. *And they tempted*] The Israelites notwithstanding all former mercies, tempted God & synned in Canaan their possession, as is manifested in the book of Iudges.

57 *V.* 57. *like their fathers*] whose karkesses fel in the wildernes. For of six hundred thowsand men that came out of Ægypt, not any one came into Canaan, save Caleb and Ioshua. *Exod.* 38.26. *Num.* 14.29.30. & 26.64.65. *a warping bow*] or, *bow of deceyt*, that shooteth awry, and so deceiveth. So *Hos.*7.16.

58 *V.* 58. *hye-places*] *Temples, Chappels* & consecrated places on mountayns, where the nations used to sacrifice, and Israel imitated them. *Num.*33.52. *Deut.* 12.2. 1 *King.*11.7. & 12.31.32. & 14.23.

to gealousie] to *gealous anger*, for which, *a man wil not spare in the day of vengeance, nor can bear the sight of any ransom, Prov.* 6.34. 35. unto this, God is moved by *idolatrie*, which is spiritual *fornication, Exod.*20.4.5. *Deut.*31.16.17. & 32.21.

59 *V.* 59. *abhorred*] or *refused*, with lothsomnes and contempt. So after, *verse* 67.

60 *V.* 60. *the dwelling-place*] the tabernacle set in *Shilo*, 1 *Sam.* 1.3. There God dwelt among men, *Exod.*29.44.45.46.

61 *V.* 61. *his strength*] the *Ark* of his covenant, (called *the Ark of his strength, Psal.* 132.8.) this was captived by the *Philistims*, 1 *Sam.* 4.11. The Chaldee tranflateth it, *his Law*. *bewteous-glorie*] or *fayrnes; magnificence*; meaning *the Ark* forementioned, as Phineas wife sayd, *the glory is departed frō Israel; for the Ark of God is taken.*

1. *Sam.* 4. 20. 22.

62 V. 62. *ſhut up*] that is, *delivered his people to the ſword of the Philiſtims, who killed thirtie thowſand Iſraelites*, 1. *Sam.* 4. 10.

63 V. 63. *The fyre*] that is, Gods wrath, by the ſword of the Philiſtims, as *verſ.* 21. So in *Ezek.* 30. 8. a *fyre* in Egypt, ſignifieth (as the Chaldee there expoundeth it) *a people ſtrong like fyre*. *were not prayſed*] *by hymnes*, and *ſongs*, as was the wont at their eſpowſals and mariages: that is, *they were not maried*.

64 V. 64. *Their Preiſts*] *Hophni* and *Phineas*, 1. *Sam.* 4. 11. The Hebrue is ſingularly, *His Prieſts*, and ſo before and after, *his choiſe yong men, &c.* meaning *Iſraels*, who is ſpoken of, as of one man. But the ſcripture uſeth theſe phraſes indifferently; as *All Ædom was ſervants*, 2 *Sam.* 8. 14. for which in 1 *Chron.* 18. 13. is written, *All Ædom were ſervants*. Of this name *Prieſts*, ſee *Pſal.* 99. 6. *wept not*] that is, *lamented not at their funeral*; for Phineas wife her ſelf dyed in travel, 1 *Sam.* 4. 19. 20.

65 V. 65. *awaked*] *ſtyrred up himſelf to puniſh the Philiſtims, whereas before he ſeemed to ſleep*; as *Pſal.* 44. 24. *after wine*] or, *by reaſon of wine*: that is, *when he hath drunk wine, which cheareth and incourageth the hart; ſo did God behave himſelf*.

66 V. 66. *behind*] that is, *in the hinder ſecret parts*; (as the Chaldee addeth, *with emerods in their hinder parts*:) for ſo God ſmote the Philiſtims with *piles* or *hemoroids* for abuſing his Ark; 1 *Sam.* 5. 1. 6. 9. 12. *eternal reproch*] *by this puniſhment, and the monuments therof*; for the Philiſtims were forced to make ſimilitudes of their hemoroids and ſecret parts, of gold, and ſend with the Ark home to Iſrael, as an oblation for their ſyn. 1 *Sam.* 6. 4. 5. 11. 15. 17.

67 V. 67. *he refuſed*] or *abhorred, deſpiſed*: as *verſe* 59. *the tent of Ioſeph*] that is, the tribe of Ephraim the ſon of Ioſeph, where the Tabernacle and Ark had remayned many yeres in Shiloh: God returned not the Ark thither, but to Beth-ſhemeſh and Kirjathjearim, cities of Iudah. 1 *Sam.* 6. 12. & 7. 1. 2. Wherfore *Shiloh* is uſed after for an example of judgement, *Ier.* 7. 12. 14. & 26. 6. 9. Or this may be meant of the ten tribes of Iſrael, (of whom Ephraim of Ioſeph was chief) which were caſt off for idolatry, and captived by the Aſſyrians. 2 *King.* 17.

69 V. 69. *builded his ſanctuary*] the glorious temple, by Solomon Son of David. 1 *King.* 6. 1. 2. 3. &c. *like hye-places*] Kings pallaces or towres. The Greek and Chaldee turneth it *Vnicorns*, whoſe horns are hye, *Pſal.* 92. 11. For *Ramim*, *hye places*, they read *Remim*, *Vnicornes*.

70 V. 70. *from the fold of ſheep*] that is, frō baſe eſtate. For David keeping his fathers ſheep, was by Samuel anoynted King over Iſrael. 1 *Sam.* 16. 11. 13. 2 *Sam.* 7. 8. So *Amos* 7. 14. 15.

71 V. 71. *to feed Iakob*] ſo the Greek wel explayneth the Hebrue phraſe, *to feed in Iakob*; where *in* is to be omitted in Engliſh, as the like phraſe ſheweth, 1. *Sam.* 16. 11. & 17. 34. and the Hebrue it ſelf often omitteth it, as 2 *Sam.* 5. 2. & 7. 7. So here in the former verſe, *he choſe in David*, that is, *he choſe David*. Kings are ſayd to *feed* their people; becauſe their office is like to the good ſhepherds; in guiding & governing. See *Pſal.* 23. 1. And *Paſtours* are *Princes*, *Ier.* 6. 3. & 12. 10.

72 V. 72. *diſcretions of his hands*] or *Prudencies of his palmes*, that is, with moſt prudent and diſcreet adminiſtration, menaged he them; figuring Chriſt herein, who is called *David*, and the *great* and *good Paſtour* of his flock. *Ezek.* 34. 23. *Ioh.* 10. 11. *Heb.* 13. 20.

PSALME 79.

The Pſalmiſt complaineth of the deſolation of Ieruſalem, 8. *He prayeth for deliverance*, 13. *and promiſeth thankfulnes.*

A Pſalm, of Aſaph; 1

O God, the heathens are come, into thine inheritance; they have defiled the Pallace of thine Holynes: they have layd Ieruſalem on heaps.

They

2 They have given, the karkeſs of thy
ſervants; *for* meat, to the foule of the
heavens: the fleſh of thy gracious-
ſaincts, to the wild-beaſt of the earth.
3 They have ſhed their blood, like wa-
ters, round-about Ieruſalem; & *there*
4 *was* none to bury *them*. Wee are a re-
proch, to our neighbours: a ſcoff &
a ſcorn, to them *that are* round about
5 us. How long Iehovah, wilt thou be
angry to perpetuity: ſhall thy gealou-
6 ſy, burn as fyre? Powr out thy wrath-
ful-heat, upon the heathens, which
know thee not: and upon the king-
doms; which call not, on thy name.
7 For, he hath eaten-up Iakob: and his
habitatiõ, they have wondrouſly de-
8 ſolated. Remember not againſt us,
former iniquities: make haſt, let thy
tender-mercies prevent us; for, wee
9 are brought very low. Help us, ô
God of our ſalvation; becauſe of the
glorie of thy name: and ridd-us-free
and mercifully-cover our ſynns, for
10 thy names ſake. Why ſhall the hea-
thens ſay, where *is* their God? known
be among the heathens before our
eyes; the vengeance, of the blood of
11 thy ſervants that *is* ſhed. Let the ſigh-
ing of the priſoner, come before thy
face: according to the greatnes of
thine arm, reſerve thou, the ſonns of
12 death. And render, to our neigh-
bours ſeven-fold, into their boſome:
their reproch, wherewith they have
13 reproched thee ô Lord. And wee thy
people, and ſheep of thy paſture, will
confeſs to thee, for ever: to generati-
on and generation; wee will tell, thy
praiſe.

Annotations.

OF *Aſaph*] or *to him*: ſee *Pſal* 50.1. 1
thine inheritace] or *poſſeſſion*; the land of Canaan invaded by the Gẽtiles. *Exo.*15.17. 2 *Sam.*20.19. *Ier* 50.10.11. *Lam.*1.10. *heaps*] that is, *ruines*, *Mic.* 1.6. & 3.12.

V. 2. *karkeß*] for *karkeſſes*; as after, 2
beaſt, for *beaſts*: and *priſoner*, verſe 11. for *priſoners*: ſee *Pſal.*34.8.

V. 3. *none to bury*] which is a thing 3
moſt diſhonourable: *Eccleſ.*6.3. Compare herewith *Rev.*11.2.9.

V. 5. *gealouſy*] that is *hot wrath burne*, as 5
*Pſal.*89.47. So *Ezek.* 36.5. elſwhere, it is ſayd to *ſmoke*, *Deut*, 29.19. this *fyre* is *the flame of Iah*, *Song.*8.6.

V. 6. *which call not* &c.] a note of 6
prophanenes, *Pſalm.* 14.4. This ſentence Ieremie uſeth, *Ier.*10.25.

V. 8. *former iniquities*] *iniquities of former* 8
times (or *perſons*;) done by us, or our fathers, as *Pſal.*25.7. both are joyned togither, *Lev.*26.40. *Lã.*5.7. *Former*, & *iniquities*, differ in gender; yet many times ſuch are coupled, the ſenſe being regarded more then ſtrict form of words; which the Hebrue text ſometime manifeſteth; as *tabo*, 2 *Sam.* 8.5. for which in 1 *Chron.*18.5. is *jabo*: *lahen*, 2 *Chron.*18.16. *lahem*, 1 *King.*22. 17. So agayn in this Pſalm, verſe 10.

brought low] or, *weakned*, emptied, *im-* *poveriſhed*. See this word, *Pſal.* 41.2. & 116.6.

V. 10. *knowen be*] to weet *the vengeance*; 10
let it be open and manifeſt. The Chaldee tranſlateth, *Let him be revealed among the peoples, that we may ſee the vengeance of thy ſervants blood that is ſhed*. Here agayn the words differ in gender, (as was noted before, *verſe* 8.) wherfore ſome turn it, *let him* (that is *God*) *be known, by the vengeance* &c. Compare herewith *Deut.* 32.42.43. *Ier.*51.36.37.

V. 11. *the ſighing*] or *the groning mourn-* 11
ful-cry: ſo *Pſal.*102.21. *reſerve*] or, *make to remayn*, that is, keep alive from deſtruction; which if God had not done, they had been as Gomorrah, *Iſa.*1.9. And this God promiſed to doe; *Ezek.*6.7.8. &

12.16. *sonns of death*] that is, *persons appointed to dye*, or *worthy of death*; in Chaldee, *delivered to death*: as 1 *Sam.*20.31. *Deut.* 25.2. So *Psal.*102.21. and, *Son of perdition*, 2 *Thes.*2.3.

12 V. 12. *seven fold*] that is, *fully* and *abundantly*. See *Psal.*12.7. *into their bosome*] that is, *largely*, and that it may affect, and cleave unto them; so *Isa.* 65.7. *Ier.* 32.18. see also *Luk.* 6.38.

PSALME 80.

The Psalmist complaineth of the miseries of the church. 9. Gods former favours are turned into judgments. 15. He prayeth for deliverance.

1 To the mayster *of the musik* on Shoshānim: Eduth, a Psalm of Asaph.

2 O Thou that feedest Israel, give-ear; thou that leadest Ioseph as a flock: thou that sittest on the Cherubims, shine-bright. 3 Before Ephraim, and Benjamin, and Manasseh; styrr-up thy strength: and come, for salvation to us. 4 O God return us: and cause thy face to shine; and we shall be saved.

5 Iehovah God of hosts: how long wilt thou smoke, against the prayer of 6 thy people? Thou makest them eat, the bread of teares: and makest them 7 drink, of tears a great-measure. Thou puttest us a strife to our neighbours: and our enemies, mock among thēselves. 8 O God of hosts return us: & cause thy face to shine; and we shalbe saved.

9 Thou removedst a Vine out of Ægypt: thou drovest-out the heathens, 10 and plantedst it. Thou preparedst-*the-way* before it: and rootedst-in the 11 roots of it; and it fylled the land. The mountains were covered *with* the shadow of it: and the boughes of it, *were like* the Cedars of God. 12 It sent-out the branches therof unto the sea: and the sucking-spriggs therof, unto the river. 13 Why, hast thou burst-down the hedges of it: so-that all which pass by the way, have plucked it? 14 The boar out of the wood hath wrooted it up: and the store-of-beasts of the field, have fed it up. 15 O God of hosts, return ô now: behold from heavens & see; and visit this vine. 16 And the stock, which thy right-hand planted: and the son, *whom* thou madest strong for thy-self. 17 *It is* burned with fyre, *it is* cut-down: at the rebuke of thy face, they perish. 18 Let thy hand be, upon the man of thy right-hand: upon the son of Adam, *whome* thou madest-strong for thy self. 19 And we wil not goe-back from thee: quicken thou us, and we wil call on thy name. 20 Iehovah, God of hosts return us: cause thy face to shine, and we shalbe saved.

Annotations.

1 *Hoshannim*] that is, *six-stringed instrumēts*, or *Lilies*: see *Psalm.*45.1. *Eduth*] that is, a *Testimonie*, or *Ornament*. An excellent testimonial, of the faith of Gods people in afflictions. The Chaldee applieth it to them *that sate in the Synedrion that studied in the testimonie of the Law*. See also *Psalm.* 60.1.

2 V. 2. *feedest Israel*] ô *God, Pastor of the Israelites*. See *Psalm.*23.1. *Ioseph*] the posterity of Ioseph, and with them, the other tribes. Ioseph is named as principal, the first birth-right being taken from Ruben, and given to him. 1 *Chron.*5.1.2. So *Psalm.*77.16.21. *on the Cherubims*] which were upon the Ark of the covenant, in the sanctuary; from whence God gave oracles to his people, when they sought

sought unto him. *Exod.*25.22. *Num.*7.89. 1 *Sam.*4.4. 2 *Sam.* 6.2. 2 *King.* 19.15. Of these Cherubs, see the note on *Psalm.* 18. 11. *shine-bright*] that is, *shew thy glorie*, and *thy favour* to us, as *Psalm.*50.2. & *Iob.* 10.3. where *Shining*, is *favour*. This is taken from *Deut.*33.2. So after in *Psal.*94.1.

3 V. 3. *Ephraim, Benjamin, and Manasseh*] that is, *the tribes or posterity of these three Patriarches*: which were all joyned togither in one quarter, on the west side of Gods tabernacle; and when it removed, they went next after it; *Num.*2..17.18.20.22. & 10.21.22.23.24. After the captivity of Babylon also, the remnants of these tribes, dwelled in Ierusalem, for which they were thanked by the people, 1 *Chron.*9.3. *Nehem.* 11.2. *a salvation*] or *ful salvation*, and *deliverance*. By adding a letter, the signification is increased; as in *Psal.* 3.3.

4 V. 4. *return us*] or *restore us*, to weet, from sorow, to joy; from captivitie, to libertie &c. *Psal.* 126.1. & 23.3. So the Chaldee sayth, *return us from our captivity*. *face to shine*] or, *to be light*, that is, *chearful, comfortable*. See *Psal.*4.7. & 31.17. & 67.2. *Dan.*9.17. *and we shall*] or *that we may be saved*: as *Psal.* 43.4. so verse 8, and 20.

5 V. 5. *smoke*] *be very angry, against the prayer*; that is, not hear, but shut it out, as *Habak.*1.2. *Lam.* 3.8. So the Chaldee expoundeth it, *wilt thou not receive the prayer*. See *smoke* for *anger*, *Psal.*74.1.

6 V. 6. *bread of tears*] *bread steept in tears*, as the Chaldee sayth; or *tears* in sted of *bread*, as *Psal.*42.4. meaning *great afflictions*; *a great-measure*] The Hebrue *Shalish* is the name of a measure, so called of *three*, as conteyning a *third part of the greatest measure*, fowr times as big, as the usual cup to drink in.

7 V. 7. *a strife*] *contention*, or *contradiction*; that our neighbours contend & speak against us; or strive who shall vanquish & possess us. *among themselves*] *for their pleasure*: or, *mock at them*, (as *Psalm.* 2.4.) that is, *at thy people*, as *verse*,6. that is, *at us*, as the Greek translateth it. This may be the meaning, though *us* went before; for the Hebrue sometime changeth person, though it mean the same; as *Deut.* 5.10. *that love me, and keep his* (that is, *my*) *commandements*. See also *Psalm.* 59.10. & 65. 7. & 115.9.

8 V. 8. *and wee shall*] or, *that wee may be saved*; This verse is the same with the fourth, save that there was only *God*; here is added, *God of hosts*; and in verse 20, (where it is the third time repeted,) is added, *Iehovah God of hosts*; thus increasing faith and earnestnes in their prayers.

9 V. 9. *removedst a Vine*] that is, *a Church, the common wealth of Israel*; as it is written, *the Vineyard of the Lord of hosts is the house of Israel, and the men of Iudah, are his pleasant plant*. *Isa.*5.7. *Ier.*2.21. So the Chaldee paraphraseth, the *house of Israel, which is likened to a Vine*. And *removing* or *translating*, is the word so often used in *Num.* 33. where all the journeyes of Israel are rehearsed. *the heathens*] *the seven nations of Canaan*. See *Psal.*78.55.

10 V. 10. *preparedst*] or *madest ready*: so this word is translated in Greek, *Mat.*3.3. from *Isa.*40.3. & *Mat.*11.10. from *Mal.*3.1. where the word *way* is expressed; and here also the Greek sayth, *thou madest way*; properly it signifyeth *to take away all impediments, that the playn way may appeare*. The Chaldee explayneth it, *thou removedst the Canaanites from before it*. *rootedst in*] that is, *madest to take deep root*.

11 V. 11. *Cedars of God*] that is, *the great and goodly Cedars*, as *Psalm.*36.7. or, *Cedars planted of God*, as *Psalm.*104.16. These the Chaldee expoundeth to be *Teachers* (of the Law) *likened to strong Cedars*.

12 V. 12. *the river*] *Euphrates*; see the notes on *Psal.*72.8.

13 V. 13. *the hedges*] *the fenses*; whereupon the spoile of it followeth, as *Isa.* 5.5. So after *Psal.*89.41.42.

14 V. 14. *boar*] *beastly tyranns, like swine*; as the *Assyrians, Babylonians*, &c. which wasted the land of Canaan. 2 *King.* 17.6. & 25.1.2. &c. *store-of-beasts*] as *Psal.*

50. 11. So the law threatned, *I will send wild beasts upon you, which shall spoil you, &c. Levit. 26. 22.* But here *beasts*, are *wicked people.*

16 V. 16. *the stock*] or vine-*yard*; the *base* or *place* which beareth up the vine branches. *and the son*] or *branch*: understand agayn, *visit him*, or look *upon him*. By *the son*, may be meant *Christ*, as the Chaldee paraphrast playnly sayth, *the King Messias*: (called in verse 18. *the son of man*, and so here also in the Greek version:) who is *the true Vine*; his *Father*, *the husbandman*; his disciples, *the branches*; *Iohn* 15. 1. 5. who taketh part with the afflictiõs of his people, was himself *called out of Ægypt*, *Mat.* 2. 15. and when his servants are vexed, it is done unto him. *Act.* 9. 4. Otherwise, by the *son*, may be understood *a yong Vine*, or *branch*; as elswhere *boughes* are called *daughters*; *Gen.* 49. 22. And so by *the son*, be meant *Israel*, as *Exo.* 4. 22. the Lords plant, *Isa.* 5. 7.

18 V. 18. *man of thy right hand*] *whom thou loveſt, honoureſt*, and *powrfully helpeſt*. So Iakob called the son whom he loved, *Benjamin*, that is, *the Son of the right hand*. *Gen.* 35. 18. Hereby also is meant *Christ*; called *the Son of Gods love*, *Colos.* 1. 13. and the Church his body, translated into his Kingdom. The Chaldee expoundeth it, *the man to whome thou hast sworn by thy right hand.*

PSALME 81.

An exhortation to a solemne praising of God. 5. *God challengeth that duty by reason of his benifits.* 9. *Exhorting to obedience, he complayneth of their disobedience, which turneth to their own hurt.*

1 To the mayster *of the musik* upon Gittith, *a psalm* of Asaph.

2 SHowt-*joyfully*, unto God our strength: showt-*triumphantly*, unto

3 the God of Iakob. Take-up a psalm, and give the timbrel: the

4 pleasãt harp, with the psalterie. Blow up the trompet in the new-moon: in the appointed-time, at the day of our feast. For it *is* a statute to Israel: 5

a judgement-*due*, to the God of Iakob. He put it, in Ioseph for a testimony; when he went-forth from the land of Ægypt: *where* I heard a language, *that* I knew not. I removed 6

his shoulder from the burden: his hands passed from the basket. Thou calledst in distress, & I released thee: 7

I answered thee in the secret place of thonder: I prooved thee, at the waters of Meribah Selah. Hear ô my 8

people, and I will testify unto thee: ô Israel, if thou wilt hearken to mee. *If* 9

there shall not be in thee a forreyn God: neyther thou bow-down thy 10

self, to a strange God. I, *am* Iehovah, thy God; which brought thee 11

up, out of the land of Ægypt: open-wide thy mouth, and I will fill it.

But my people hearkned not to 12

my voice: and Israel, was not well-affected to mee. And I sent him a- 13

way, in the perverse-intendement of their own hart: let them walk, in

their own counsels. O that my peo- 14

ple, *had been* obedient to mee: *that* Israel, had walked in my wayes. Even 15

soon, would I have humbled their enemies: and turned my hand, upon

their distressers. The haters of Iehovah, should have falsly-denyed to 16

him: and their time, should have been for ever. And he would have fed 17

him, with the fat of wheat: and out of the rock, with honey would I have sufficed thee.

Annotations.

Gittith]

1 *Ittith*] see the note on *Psal.*8.1.

3 V. 3. *Take up*] to weet, *in your mouthes*, or *lift up* your voice with *psalm* or *song*. So in *Esa.*42.2. *to lift up*, is meant *the voice*. *give*] that is, *bring the timbrel* &c. of these instruments see *Psalm.* 68.26. & 33.2.

4 V. 4. *Blow the trompet*] or, *the Cornet*, (wherof see *Psal.* 98.6.) this was done, both to proclaym the solemnitie unto men, and to be a memorial for them before God. *Levit.* 23.4. *Numb.*10.10. for in their publik worship, the Israëlites used trompets with other musical instruments; 2 *Chro.*5.12.13. & 29.27. *the new-moon*] when a solemne feast, with special worship was appointed of God, *Nu.*28.11.14. and at these times (as on the Sabbaths) they used to assemble to worship, and hear Gods word, 2 *King.*4.23. *Ez k.*46.3. *Esa.* 66.23. these feasts were a shadow of things to come, but the body is in Christ, *Collos.*2.16.17. *the appointed-time*] or, *the solemnitie, solemn feast*, which was thrise in the yere, 1. at the Passeover, 2. at Pentecost, and 3 at the feast of Tabernacles. *Deut.*16.26. of which last, some understād this festivitie, *Ceseh*, as having the name of *covering* in boothes; others, of the *covering*, that is, the *change of the moon*, when it is hid by the sun. *feast*] or *daunce*; see *Psal.* 42.5. This may be meant of all feasts; or in special, of the feast of *blowing trompets*, in the first day of the seventh moneth, *Levit.*23.24. or of the *passover*, as after, verse.6.

5 V. 5. *a judgement*] that is, *a rite*, or *ordinance*; made by God, and a *dutie* to be performed to him. So *judgement*, is for *dutie*, *Deut.* 18.3.

6 V. 6. *in Ioseph*] among the posteritie of Ioseph, and the other tribes of Israel. *Ioseph* is named, as principal, having the birthright. 1 *Chron.*5.1.2. So *Psal.*80.2. *from the land*] so the Greek turneth it; the Hebrue *ghnal*, being here for *meghnal*; the same that *min*, *from*, as 2 *Chron.*33.8. with 2 *King.*21.8. *Zach.*4.3. At their going out of Egypt, *the feast of the Passover* was appointed, *Exod.*12. after, in the wildernes, the other feasts. *Levit.*23. or we may read it, *against the land*, viz. to destroy it, and the first born. *Exod.*11.4.5. The Chaldee applieth this to Ioseph, when he *went out of prison, and ruled over the land of Egypt.*

I heard a language] Hebr. *a lip*, used for the *speech* or *language*, as *Gen.* 11.1.

7 V. 7. *from the burden*] that is, *burdens*, wherwith they were vexed in Egypt, making bricks, building cities &c. *Exo.*1.11. & 5.4,5,7,8. *basket*] or *pot*; such vessels as wherin they caried straw, morter, brick &c.

8 V. 8. *Thou calledst*] Israel having left Ægypt, Pharaoh with his host pursued them, and they were sore afrayd and cryed to the Lord, *Exod* 14.10-15. *secret place of thonder*] out of the black clowd, wherwith God guided and protected Israel, but with thonder, rayn &c. dismayed the Ægyptians; *Exod.* 14.19.20.24.25. See also *Psal.*77.18.19. *of Meribah*] that is, *of Strife*, so named becaus Israel there *strove with Moses, and almost stoned him. Exod.*17.1.2.3.4 -7. There God *proved thē*, to know what was in their hart, whether they would keep his commandements or no, *Dent.*8.2. *Exod.* 15.25. and there they prooved God, *Psal.* 95.9.

9 V. 9. *testify*] or *protest*, *take to witnes*, namely the heavens & earth &c. as *Deut.* 31.28. & 32.1.46. & 30.19. and deeply charge thee. Compare herewith *Exo.*19.3. 4.5. &c. & 20. 22.23. *Jer.*11.7.8.

11 V. 11. *open wide*] that is, speak and ask freely. This sentence our Saviour openeth thus, *If ye abide in me, and my words abide in you; ask what ye will, and it shalbe done to you, Ioh.*15.7. and th'Apostle thus, *whatsoever we ask of* God, *we receive of him, because we keep his commandements &c. 1 Ioh.* 3.22. The Chaldee expoundeth it, *Open thy mouth to the words of the Law, & I will fyl it with all good.*

12 V. 12. *not wel-affected*] *had no will*, or *good inclination*; which they shewed presently after the giving of the Law, by making themselves gods of gold; and by their

their continual rebellions afterward. *Exod.*32.1.—31.

13 V. 13. *perverse-intendement*] or, *stubbourn-opinion*, *writhing* and *obstinate intention*, which they looked after in their erroneous hart. This word is taken frō *Deut.* 29.19. and after often objected to them by Ieremie; *Ier.*3.17. & 7.24. & 9.14. & 11.8. And this is noted for a judgment of God, when he suffreth people to walk in their own wayes, *Act.*14.16.

15 V. 15. *humbled*] and so have given them rest from their enemies, as in 1 *Chrō.* 17.10. compared with 2 *Sam.*7.11.

26 V. 16. *falsly-denyed*] or *feighnedly-submitted*: see *Psal.*18.45. & 66.3. *their time*] if this be referred to the enemies, it is meant *their time of distreß*; as *Psalm.*10.1. *and* 31.16. so *time* is used, *Ier.*27.7. *Isa.* 13.22. if to Gods people, it meaneth their continued setled state: which the Chaldee translateth, *their strength*.

17 V. 17. *fed him*] that is, *his people*, verse 14. *fat of wheat*] *the principal*, or *flowr of corn*: so *Deut.*32.14. *Psal.*147.14.

out of the rock] out of which God had made his people suck honey & oil. *Deut.* 32.13. Spiritually, the *Rock* is *Christ*, 1 *Cor.* 10.4. the *honey* is the gracious words that flow from him; *sweetnes to the soule, and health to the bones*; *Prov.*16.24. *Psal.* 19.11. *Song.* 4.11.

PSALME 82.

An exhortation to the Iudges, and reproof of their negligence.

A Psalm, of Asaph:

1 GOd, standeth in the assemblie of God: he judgeth, in the midst of the Gods. How long wil ye judge
2 injurious-evil: and accept, the faces of the wicked, Selah?
3 Iudge ye the poor-weakling & the fatherless: justifie, the afflicted and the poor.
4 Deliver the poor-weakling & the needy: ridd-free out of the hand of the wicked. They know not, neyther will 5
they understand; they will walk-on in darknes: moved shalbe, all the foundations of the earth. I have sayd, ye 6
are Gods: and ye all *are* sonns, of the most-high. But surely, ye shall dye as 7
men: and as one of the Princes, shall ye fall. Rise-up ô God, judge thou 8
the earth: for thou shalt inherit, in all nations.

Annotations.

THe *assembly of God*] that is, *the assise* (or *session*) *of Magistrates*; whose office is *the ordinance of God*, *Rō.*13.1.2. *Deut.*16.18. and who are to execute not the judgements of man, but of the Lord, who is with them in the cause and judgement. 2 *Chron.*19.6. *Deut.* 1.17. *in the midds of the Gods*] that is, *among the Iudges*, (as the Chaldee translateth) or *Magistrates*, (verse 6.) who in the Law are called *Gods*, *Exod.*22.8.9.28. because the word of God was given to them, *Joh.*10.34.35. 1

V. 2. *How long* &c.] Thus God by his Prophet judgeth and reproveth the *Gods* or *judges*, for unrighteous judgement. The Chaldee addeth *How long ye wicked wil ye judge* &c. *accept the faces*] *respect the persons, lift up, admire, honour* or *favour the faces*; a thing forbidden both concerning rich and poore, *Deut.* 1.17. & 16.19. *Levit.* 19.15. *Prov* 18.5. *Lam.*2.1.—9. 2

V. 3. *Iudge ye*] that is, *defend, deliver*; see *Psal.*43.1. *Esai.*1,17. *justifie*] that is, *doe justice*, as 2 *Sam.*15.4. and *acquitt* or *absolve* him, his cause being right. *Deuter.* 25.1. *Jer.*22.3. 3

V. 5. *They know not*] *The judges are ignorant of their duetie. Mic.*3.1. *Ier.*10.21. *Proverb.*29.7. The Chaldee paraphraseth, *They are not wise to doe good, and they understand not the Law.* *they wil walk on*] that is, continue wilfully ignorant, and synful in perverting justice, *Micah.*3.9. To walk *in* 5

darknes,

darknes, is to live in syn. 1. *Joh.* 1.6. *Ephe.* 4.17.18. & 5.8. *mooved shalbe*] to weet, therfore *mooved* as the Chaldee explaineth it; or though *mooved be all the foũdations*; though all lawes and orders be violated, all estates disturbed, and strongest helps come to ruine. *Esai.* 24.18.19.

6 V. 6. *sonns of the most high*] the Chaldee paraphaseth, *as the Angels of the High*. And Magistrates should be as *Angels* for wisdome, 2 *Sam.* 14.20.

7 V. 7. *as earthly-men*] *as Adam*; that is, as any other mortal man: so after, *as one of the Princes*, that is, of the other Princes of the world: see the like in *Judg.* 16.7. 11.17. *Genes.* 49.16. for this Psalme was spoken to the Magistrates of Israel: for *whatsoever the law sayth, it saith it to them that are under the law, Rom.* 3.19.

8 V. 8. *inherit*] that is, *have soveraignitie & dominion*. So this word meaneth, *Levit.* 25. 45.46. *Jer.* 49.2. And Christ is called *heyr*, (that is *Lord*) *of all*, *Heb.* 1.2. See *Psal.* 2.8.

PSALME 83.

A complaint to God, of the enemies conspiracie. 10. *A prayer against them that oppress the church.*

1 A song, a psalme of Asaph.

2 O God keep not thou silence: cease not as deaf, and be not
3 still ô God. For loe thine enemies, make a tumultuous-noise: and thy
4 haters, lift-up the head. Against thy people, they have craftily taken secret *counsel*: and consulted, against
5 thine hidden-ones. They have sayd, Come and let us cut them off from *being* a nation: that the name of Israel, may be remembred no more. For
6 they have consulted *in* hart togither: against thee, they have striken a cove-
7 nant. The tents of Edom, and the Ismaelites; Moab and the Hagarens.
8 Gebal and Ammon, and Amalek: the Philistines, with them that dwel in
9 Tyrus. Also Asshur, is joyned with them: they have been an arm, to the
10 sonns of Lot Selah. Dos thou to them as *to* Midian: as *to* Sisera, as *to*
11 Iabin; at the brook of Kishon. *Which*
12 were abolished in En-dor: they became doung for the earth. Put them *even* their nobles, as Oreb & as Zeeb: and as Zebach and as Salmunnah, all
13 their authorized *princes*. Who sayd, Let us possess to our-*selves*; the habi-
14 tations of God. My God, set them as a rolling-thing: as stubble before
15 the wind. As the fyre burneth a wood: and as the flame, seareth the moun-
16 tains. So, pursue them with thy tempest: and suddainly-trouble them
17 with thy storm. Fyll their faces with shame: that they may seek, thy name
18 Iehovah. Let them be abashed, and suddenly-troubled unto perpetuitie; and let them be ashamed and perish.
19 That they may know, that thou whose name *is* IEHOVAH, onely thou: *art* the most hye, over all the earth.

Annotations.

2 KEep not *silence* &c.] Hebr. *let not silence* (or *stilnes*) *be to thee*: that is; sit not still, but styrr up thy self, to help, and avenge us on our enemies. So *silence* is used for *sitting still*, *Judg.* 18.9.

3 V. 3. *lift up the head*.] insolently and boldly, vaunting themselves, and warring against us. So *Judg.* 8.28. On the contrary, Gods people shall *lift up their heads*, that is, be of good comfort and courage, when their redemption draweth neer, *Luk.* 21. 28.

4 V. 4. *thine hidden ones*] that is, as the Greek explayneth it, *thy saincts*; which are

hidden of God in his tabernacle in the day of evil, from the ſtrife of tongues; *Pſal.* 27. 5. *and* 31. 21. whoſe life is *hidd with Chriſt in God, Coloſ.* 3. 3.

5 V. 5. *from* being] or, *that they be no more a nation*; Moab and others conſult thus againſt Iſrael; after, the like is againſt *Moab*, and effected, *Ier.* 48. 2.

6 V. 6. *in hart togither*] this noteth, their earneſtnes, craftynes, and joynt conſent in evil.

7 V. 7. *The tents*] that is, *armies* with their Kings and captaines. *Iudg.* 7. 13. 14. 2 *King.* 7. 7. 10. *Ier.* 6. 3. *Hab.* 3. 7.

Edom] the *Edomites*, or *Idumeans*, which were the ſonns of *Eſau*, named *Ædom*: the brother of Iſrael; ſee the notes on *Pſal.* 60. 10.

the Iſmaelites] children of *Iſmael*, the ſon of Abraham, who was (with the bondwoman *Hagar* his mother,) caſt out of his fathers houſe for perſecuting his brother Iſaak; in whoſe evil wayes his children here walk. *Gen.* 16. 1. 15. *and* 21. 9. 10. 14. *Gal.* 4. 22. 29. 30.

Moab,] *the Moabites*, the poſterity of Lot; ſee *Pſalm.* 60. 10.

the Hagarens] the Chaldee paraphraſt calleth them *Hungarians*. They were the poſterity of *Ietur*, *Naphiſh*, and other like children of Iſmael, ſon of *Hagar*, of whome came twelve Princes of their nations, *Gen.* 25. 12. 15. 16. ſome of which were called by their fathers name, *Iſmaelites*, (as before,) ſome by their grandmothers name *Hagarens*, and dwelt in Arabia, eaſt-ward from Gilead, neer to the Iſraelites. 1 *Chron.* 5. 10. 19. The word *Hagarims*, ſignifieth *fugitives*, or *ſtrangers*, (as the Greek turneth them *paroikous*, 1 *Chro.* 5 10.) they were after called *Saracens*, which in the Arabik tongue is *theeves*.

8 V. 8. *Gebal*] that is, the *Gebaliter* or *Gibleans*, that dwelt in the Province or Citie *Gebal* (or *Gabala*) in Phœnicia neer Sidon, whence Solomon had Maſons, or ſtone-hewers; 1 *King.* 5. 18. *Ezek.* 27. 9.

Ammon] the *Ammonites*, that came of *Lot*, as did the *Moabites*, *Gen.* 19. 37. 38. Theſe nations which were neereſt allyed unto Iſrael, and whome God would not ſuffer the Iſraelites to moleſt, when they came out of Ægypt, *Deut.* 2. 4. 5. 9. 19. cõbine here togither againſt Iſrael to caſt them out of Gods inheritance, ſo evil did they reward them; as King Ieholhaphat complayned, 2 *Chron.* 20. 10. 11. 12.

Amalek] the *Amalekites*, which were of Eliphaz the ſon of Eſau, the brother of Iſrael, *Geneſ.* 36. 12. 16. they dwelt in the ſouth country neer Canaan, *Num.* 13. 30. were the firſt that fought againſt Iſrael, *Exod.* 17. 8. &c. for which God would have had their remembrance put out frõ under heaven, *Deut.* 25. 17. 18. 19. and K. Saul was ſent to perform it, but did it not fully; 1. *Sam.* 15. 2. 3. 9. *&* 28. 18. and was himſelf ſlayn by an Amalekite. 2 *Sam.* 1. 8. 9. 10.

the Philiſtines] or *Paleſtina*, ſee the note on *Pſal.* 60. 10.

Tyrus] *the Tyrians*, which remembred not the brotherly covenant that had been between them and Iſrael, *Amos* 1. 9. See the note on *Pſ.* 45. 13.

9 V. 9. *Aſhur*] *the Aſſyrians*, the poſteritie of *Shem* the ſon of *Noah*, *Gen.* 10. 22. This nation was the rod of Gods wrath againſt Iſrael, who in the end captived ten tribes, *Eſai.* 10. 5. 6. 2 *King.* 15. 29. *&* 18. 9. 11. 13. *&c.* The Chaldee paraphraſeth, *Senacherib alſo the King of Aſſhur &c.*

an arm] that is, *an help* (as the Greek ſayth,) and a ſtrength to Lots ſonns, the Moabites & Ammonites. Thus were here ten peoples, confœderates againſt God and his people. So in *Geneſ.* 15. 19. 20. 21. there are ten wicked nations, whoſe land is given upõ conqueſt to Abrahams ſeed.

10 V. 10. *as to Midian*] *the Midianites*, the poſteritie of Abraham, by his concubine Keturah, 1 *Chron.* 1. 32. who being turned Idolaters, drew Iſrael to ſyn in the wildernes, for which Moſes revenged the Iſraelites of them, by the ſlaughter of all their males, and their five Kiugs, and a wonderful great ſpoile, *Num.* 31. 1. 7. 8. 16. 32. &c. but after that, recovering and oppreſſing Iſrael in their own land, were by *Gedeon* and 300. men, vanquiſhed, when they lay in the vally like graſhoppers in multitude, *Iudg.* 6. 1. *&* 7. 7. 12. 22. *&c.*

and

and to this victory hath the Psalmist here reference. *as to Sisera*] the Captayn in the host of Iabin, King of the Canaanites, he had nine hundred charrets of yron, and vexed Israel sore, but by *Deborah* a propheteſs, and *Barak* a Captayn of Naphtali, the Lord destroyed Sisera, with all his host and charrets, there was not a man left; and Sisera flying, was kylled by *Iael*, Hebers wife, who drove a nayl into the temples of his head. *Iudg.* 4. 2.3.—21. *Iabin*] the King of Canaan, who upon the death of his captayn *Sisera*, forementioned, was subdued and destroyed before the Israelites, *Iudg.* 4.23.24.

at the brook] or *in the bourn*, that is, *the vally of Kishon*; the Hebrue *Nachal* (as our English *bourn*,) signifieth both a *vally* and a *river* running in it. *Kishon* was a river at the foot of mount *Carmel*, by it, Sisera & the Kings of Canaan fought, and were vanquished; and *the bourn Kishon swept them away. Iudg.* 4.13. *&* 5.19.21. *Endor*] a citie by Kishon, neer unto *Taanach* and *Megiddo* where the Canaanites perished, *Iosh.* 17.11. *Iudg.* 5.19. *dung for the earth*] that is, lay rotting above ground, unburied; as is explayned, *Ier.* 8. 2. *&* 16. 4.

12 V. 12. *Put them*] or *him*; that is *every one of their nobles*, and all joyntly. See the notes on *Psal.* 2. 3. *Oreb and Zeeb*] two Princes of the Madianites, whome Gedeon slew, *Iudg.* 7. 25. *Zebach and Salmunach*] two Kings of the Madianites, whom Gedeon also pursued, and kylled, *Iudg.* 8.12.21. *authorized*] or, *anointed*, that is, *Princes*, as the Greek expresseth, and the Chaldee translateth them *Kings*. See the notes on *Psal.* 2.6.

14 V. 14. *as a rowling-thing*] or *wheel*; but here is meant *a light thing*, as chaff or straw, that rowleth or turneth round before the whirlwind; as the next words shew, and a like speech in *Isa.* 17.13. plainly manifest. Elsewhere the word signifieth also *a wheel*, *Isa.* 28. 28. and the *sphære* or *round orb* of the aier; *Psal.* 77.19.

15 V. 15. *seav*] or *burn up*. See the like similitudes, *Deut.* 32.22.

Vers. 17. *with shame*] or *dishonour, contempt*: the Hebrue word properly signifieth *lightnes*; as the contrary *honour*, is so called of *weightines*; *Psal.* 3.4. *that they may seek*] or, *and let them seek*: it may be meant of the enemies fore mentioned, forced to seek and call on God, as *Psalm.* 18. 42. or indefinitely, *that* men *may seek*. So after in verse 19. 17

V. 19. *Iehovah*] This is the chiefest name of the Eternal & most blessed God, so called of his Essence, being, or existence, which is simply one, *Deut.* 6.4. The force of this name the holy Ghost openeth by *He that is, that was, and that wilbe*, or, *is to come*, *Rev.* 1.4.8. *&* 4.8. *&* 11.17. *and* 16. 5. and the form of the Hebrue name, implieth so much: *Ie*, being a signe of the time to come, *Iehoveh, he wil be: ho*, of the time present, *Hoveh, he that is*; and *vah*, of the time past, *Havah, he was*. It importeth that God *is*, and hath his *being* of himself from before all worlds, *Isa.* 44. 6. that he giveth *being* or existence vnto all things, and in him all are and consist, *Act.* 17. 25. that he giveth *being* unto his word, effecting whatsoever he hath spoken, whither promises, *Exod.* 6.3. *Isa.* 45. 2. 3. or threarnings, *Ezek.* 5.17. *and* 7. 27. It is in effect the same that *Ehjeh*, *I wil be*, or *I am*, as God calleth himself, *Exod.* 3. 14. Of this the Gentiles named the greatest God, *Iove*, and *Iu-piter*, that is *Iah father*, (of the shorter name *Iah*, mentioned *Psal.* 68. 5.) and *Varro* the learnedest of the Romanes, thought *Iove* to be the God of the Iewes, *August. l.* 1. *de consens. evan. c.* 22. Hereof also in Greek writers he is called *Iao*, *Diodor. Sicul. l.* 2. *c.* 5. *Clem. Alex. strom. l.* 5 *Macrob. l.* 1. *Saturnal. c.* 18. But in the Greek tongue the name *Iehovah* cannot rightly be pronounced; and for it the Greek Bibles have *Lord*, which the new Testament foloweth, as *Mark.* 12.29. from *Deut.* 6. 4. and elsewhere usually; and the Hebrue text sometime putteth *Adonai*, *Lord*, or *Elohim God*, for *Iehovah*, as *Psal.* 57 10. compared with *Psal.* 108. 4. 2 *Chro.* 25, 24. with 2 *King.* 14,14. When *Adonai*, 19

Lord, is joyned with it, it is written *Iehovih*, as *Psalm.*68.21. then the Iewes read it *Ælohim*, *God*, as at other times they read it *Adonai Lord*; and pronounce not *Iehovah* at al at this day; though in ancient dayes it appeareth to be otherweise. The Greek historie of Baruch, seemeth to use in sted of it, *Aionios*, that is, the *Eternal*, or *Everlasting*. *Bar.*4.10.14.20.22.24.35. & 5.2. See the annotations on *Gen.* 2. 4.

onely thou] or, *onely thine*, that is, which onely hast Iehovah for thy name; for the true God, hath onely *being*; and *Idols* are *nothing in the world*, 1 *Cor.*8.4. and *Angels*, and *Magistrates* are called *Elohim Gods*, *Ps.* 8. *and* 82: but *Iehovah* is peculiar to very God alone. And this is that name (I suppose) which the authour of the book of Wisdom, calleth *incommunicable*, *Wisd.* 14. 21. Yet this is the name of *Christ*, called *Iehovah our justice*, *Ier.*23.6. for *Gods name is in him*, *Exod.*23.21. and *he is very God, and Eternal life*, 1 *Ioh.* 5. 20.

PSALME 84.

The Prophet longing for the communion of the Sanctuary, sheweth how blessed they are that dwell therin. 9. He prayeth to be restored unto it.

1 To the mayster *of the musik* upon Gittith: a Psalme to the sonns of Korach.

2 HOw amiable *are* thy dwelling-
3 places; ô Iehovah of hosts! My soule longeth and also fainteth, for the courts of Iehovah: my hart and my flesh, doe showt, unto the living
4 God. Yea the sparrow findeth a house, and the swallow, a nest for her, where shee layeth her young: thine altars, Iehovah of hosts; my King, & my God. O blessed *are* they that a-
5 bide in thine house: still, they shall
6 praise thee Selah. O blessed *is* the man, whose strength *is* in thee: they in whose hart, *are* the hye-wayes.
7 They *that* passing thorow the vale of Baca, put him *for* a wel-spring: also *with* blessings, the rayn covereth.
8 They shall goe, from power to power: hee shall appear, unto God in Sion.
9 Iehovah, God of hosts, hear thou my prayer: give-ear, ô God of Iakob Selah.
10 See thou ô God, our shield: and look-upon, the face of thine Anoynted.
11 For, better *is* a day in thy courts, than a thowsand: I have chosen, to sit-at-the-threshold, in the house of my God; *rather* then to remain in the tents of wickednes.
12 For Iehovah God, *is* a Sun, and a shield: Iehovah will give, grace and glorie: he wil not withhold good, from them that walk in perfection.
13 Iehovah of hosts: ô blessed *is* the man, that trusteth in thee.

Annotations.

1 GIttith] see Psal.8.1.

2 V. 2. *dwelling-places*] or *habitacles*; see the notes on *Psal.*43.3.

3 V.3. *for the courts*] that I may come into them: for the Preists onely went into the Temple; the people stood in the court yards, which were two. 2 *King.*21.5. See *Psal.*65.5. *showt*] to weet, for desire to come unto God.

4 V.4. *the sparrow*] or *bird*; in Chaldee, *the dove*: the Hebrue *tsippor* is generally any *bird*; *Psal.*11.1. *Gen.*7.14. specially the *sparrow*; when other birds are named, as here and *Psal* 102.8. for such haunt mens houses. *swallow*] or *free-bird*, called in Hebrue *dror*, of *libertie* which this bird seemeth to have above others, flying boldly and nestling about houses: so *Proverb.*26.2. The Greek takes it here for the *Turtle dove*; (which hath in Hebrue an other name, *Psal* 74.19.) so also doeth the Chaldee, adding this reason, *because her young are lawful to be offred on thine altar.*

thine

thine altars] to weet, are the places where the birds neſtle neer unto them, in houſes, or trees, which ſometime were by Gods tabernacle, *Joſ.24.26.* or underſtand as before, (*I long for*) *thine altars*.

6 V. 6. *the hye-wayes*] or *cauſeyes*; namely, which lead to thy houſe: that is, they which affect hartily, long after and delyte to goe up to thy houſe. Spiritually theſe *wayes* or *pathes* are made by preaching of the goſpel; *Eſai.* 40. 3. & 35.8. & 11.16.

7 V. 7. *They that paſſing*] or, *of them that paſſ.* *of Baca*] that is, *of mulberie trees*; which uſe to grow in dry places. The Greek ſayth, *vale of tears*. Both mean, that through wants and afflictions wee muſt come into the kingdome of God. This valley was neer unto Ieruſalem, as may be gathered by 2 *Sam.* 5.22.23. *Joſ.*15.8.

put him] or *ſet him*, that is, *God*; making him by faith *a well of life* unto them; for he is *the fountayn of living waters*, *Jere.* 2.13. Or, *ſet it*, that is, *the vally*, making it a fountayn, by digging wells therin. And this may be an alluſion to that *well* digged by the Princes and Captayns of Iſrael, *Num.*21.16.18. *alſo* with *bleſſings &c.*] that is, bountifully and abundantly, the rayn ſhall cover them. *Rayn* figureth out the doctrine of the goſpel; *Deut.*32.2. *Iſa.* 45.8. *Ioel.*2.23. *Revel.* 11.6. *the rayn of bleſſings*, is a bountiful abundant rayn, *Ezek.*34.26. (as to *ſow with bleſſings*, 2 *Cor.*9.6. is to ſow abũdãtly, or liberally: and *bleſſing*, is *liberalitie*, 2 *Cor.* 9. 5. *Prov.*11.25.) So God would cauſe a bountiful rayn of grace and comfort, to cover them that goe up to his houſe in Ieruſalem; as eliwhere he is ſayd to refreſh his inheritance, with the rayn of liberalities ſtrowed upon it, *Pſalm.* 68. 10. wheras on the contrary, *who ſo wil not goe up to Jeruſalem, to worſhip the King the Lord of hoſts, vp. on them ſhall come no rayn, Zach.* 14. 17. The Greek turneth this ſentence thus, *the Lawgiver* (or *Teacher*) *ſhall give bleſſings*; the original *Moreh* being ambiguous, ſometime ſignifying *a Teacher*, *Iob.* 36. 22. ſometime *rayn*, *Ioel.*2.23. *Iſa.*30.20. ſo that from the Hebrue it may alſo be interpreted, with *bleſſings*, *the teacher ſhall cover* them; the meaning much like the former; the *Teacher* being *God* or *Chriſt*, in whom wee are bleſſed with all ſpiritual bleſſings in heavenly things, *Ephe.*1.3. The Chaldee expounds it, *with bleſſings he wil cover them that continue in the doctrine of his Law.* Some underſtand *bracoth*, *bleſſings*, to be here as *brecoth*, *pools* digged and tylled with rayn. Both mean one thing.

8 V. 8. *from power to power*] that is, increaſing their power (or ſtrength) dayly more and more; as the Apoſtle ſayth, we are changed into Gods image, *from glory to glory*; 2 *Cor.*3.18. and Gods juſtice is reveled *from faith to faith*, *Rom.* 1. 17. our faith and glory increaſing more and more. *Prov.*4.18. Or *from army to army*, (*from troup to troup*) reſpecting the troups of Iſrael which went all the males thrice every yere, to appear before the Lord, *Exod.*23. 14.—17. The Hebrue *Chajil*, *power*, is uſed ſomtime for an *army* of men, *Pſalm.*33.16. and ſomtime for *riches*, *Pſal.*49.7. which alſo may be implied here. *he ſhall appear*] or, till *he*, that is, *every one of them*, *appears*, according to the law, *Exod.*34.23. *Zach.*14.16.

10 V. 10. *of thine Anoynted*] or *Meſſiah*; our Lord Chriſt, in whom God reſpecteth us: or David, his figure and father in the fleſh, called alſo *Gods anoynted*, 2 *Sam.* 23. 1.

11 V. 11. *than a thowſand*] to weet, *in any other place*. *ſit at the threſhold*] that is; be in the loweſt roome, and baſeſt eſtate: as the Greek ſayth, *be caſt down*, (or *an abject*). And by Gods *houſe*, may be meant his *tabernacle*; as *Luk.* 11. 51. with *Mat.* 23. 35. *to remayn*] or *abide* my whole life long.

12 V. 12. *is a Sun*] or, wilbe *a Sun*, that is *a light*, *Iſa.* 60.19. *Rev.* 21.23. underſtanding hereby all bleſſings and comforts, by Chriſt *the Sun of righteouſnes*. *Mal.* 4. 2.

PSALME 85.

The Psalmist out of the experience of former mercies, praieth for the continuance thereof. 9. He promiseth to wayt theron, out of confidence of Gods goodnes.

1 To the mayster *of the musik*,
a psalme to the sonns
of Korach.

2 THou hast been favourable to thy land, ô Iehovah: thou hast returned, the captivity of Iakob. Thou
3 hast forgiven, the iniquity of thy people: thou hast covered, all their syn
4 Selah. Thou hast gathered-away all thine exceeding anger: thou hast turned, from the fervencie of thine an-
5 ger. Turn thou us, ô God of our salvation: and cause, thine indignation
6 against us to cease. Wilt thou be angry with us for ever? wilt thou draw-out thine anger, to generation and
7 generation? Wilt not thou turn *and* revive us: that thy people, may re-
8 joyce in thee? Shew us Iehovah, thy
9 mercie: and give us, thy salvation. I will heare, what God Iehovah will speak: for hee will speak peace, unto his people and unto his gracious-saincts: and let them not return to
10 unconstant-folly. Surely his salvation *is* neer to them that fear him: that
11 glorie, may dwell in our land. Mercy and trueth are mett: justice, and
12 peace have kyssed. Faithfulnes, springeth out of the earth: and justice,
13 looketh down from heaven. Also Iehovah, will give the good: and our
14 land, shall give her fruit. Iustice shall goe before his face: and hee will put, her foot-stepps in the way.

Annotations.

1 TO *the sonns*] or, *of* them. See *Psal.* 42. 1.

2 V. 2. *hast been favourable to*] or, *hast favourably accepted, been wel-pleased;* to weet, in times past. This also respecteth the promise, *Levit.* 26. 42. *captivity*] that is, *the company of captives*, or *prisoners;* as *Psal.* 68. 19. See also *Psal.* 14. 7.

4 V. 4. *gathered-away*] that is, *withdrawn, ceased*, or *asswaged;* as the Greek interpreteth it. So in *Ioel.* 2. 10. the starrs *gather-away*, (that is, *withdraw*) their shining.

5 V. 5. *Turn us*] to our former estate.

cause to cease] or *dissipate;* as *Psal.* 33. 10.

6 V. 6. *wilt thou draw*] that is *continue:* see *Psal.* 36. 11.

7 V. 7. *wilt not thou turn* and *revive*] that is, *again revive us*. See *Psalm.* 71. 20. The Greek sayth, O God, *thou turning wilt revive us*. For *halo*, they read *ha-æl*: the letters transplaced.

8 V. 8. *Shew us*] or *Let us see*, that is, *injoy*. So *Psal.* 50. 23.

9 V. 9. *the God*] or *the Almighty: Æl.*

and let them not] or, *that they turn not to folly*: that is, to syn: see *Psal.* 125. 3. The Greek sayth, *and to them that turn the hart to him.*

10 V. 10. *that glory may dwel*] or, *glory shal dwel;* meaning that *glory of God*, which we are destitute of by syn, *Rom.* 3, 23. shall be restored by grace in Christ, and God wil dwel among men, and communicate with them his glory, *Rev.* 21. 3. 11. *Isa.* 60. 1. and they ar changed into the same image, from glory to gloty, as by the spirit of the Lord. 2 *Cor.* 3. 18. Or, by *glory* is meant, *Christ*, the *salvation of God*, who *dwelt in our land;* when the word was made flesh, and men saw the glory therof, as the glory of the onely begotten of the Father, ful of grace and truth, *John* 1. 14.

11 V. 11. *are mett*] that is *come togither*, which before seemed asonder; and they have mutual societie; (so *meeting* importeth, *Prov.* 22. 2. *Isa.* 34. 14.) The *truth* of Gods promises, are in Christ fulfilled. *Luk.* 1. 68. 69. *&c. Act.* 13. 32. 33.

have kissed] as friends use when they meet,

meet, *Exod.*4 27. & 18.7. a signe of concord, love and joy. So Christ is King of *justice* and of *peace*, *Heb.*7.2. and *the work of justice* by him, is *peace*, *Isa.*32.17. for, being justified by faith, men have peace towards God. *Rom.*5.1. *Luk.*2.14.

12 V. 12. *Faithfulnes springeth*] or *Truth buddeth out of the earth* (or *land*;) that is, the land bringeth forth faithful increase, answerable to Gods blessings upon it. The land figuring the minds of men, *Heb.*6.6. 7.8. which by faith apprehend Gods mercy in Christ. *from heaven*] the justice of God through faith, not our own justice which is of the Law. *Philip* 3. 9.

13 V. 13. *the good*] or *good things*; that is *the good gift of the holy Ghost*, to sanctify his people: as *Luk.* 11.13. compared with *Mat.*7.11. See also the note on *Psal.* 65.5. *our land*] our earthly nature sanctified, brings forth good fruits in Christ. *Mat.*13. 23. See *Psal.* 67. 7.

14 V. 14. *Justice shall goe*] or, *He wil cause justice to goe before him.* *wil put her footsteps*] or, *wil set* (her,) *in the way, of his footsteps*: which seemeth to mean a setled course of walking in vertue. Or, *when he shall put his footsteps into the way.*

PSALME 86.

David strengthneth his praier by the conscience of his religion, 5. *by the goodnes and power of God.* 11. *He desireth the continuance of former grace.* 14. *Complayning of the proud, he craveth some token of Gods goodnes.*

1 A Prayer, of David:

BOw down thine ear Iehovah answer mee: for I *am* poor-afflicted
2 and needy. Keep my soule, for I *am* merciful: thou my God, save thy
3 servant; that trusteth unto thee. Be gracious unto mee Iehovah: for unto
4 thee doe I call, all the day. Rejoyce, the soule of thy servant: for unto thee
5 Lord, lift I up my soule. For thou Iehovah, *art* good and mercifully-pardoneft: and much of mercie, to all
6 that call upon thee. Give-ear Iehovah, to my prayer: and attend, to the voice of my supplications-for-
7 grace. In the day of my distress, will I call unto thee, for thou wilt answer
8 mee. *There is* none like thee, among the gods: ô Lord; and none like thy
9 works. All nations, whom thou hast made; shall come and bow down themselves before thee ô Lord: and shall
10 glorifie thy name. For great *art* thou, and doest marvelous-things: thou,
11 *art* God thy self alone. Teach mee, ô Iehovah, thy way; I will walk in thy trueth: unite my hart, for to fear thy
12 name. I will confess thee, ô Lord my God, with all my hart: and will glo-
13 rify thy name for ever. For thy mercy, *is* great toward mee: and thou hast delivered my soule from the low-
14 est hell. O God, the prowd are risen-up against mee; and the assembly of violent men, seek my soule: and they have not set thee before them. But
15 thou Lord, *art* a God pitiful and gracious: long suffring, & much of mer-
16 cie and trueth. Turn the face unto mee, & be gracious to mee: give thy strength to thy servant; and save, the
17 son of thine handmayd. Doe with mee a signe, for good: and let my haters see and be abashed: because thou Iehovah, hast holpen mee and comforted mee.

Annotations.

1 A *Prayer*] the like title is of Psalm 17. To Christ may this Psalme fitly be applied.

2 V. 2. *merciful*] or, *a gracious saincts: pious, holy*, See *Psalm.* 4. 4. This title God taketh to himself, *Ier.* 3. 12.

4 V. 4. *Lift up*] see the notes on *Psal.* 25. 1.

25. 1. The Chaldee sayth, *lift † up my soule in praier.*

5 V. 5. *mercifully-pardonest*] or art *propicious*, a *forgiver*: the Chaldee addeth, *of them which turne to the Law.* See *Psal.* 25. 11.

8 V. 8. *among the gods*] *Though there be that are called Gods, whether in heaven or in earth, (as there be many gods, and many Lords;) yet unto us there is but one God &c.* 1 Cor. 8. 5. 6. *all the gods of the peoples, are idols, Psal.* 96. 5. Or, by *gods*, may be meant *Angels*, as the Chaldee here explayneth it; & the Princes of the world. *and none*] to weet, *can doe works like thine*; or, *no* works are *like thy works. Psal.* 136. 4.

11 V. 11. *Vnite my hart*] apply and knit it to thy fear onely, and that with simplicitie.

13 V. 13. *hell*] or *grave*; the state of death: see *Psal.* 16. 10.

14 V. 14. *the prowd*] Compare this with *Psal.* 54. 5.

15 V. 15. *pitiful*] or, *full of ruth, mercy & tender love*. When Gods name was proclaymed before Moses, this title with other, was in it, *Exod.* 34. 5. 6. *long suffring*] Hebr. *long of nosthrils*, that is, *of anger*; long ere thou be angry. The *nose* & *anger*, have one name in Hebrue, see *Psal.* 2. 5.

16 V. 16. *son of thine handmayd*] that is, born thy servant, of godly parents that were thy servitors. Of Christ this also was true, the son of Marie the Virgin, the handmayd of the Lord. *Luk.* 1. 48. See the like speech, *Psal.* 116. 16.

17 V. 17. *Doe with me a sign*] or, *Shew it me*: that is, So deal with me, in my deliverance and preservation, that I may have my self, and may be to others a signe, for good. Korah and his company were for a signe to the Israelites, *Numb.* 16. 38. & 26. 10. *Jonas*, a *sign* to the Ninevites, and *Christ* to the Iewes, *Luk.* 11. 30.

PSALME 87.

The nature and glory of the Church. 4. The increase, honour and comfort of the members thereof.

To the sonns of Korah, a Psalme a Song:

1 HIs foundation, among the moũtayns of holynes. 2 Iehovah loveth the gates of Sion: above all the dwelling places of Iakob. 3 Glorious-things, spoken ✻ of thee: ô Citie of God Selah. 4 I wil make mention of Rahab and Babel, to them that know me; loe Palestina & Tyrus with Cush; this-*man* was born there. 5 And of Sion, it shalbe sayd; man and man, was born in her: and he, the Most-high shall establish her. 6 Iehovah, will recount, when he writeth the peoples: this *man* was born there Selah. 7 And singers as players-on-fluits: all my welsprings in thee.

Annotations.

1 HIs *foundation*], or, *The foundation thereof*, Gods groundwork of the Temple which was built upõ the moũtayns *Morijah* and *Sion*. 2 *Chron.* 3. 1. *Psal.* 2. 6. Some refer it to the *Psalme*, the *foundation* (or *argument*) wherof, is of the Church of Christ. The Chaldee sayth, *By the hands of the sonns of Korah the Psalme was sayd, and the Song founded in the mouth of the ancient fathers.*

2 V. 2. *gates of Sion*] the publik assemblies of the people: see the notes on *Psal.* 9. 15. The Law was to come out of *Sion*, *Mic.* 4. 2. and the scepter of Christs Kingdom; *Psal.* 110. 2. *dwelling places*] these the Chaldee expoundeth, *Synegogues of the house of Jakob*: which were in all the cities of Israel.

3 V. 3. *spoken* is] that is, *are particularly spoken*; all and every of them *of thee citie of God*] that is *Jerusalem*: so called also *Psal.* 46. 5. & 48. 2. a figure of the Church. What *honourable things* are spoken of this City, see *Isa.* 54. & 60. & 62. & 65. *Rev.* 21. & 22. *chapters*. The Hebrue phrase *in*

thee.

thee, is rightly turned according to the Greek, *of thee* or *concerning thee*; which many times hath such signification, as *Psal.* 63.7. & 71.6. & 119.46. 1 *Sam.* 19.4; so also in the Greek, as *Rom.* 11.2.

4 V. 4. *Rahab*] that is, as the Chaldee paraphrast sayth, *the Ægyptians*. So *Ægypt* is called *Rahab*, in *Psal.* 89.11. *Isa.* 51.9. eyther for the *strength* and *pride* of Ægypt, (which the word *Rahab* signifieth;) or of some chief city so named; as elswhere *Tsoan*; *Psal.* 78.12. The calling of *Ægypt* to the fellowship of the Church, is also propheſied, *Isa.* 19.19.21.25. And for *I wil mention*, the Chaldee translateth, *the Ægyptians and Babylonians they shall mention thy praises.* *Babel*] the *Babylonians*, see *Psal.* 137.1. their chief city was *Babel*. Of a Christian church there, mention is made, 1 *Pet.* 5.13. *to them*] or, *among them that know me*; to weet my familiars. *Palestina*] *the Philistims*: see *Psal.* 60.10. *Tyrus*] *the Tyrians*; see *Ps.* 45.13. Of them were Christian disciples, *Act.* 21.3.4. *Cush*] the *Æthiopians*, as the Greek translateth; see *Psalm.* 68.32. *this*-man] that is, (as the Greek sayth,) *these*-men; meaning, all before mentioned. So the Hebrue often speaketh of a whole nation, as of one man. See *Psal.* 25.22. & 130.8. But the Chaldee expoundeth it, *where this King is borne.* *was born there*] in the *city of God*, aforesayd. There, of immortal seed by the word and spirit of God, are men borne anew, 1 *Pet.* 1.23. *Iam.* 1.18. A thing to come, is here set down as already doen: so in *Isa.* 9.6.

5 V. 5. *man and man*] so the Greek also expresseth the Hebraisme. Hereby seemeth to be meant *every man*, successively, as *Hest.* 1.8. For Ierusalem is the mother of us all, *Gal.* 4.26, (So *day and day*, is *every day*; *Hest.* 3.4. *Psal.* 61.9.) Or, *man and man*, is *many men*, of this and that nation, of ech estate and degree. *stablish her*] that *the gates of hell shall not prevayl against her*, *Mat.* 16.18. Therfore this city lieth *fowr-square* setled in all changes. *Revel.* 21.16. *Ezek.* 48.16.--20. It may also be read, *and he, wil stablish her* on *high*: and so the Chaldee expoundeth it; and Ierusalem is sayd to be *above*, *Gal.* 4.26.

6 V. 6. *writing the peoples*] in *the writing of the house of Israel*, that is the Church, *Ezek.* 13.9. *Isa.* 4.3.

7 V. 7. *And singers*] or, *And singing are &c.* This may have reference to the solemn worship of God, used in the Church of Israel; where *singers* and *players on instruments*, had in charge continually to lawd the Lord, *&c.* 1 *Chron.* 9.33. & 25.1.2. *&c.* and dances were used at their holy feasts, to honour him with, *Iudg.* 21.19.21. So Christ the Lamb, hath harpers with him on mount Sion, that sing as it were a new song before the throne, *Rev.* 14.1.2.3. Or, it may respect that which followeth, *all my springs in thee* (or *of thee*) are *singing* (that is, *doe sing*) *as also dance*, (or *as they that dance*,) that is, *shew joyfulnes*.

players on fluits] or, *dancers*, for so this word may also be taken for *danking*, (to weet at the sound of the fluit or pipe;) as *Iudg.* 21.21. Compare herewith *Isa.* 30.29. The Greek here turneth it, *rejoycers*: and it may foretell the joy that should be in the world, for the conversion of the Gentiles. *my welsprings*] or *fountayns*; (*streames* of water, as *Psal.* 104.10.) that is, *all gifts and graces*: which the scripture noteth by *lively fountayns of waters*, wherwith they are refreshed that serve God in his Temple, day and night, *Rev.* 7.15.17. and *welsprings of salvation*, *Isa.* 12.3. And as *Christ* is called a *fountayn*, so is his Church, *Song.* 4.15.12. *in thee*] for now, *unto principalities & powers in heavenly-places, is knowen, by the Church, the manifold wisdom of God*, *Eph.* 3.10. 1 *Pet.* 1.12. Or we may read it, as before in the third verse, *of thee all my springs, doe sing. &c.*

PSALME 88.

A prayer conteyning a grievous complaint of manifold miseries.

1 A song a Psalme, to the sonns of

Korach: to the mayſter *of the muſik*, on Machalath leannoth: an inſtructing-*pſalme*, of Heman the Æzrachite.

2 O Iehovah, God of my ſalvation: *by* day I cry-out, & in the night
3 before thee. Let my prayer, come before thee: bow thine ear, to my ſhril-
4 cry. For my ſoule is fylled with evils:
5 and my life, draweth neer to hell. I am counted, with them that goe-down the pit: I am, as a man *that hath*
6 no ſtrength. Among the dead, free: like the ſlayn, that lye *in* the grave; whom thou remembreſt no more: & they, are cut-away from thine hand.
7 Thou haſt put me, in the pit of the loweſt-*places*: in darkneſſes, in the
8 deep-*places*. Thy wrathful-heat ſtayeth upon me: & *with* all thy billowes,
9 thou afflicteſt *me* Selah. My known-*acquaintance* thou haſt put-farr-away, from me: haſt ſet me *for* abominations to them: *I am* ſhutt-up, and can-
10 not get out. Mine eye languiſheth, through mine affliction: I call on thee Iehovah, all the day: I ſpread-out my
11 hands unto thee. Wilt thou doe a miraculous-*work* to the dead: or ſhall the deceſſed riſe up, ſhall they confeſs
12 thee Selah? Shall thy mercy be told in the grave: thy faithfulnes, in per-
13 dition? Shall thy miraculous-*work* be knowen, in the darknes: and thy juſ-
14 tice, in the land of oblivion? But I, unto thee Iehovah doe I cry-out: & in the morning, my prayer ſhall pre-
15 vent thee. Wherfore Iehovah, dooſt thou reject my ſoule: dooſt thou hide
16 thy face frō me? I *am* poor-afflicted, and breathing-out-the-ghoſt frō *my* youth: I bear thine affrightings, I am
17 doubtfully-troubled. Thy wrathes paſs over me: thy terrours, doe diſ-
18 may me. They compaſs me about as waters, all the day: they are gone-about, againſt me togither. Thou haſt
19 put-farr away from me, lover and fellow-freind: my knowen *acquaintance are in* darknes.

Annotations.

Machalath] a kind of *wind-inſtrument*; or, by interpretation, *Infirmitie*. See *Pſal.* 53 1. *leannoth*] or, *to ſing-by-turns*, which is, when one part anſwereth an other in ſinging; it may alſo be interpreted *to afflict* (or *humble*). This Pſalm is the moſt dolefull of all the Bible; full of complaints even to the end. *Heman the Æzrachite*] ſo the next Pſalme is intituled of *Æthan the Ezrachite*: there were two of this name, *Heman* & *Æthan*, ſonns of Zerach the ſon of Iudah the Patriarch, 1. *Chron.* 2-4.6. men renoumed for their wiſdome, 1 *King.* 4. 31. alſo *Heman* & *Æthan* ſingers and muſicians of the poſteritie of Levi the Patriarch, 1 *Chro.* 15. 17. 19. & 16. 42. *Heman* being ſon of Ioel the ſon of Samuel the Prophet, 1. *Sam.* 6. 33. himſelf being alſo a *Seer* or Prophet in K. Davids dayes; 1 *Chro.* 25. 5. And of the kingdome promiſed to David, dooth Æthan intreat, *Pſal.* 89. 4. &c. Chriſts afflictions and kingdome, are in theſe Pſalmes foretold: he was the true *David*, *Hoſ.* 3. 5.

V. 4. *draweth neer*] or *toucheth hell*, or *the grave*. So, *to touch* (or *come neer to*) *the gates of death*, *Pſal.* 107. 18. 4

V. 5. *a man*] Hebr. *geber*, that is, *a ſtrong man*, but without abilitie or power to help my ſelf; as the Greek ſaith *helpleſs*. 5

V. 6. *free*] that is, *acquitted*, or *diſcharged* from the troubles and affayres of this life: for in death, *the priſoners reſt togither, and the ſervant is free from his mayſter.* *Iob.* 3 18 19. or *free*, that is, *ſequeſtred*, apart from others, as K. Azariah being leprous dwelt in an *houſe of freedome*, that is, *alone*, 6

apart

apart from other men, 2 King. 15.5: *from thine hand*] that is, *from thy care help guidance &c.* as K. Azariah before sayd, was *cut off from the house of the Lord*, 2 Chron. 26.21. or *by thine hand*; and so understand, *from the land of the living*, as *Isa.* 53.8.

7 V. 7. *pit of the lowest places*] *the nethermost pit*, as the Greek sayth; which the Chaldee paraphraseth thus, *in captivity, which is like to the nether pit.* *darknesses*] or *dark places*: so *Psalm.* 143.3. *deep-places*] or *gulfs*: see *Psal.* 69.3.

8 V. 8. *stayeth*] or, *is imposed*, and *lyeth hard.* *billowes*] *breaking-waves* of the sea, see *Psal.* 42.8.

9 V. 9. *set me abominations*] that is, *made me most abominable* (or *lothsome*,) *to everie of them.* *can not get out*] so *Lam.* 3.7. *Iob.* 19.8. Of this phrase see the note on *Psal.* 77.5.

10 V. 10. *languisheth*] or *pineth away*; the Chaldee sayth, *droppeth tears*. Compare herewith *Levit.* 26.16.

11 V. 11. *the deceased*] Hebr. *Rephaim*, *dead men* are so called, as being *incurable* or *unrecoverable to life*; so *Isa.* 14.9. & 26.14.19. *Prov.* 2.18. & 9.18. & 21.16. See also *Psal.* 6.6. The Chaldee expoundeth, *shall the bodies which are delivered to the dust, rise up?*

12 V. 12. *perdition*] Hebr. *Abaddon*, the *grave* where bodies *perish*, and seem to be *lost*. So *Iob.* 28.22. & 26.6.

13 V. 13. *darknes*] that is, *the place and state of the dead*; called *the land of darknes, and shadow of death*, *Iob.* 10.21.22. So *Eccles.* 6.4. Note here the sundry titles given to the state of death. *land of oblivion*] where dead men are, (as is before noted;) which also *are forgotten, out of minde*, *Psalm.* 31.13. *Eccles.* 8.10, & 9.5.

16 V. 16. *breathing out the ghost*] that is, *ready to dye, exspiring*: through continual miseries. The Greek sayth, *in labours from my youth.* *from the youth*] or; *for the shaking-off*, that is, the *affliction*. *am doubtfully-troubled*] or *distracted*, for fear least evils should befall me.

17 V. 17. *dismay*] *suppress*, or *cut mee off*. The Hebrue word is larger then usual, to increase the signification. The Greek turneth it, *trouble*.

19 V. 19. *my knowen acquaintance* are in *darknes*] that is, withdraw and hide them from my sight; and (as Iob complayneth,) *are straungers unto me*, See *Iob* 19.13.14. Or as the Greek referreth it to the former, *and my knowen-friends* (to weet, thou hast put farr) *from calamitie*; or *for the calamitie*, that is upon me. Or, as the Chaldee paraphraseth, *and to my knowen freinds, dark I am in their sight.*

PSALME 89.

The Psalmist praiseth God for his covenant, 6. for his wonderfull power, 16. for the care of his Church, 20. and for his favour to the kingdome of David. 39. He complaineth of contrarie events, 47. expostulateth, praieth & blesseth God.

An instructing-*psalme*, of Æthan the Æzrachite. 1

I Will sing, the mercies of Iehovah, *for* ever: to generation and generation, will I make-knowen, thy faithfulnes with my mouth. 2 For I sayd; mercie shalbe built-up, *for* ever: the heavens, thou wilt stablish thy faithfulnes in them. 3 I have striken a covenāt with my chosen: I have sworn, to David my servant. 4 I will stablish thy seed unto eternitie: to generation and generation, wil I build up thy throne Selah. 5 And the heavens, shall confess thy marvelous-*work* Iehovah: also thy faithfulnes, in the Church of the Saincts. 6 For who in the skye, may be compared to Iehovah: may be likened to Iehovah, among the sonnes of the mighties? 7 God *is* daunting-terrible in the secret of the saincts very-much: and fearful, over all round-about him. 8 Iehovah, 9

God of hosts; who *is* like thee, mightie Iah? and thy faithfulnes, *is* round-
10 about thee. Thou ruleſt, over the ſwelling of the ſea: when the waves thereof riſe hye, thou ſtilleſt them.
11 Thou haſt beaten-down Rahab as a wounded-*man*: thou haſt ſcattered thine enemies, with the arm of thy
12 ſtrength. Thine *are* the heavens, thine alſo *is* the earth: the world and plenty thereof, thou haſt founded them.
13 The North and the right-ſide, thou createdſt them: Tabor and Hermon,
14 in thy name they ſhall showt. Thou haſt an arm, with might: ſtrong is thy hand, exalted is thy right-hand.
15 Iuſtice and judgement, *are* the prepared-place of thy throne: mercy and
16 trueth, goe-before thy face. O bleſſed *are* the people, that know the ſhowting-ſound: Iehovah, in the light of
17 thy face they ſhall walk-on. In thy name, they ſhalbe glad all the day: & in thy juſtice ſhall they be exalted.
18 For thou, *art* the glorie of their ſtrength: and in thy favourable-acceptation, our horn ſhalbe exalted.
19 For of Iehovah *is* our ſhield: and of
20 the holy-one of Iſrael, our King. Thē ſpakeſt thou in a viſion, to thy gracious-ſainct; & ſaydeſt; I have put help, upon a mighty-one: I have exalted,
21 *one* choſen out of the people. I have found, David my ſervant: with oile of mine holines have I anointed him.
22 With whom, my hand ſhalbe eſtabliſhed: alſo mine arm ſhall ſtrengthen
23 him. The enemie ſhall not exact upon him: & the ſon of injurious-evil,
24 ſhall not afflict him. And his diſtreſſers I will beat-down from his face: and them that hate him I wil plague.
25 And my faithfulnes and my mercie *ſhalbe* with him: and in my name, ſhall
26 his horn be exalted. And I wil ſet his hand in the ſea: and his right-*hand* in
27 the rivers. Hee ſhall call on mee, my father thou: my God, and rock of
28 my ſalvation. I alſo wil give him *to be* the firſt-born: High, above the
29 Kings of the earth. For ever, will I keep for him my mercie: and my covenant, *ſhalbe* faithfull to him. And
30 his ſeed I will put to perpetuitie: and his throne, as the dayes of heavens.
31 If his ſonns ſhall leave, my law: and
32 ſhall not walk, in my judgements. If they ſhall profane my ſtatutes: & not
33 keep, my commandements. Then will I viſit their treſpaſs with the rod: and their iniquitie with ſtripes.
34 But my mercie, I will not make-fruſtrate from with him: nor deal-falſly, a-
35 gainſt my faithfulnes. I will not profane my covenant: and that which is gone out of my lips, I will not chāge.
36 Once, I have ſworn by my holynes:
37 if I lye unto David. His ſeed, ſhalbe for ever: and his throne, as the Sun
38 before me. As the Moon, it ſhalbe ſtabliſhed *for* ever: and a witnes in the
39 skye, faithful Selah. But thou haſt caſt off, and refuſed: haſt been exceding-wroth with thine Anointed.
40 Haſt aboliſhed, the covenant of thy ſervant: haſt prophaned his crown to
41 the earth. Haſt burſt-down all his hedges: haſt put his fortreſſes a ruine.
42 All that paſs by the way, robb him: he is a reproch, to his neighbours.
43 Thou haſt exalted, the right-*hand* of his diſtreſſers: haſt rejoyced, all his
44 enemies. Alſo thou haſt turned, the edge of his ſword: and haſt not made him

45 him to ſtand, in the battel. Thou
haſt made his brightnes to ceaſe: and
his throne, thou haſt caſt-down to
46 the earth. Thou haſt ſhortned, the
dayes of his youth: haſt enwrapped
47 him, with ſhame Selah. How long Ie-
hovah, wilt thou hide thy ſelf to per-
petuitie? ſhal thy hot-wrath burn like
48 the fyre? Remember how tranſitorie
I am: unto what vanitie, thou haſt
49 created all the ſonns of Adam. What
ſtrong-man ſhall live, and not ſee
death: ſhall deliver his ſoule, from
50 the hand of hell Selah? Where *be*
thoſe thy former mercies Lord: thou
ſwareſt to David, by thy faithfulnes?
51 Remember Lord, the reproch of thy
ſervants: that I bear in my boſome,
52 *of* all great peoples. Wherwith thine
enemies, Iehovah, doe reproch: wher-
with they doe reproch, the footſteps
53 of thine Anointed. Bleſſed *be* Iehovah for ever; Amen, and Amen.

Annotations.

1 OF *Æthan*] ſee the note on *Pſal.*88.1.

3 V. 3. *Iſayd*] to weet, by thy ſpirit: therefore the Greek changeth the perſon, and tranſlateth, *thou* (Lord) *ſaydeſt*. *built up*] that is *conſerved, propagated, increaſed* continually. *in them*] or *with them*, that ſo long as the heavens endure, thy faithfulnes ſhall continue; as *verſe* 30.37.38. *Pſal.*72.5. & 119.89. or by *heavens* may ſpiritually be meant the *church*, called often *heaven*, *and the kingdome of heaven*, *Eſai.*66.22. *Revel.*4.1.2. & 12.1. & 15.1. *Math.*3.2. & 13.24.31. and the planting of the Church, is called the *planting of the heavens*, *Eſai.*51.16.

4 V. 4. *my choſen*] *mine elect* people. Therefore the Greek changeth the number; *my choſen ones*: but the Chaldee tranſlateth, *with Abraham my choſen*. *David*] the figure & father of *Chriſt* according to the fleſh; who alſo is called *David*, *Ezek.*34.23. *Iere.*30.9. *Hoſ.*3.5. of him is this and other Pſalmes chiefly to be underſtood. *Act.*2.30. & 13.36. *&c.*

5 V. 5. *thy ſeed*] *Chriſt* and *Chriſtians*, the children of *Chriſt*, the ſon of David. *Heb.* 2.13. *Rev.*22.16. *thy throne*] the kingdome of Chriſt, unto whom God gave *the throne of his father David, to reigne over the houſe of Iakob for ever*, *Luk.*1.32.33.69. *Ieruſalem* is this *throne*, *Ier.* 3.17. which is continually *builded of God*, *Pſal.*147.2.

6 V. 6. *the heavens*] the *heavenly creatures*, Angels, and godly men; *Luk.*2.13.14. *Phil.* 3.20. *Rev.* 7.9.10.11.12. So the Chaldee expoundeth it, *the Angels of heaven*. See alſo *Pſalm.* 50.6. *in the church*] or *in the congregation*, to weet, *ſhalbe confeſſed*, or *celebrated*.

7 V. 7. *ſonns of the mighties*] or *of the Gods*, that is, *Princes of the world*. See *Pſalm.*29.1. & 82.1.6. The Greek ſayth, *ſonns of God*, wherby alſo *Angels* may be meant, as *Iob.* 1.6. and ſo the Chaldee here paraphraſeth.

8 V. 8. *daunting-terrible*] in Greek, *gloriſied*. See *Pſal.*10.18. *the ſecret*] or *myſterie*, or (as the Greek turneth it) *councel*: meaning the *church* or *congregation*, where the *ſecrets* or *myſteries* of Gods Kingdom are manifeſted. *Mat.* 13.11. *Rom.* 16.25. 1 *Cor.*4.1. *Eph.* 3.4. This word is ſundry times uſed for a *Councel* or *Congregation*, *Pſalm.*111.1. *Ezek.*13.9. *Ier.*6.11. & 15.17. or it may here be vnderſtood of *the company of Angels*, as 1 *King* 22.19. *very-much*] to weet, *terrible*, or referring it to the later, *in the great ſecret-councel*. *over all*] or, *above all*; ſee *Pſal.*76.12. The Chaldee paraphraſeth, *above all the Angels which ſtand round about him*.

11 V. 11. *Rahab*] in Greek, *the prowd*; hereby may be meant the *Ægyptians*, as *Pſal.* 87.4. (and ſo the Chaldee expounds it of *Pharaoh the wicked*;) or, *the prowd ſea*, as *Iob.* 26.12. both were ſubdued, when Iſrael came out of Ægypt, *Exod.*14. & 15. See *Iſa.*51.9. The *raging ſea*, and *ſwelling waters*,

ters, doe also signify wicked enemies of God and his people, *Esai.* 57.20. *Iude* 13. *Psal.*124.4.5. *thine*] or, *to thee the earth*, to weet, *belongeth*; See *Psal.*24.1.2.

13 V. 13. *The North*] which God hath *stretched out over the empty*-place; *Iob.* 26.7. *the right* side] that is, *the south* (as the Chaldee paraphrast explayneth;) so called because a man standing with his face to the east, (as they were wont when they prayed, the south is on his right hand. So the *East* is called *Kedem*, *before*; and the *West*, *achor*, that is, *behind*; *Iob.*23.8. *Esai.* 9.12. It seemeth that this turned to superstition and idolatrie that men prayed towards the east; therefore God so ordered his tabernacle and temple, that all worshiped there, with their faces to the west; *Ezek.*8.16. *Exod.*27. *Num* 3. *Tabor*] a goodly mountayn in Galilee, *Ios.*19.22. *Iudg.*4.6.12. *Hermon*] another fayr mountayn, eastward, without Iarden, called also *Shirion*, See *Psal.*42.7. & 29.6. by these are meant the *east* and *west* parts, answerable to the former *North* and *South*: as the Chaldee paraphrast sayth, *Tabor in the west, and Chermon that is in the east.*

15 V. 15. the *prepared-place*] *establishment*, or *base*, on which the throne is setled; so the word sometime signifieth, as *Ezra.*3.3. *Psalm.*104.5. So *Psal.*97 2. *goe-before*] or *come before, prevent*; as prest and ready at hand.

16 V. 16. *the showting-sound*] or *the alarme, the shrill clanging-sound* of the trompet, which was blowe at the warrs, journies, assemblies, solemn feasts, and over the sacrifices of Israel; *Psalm.* 81.4. & 27.6. *Num.*10.3.9.10. *Ioel.*2.1.15. or the *showting*, the *jubilation*, to weet *of the King that is among his people*, as *Num.*23.21. who by the sound of his word, as of a trompet, warneth, informeth and guideth his people. *Isa.*58.1. *Eze.*33.3–7. 8. *Hos.*8.1. *Ier.*6.17. 2 *Chron.*13.12.15. *Zach.*9.14. *Rev.*1.10. & 4.1. *light of thy face*] the favour of God shining in the gospel and *light of the knowledge of the glory of God, in the face of Iesus Christ*, *Ioh.*12.35. 2 *Cor.*4.6. See also the notes on *Psal.*4.7. & 44.4.

V. 18. *the glory*] or *bewty*, by whome they conquer, and triumph over their enemies. *our horn*] a signe of honour, strength, Kingdome, glory and salvation, *Psal.*112.9. & 92.11. & 148.14. 1 *Chro.*25. 5. *Luk.*1.69. So after, in *verse* 25. 18

V. 19. *of Iehovah*] or *to him*, to weet *perteyneth*. *our shield*] that is *our protection*; or *protector*, meaning *David* & *Christ*: see *Psal.*47.10. 19

V. 20. *in a vision*] by the spirit of prophesie; *Isa.*1.1. *Lam.*2.9. *to thy gracious sainct*] that is *Saincts*, (for so the Greek changeth the number;) meaning the prophets *Samuel*, & *Nathan*; the one of which anointed David, the other foretold of the perpetuitie of his kingdome; 1 *Sam.* 16. 2 *Sam.*7.4.5. &c. *put help*] the Chaldee addeth *for my people*. *upon a mighty-one*] or a *Worthy*, a *Champion*, meaning *David*, who holp Gods people in fighting the battels of the Lord. 1. *Sam.*18. 13.14. 30. But chiefly these things are meant of *Christ*. The Chaldee expoundeth it, *one mighty in the Law*. *chosen*] and consequently *beloved*, as *Math.*12.18. from *Esai.* 42.1. 20

V. 21. *oile of mine holynes*] that is, *mine holy oile*, poured on David by Samuel; on Christ by the Holy Ghost. 1 *Sam.*16.1.13. *Luk.*4.18.21. *Ioh.*3.34. 21

V. 23. *The enemie shall not exact*] or *not seaze*, as a creditor doeth on the debter. *Satan* & *death* prevailed not against Christ, though he became surety for our debts. *Ioh.*14.30. 1 *Cor.*15.26. *Heb.*2.14. See this word *Psal.* 55.16. *son of injurious-evil*] that is, *the injurious, wicked person*: this promise is in 2 *Sa.*7.10. applied in this phrase to all Gods people. *A son of evil*, is one addicted and given over to it; *Deut.*13.13. So *sonns of death*, *Psal.*79.11. *son of perdition*, 2 *Thes.*2.3. 23

V. 26. *set his hand*] that is, give him power & dominion over them that dwel by the sea & rivers; wherof see the notes on *Psal.*72. 26

V. 27. *my father*] so God promised, *I* 27

will

wil be his father, and he ſhalbe my ſon, 2 Sam. 7.14. The Apoſtle applieth this to Chriſt, and proveth hereby that he is greater than the Angels, *Heb.1.4.5.*

28 V. 28. *firſt born*] or *firſt-begotten*, that is, *the principal*, as is after explayned. For the firſt born had three prerogatives, *a double portion of goods, Deut. 21. 17. the government* or *chiefty*, 2 *Chron. 21. 3.* and *the prieſthood, Num. 8. 14. 15. 16. 17. Mal. 2. 5. 6. 7. & 3. 3.* See the notes on *Pſal. 78. 51.* This honour is peculiar to Chriſt, who is ſayd to be *the firſt born of every creature*, and *the firſt born of the dead, that in all things he might have the preeminence, Coloſ. 1. 15. 18. to be worſhiped* therfore *of all the Angels of God, Heb. 1. 6.* and *prince of the Kings of the earth. Rev. 1. 5.* The Chaldee addeth, *the firſtborn of the kings of the houſe of Judah.*

30 V. 30. *his ſeed*] *Chriſtians* born of God, are called Chriſts *ſeed* and *children, Iſa. 53, 10. Heb. 2. 13.* and *Chriſt* is called the *Everlaſting Father, Iſa. 9. 6.* *his throne*] that is, *kingdome*; which ſhall be perpetual. 2 *Sam. 7. 13. Heb. 1. 8. Dan. 2. 44. & 7. 14.* The accompliſhment of theſe promiſes can not be found in Solomon, whoſe ſeed and throne was overthrowne, *Ier. 22. 30. Ezek. 21. 25. 26. 27.*

31 V. 31. *If his ſonns &c.*] This explayneth the promiſe, *If he ſyn &c. 2 Sam. 7. 14. 15.* for being underſtood of Chriſt, he properly ſynned not, 1 *Pet. 2. 22.* but was made ſyn for us, 2 *Cor. 5. 21.* and the ſynns of his ſonns of people, are counted his, for *God layd on him the iniquitie of us all, Iſa. 53. 6.*

33 V. 33. *with the rod*] *the rod of men, 2 Sa. 7. 14.* that is, with moderate correction, and for their profit, that they may be partakers of my holynes. *Heb. 12. 6. 10.*

34 V. 34. *not make fruſtrate*] *not break off*, or *ceaſe*, (as *Pſal. 89. 5.*) that is, not utterly take: for, the mountayns ſhall ſooner remove, *Iſa. 54. 10.* and no afflictions can *ſeparate us frō the love of God which is in Chriſt Jeſus our Lord, Rom. 8. 35.—39.* See the fulfilling of this touching David, in 1 *King. 11. 6. 12. 13. 36. 39.*

V. 36. *Once*] or *One time*: ſee *Pſal. 62. 12.* 36
by my holynes] by my ſelf who am the holy God, *Geneſ. 22. 16. Eſai. 5. 16. Becauſe he hath no greater to ſwear by, God ſweareth by himſelf; and willing more abundantly to ſhew the heires of promiſe the ſtablenes of his counſel, bindeth himſelf with an oth. Heb. 6. 13. 17. 18.*

if I lye] that is, ſurely *I will not lye*: for ſo the Hebrue phraſe is ſomtime explayned; as *Mar. 8. 12. if a ſigne be given to this generation*, for which in *Math. 16. 4.* is written, *a ſigne ſhall not be given.* So, *if they ſhall enter into my reſt, Pſal. 95. 11. Heb. 3. 11.* which the Apoſtle openeth thus, *hee ſware that they ſhould not enter. Heb. 3. 18.* An oth uſually implyeth an imprecation, which for the moſt part is conceled. See 1 *Sam. 14. 44. 1 King. 20. 10.*

V. 37. *as the ſun*] that is, perpetual & glorious, (as the Chaldee explayneth it, *ſhall ſhine as the ſun,*) See *Pſal. 72. 5.* 37

V. 38. *it ſhalbe ſtabliſhed*] or, which *is ſtable*, referring it, (as doth the Greek,) to the *Moon*, which although it ſometime wexeth and ſometime waneth, and ſeemeth to be gone; yet is continually renewed, and ſo ſtable: a fit reſemblance of the throne or Church of Chriſt, which hath not alwayes one face or appearance in the world; though it be perpetual. 38

and a witneſs] the moon and perpetuitie of it; with the ſucceſſive courſe of night and day, is made a witnes of Gods faithfulnes in his covenāt. *Ier. 33. 20. 21.* Chriſt alſo himſelf is called a *faithful witneſs, Rev. 1. 5. Eſai. 55. 4.* and *faithful*, meaneth *ſtedfaſt*, as 2 *Sam. 7. 16.* compared with 1 *Chro. 17. 14* and that *lyeth not*; *Prov. 14. 5.*

V. 39. *But thou*] or, *And thou*; a word of grief & indignation, as *Pſal. 2. 6.* Ethan 39
coplaineth of the miſeries of the church, wherby all the former promiſes, ſeem to be fruſtrated.

V. 40. *his crown*] or *diademe*, profaned, by caſting *to the ground. Nezer*, a *ſeparation*, is figuratively uſed for a *crown* or *garlond*, ſuch as *Kings* wore, 2 *Sam. 1. 10.* and *hye Prieſts, Exod. 29. 6.* as being a ſigne 40
of their ſeparatiō from others in reſpect

of

of some dignity or holynes: and hereof the *Nazarites* had their name, *Num.6.2.5.7.* So *Psal.132.18.*

42 V.42. *rob*] or *rifle him*, meaning Christ in his members: for that which is done to any one of them, is doen unto him. *Act.9.4. Mat.25.40.45.*

45 V.45. *his brightnes*] or *puritie*; that is, the splendent glorie and dignitie of the kingdom defiled & profaned by the enemies.

46 V.46. *dayes of his youth*] of his strength and vigour; hastening old age and miserie upon him. *Hos 7.9.* See the contrary, *Psal. 103.5. Iob.33.25.*

48 V.48. *how transitory*] or of *what worldly-time, of what short durance*: see *Psal.39.6.* the Greek turneth it, *what my substance* is. Compare herewith, *Iob.10.9.10.* &c.

49 V.49. *see death*] that is, *dye*. So *Luke 2.26. Psal.16.10.* The Chaldee sayth, *see the Angel of death. the hand of hell*] the power of the grave, or, of death: see *Psal. 49.16.10.*

51 V.51. of *all great peoples*] or, *of all the many (the multitudes of) peoples*.

52 V.52. *the footstepps*] or *foot soles*; that is, the wayes, life, actions, and sufferings. *Psal.56.7. & 49.6.* This referred to *Christ*, respecteth the oracle, *Gen.3.15.* that the serpent should bruise the footsole of the womans seed. Referred to Christians, which folow his footsteps, in suffering and dying with him, that we may be glorified with him, (*1 Pet.2.21. Rom.8.17.*) it noteth the scandal of the cros of Christ, to the Iewes a stombling block, & to the Greeks, foolishnes, *1 Cor.1.23. 1 Pet.4.13. 14.* The Chaldee understands it of *the slacknes of the footsteps.*

53 V.53. *Blessed be*] These be words of faith and joy, as finding an issue out of the tentation: and rejoycing in the midds of tribulation, as *Rom.7.24.25. 2 Cor. 1.3.4. &c. and Amen.*] Thus is this third book of the Psalmes also concluded. See the notes on *Psal.41.14. & 72.19.*

The fourth Book.

PSALME 90.

Moses setting forth Gods providence, 3. complaineth of humane fragilitie, 7. divine chastisements, 10. and brevitie of life. 12. He prayeth for the knowledge and sensible experience of Gods good providence.

A prayer, of Moses the man of God. 1
LOrd, thou hast been to us an habitation; in generation and generation. Before the mountayns were 2
born; and thou hadst brought forth the earth and the world: even from eternitie unto eternitie, thou *art* God. Thou turnest sory-man, unto 3
contrition: & sayest, return ye sonns of Adam. For a thowsand yeres, in 4
thine eyes, *are* as yesterday when it is past: & *as* a watch in the night. Thou 5
carriest them-away-with-a floud, they are *as* a sleep: in the morning, as the 6
grass *that* is changed. In the morning, it flourisheth and is changed: at the evening, it is cut down and withereth. For wee are consumed in thine 7
anger: and in thy wrathful-heat, wee are suddainly-troubled. Thou hast 8
set our iniquities before thee: our hidden *synns*, to the light of thy face. For all our dayes, doe turn-away in 9
thine exceeding-wrath: wee have consumed our yeres, as a thought. The dayes of our yeres, in them *are* 10
three skore and ten yeres; and if *they be* in strengths, fowr skore yeres; and their pride, *is* molestation & painful-iniquitie: for it is, cut-down speedily, and we flye away. Who knoweth the 11
strength of thine anger: & according to thy

12 to thy fear, thine exceding-wrath? To number our dayes, so make thou *us* to know: that we may apply the hart
13 *to* wisdome. Return Iehovah, how long! and let it repent thee, concerning thy servants.
14 Satiffie us in the morning with thy mercie: that wee may showt and rejoyce, in all our dayes.
15 Make thou us rejoyce, according to the dayes thou hast afflicted us: the yeres *Wherin* we have seen evil.
16 Let thy work appear unto thy servāts: and thy comly-honour, unto their
17 sonns. And let the pleasantnes of Iehovah our God, be upon us: and the work of our hands, establish thou upon us; yea the work of our hands, establish thou it.

Annotations.

1 *The man of God*] that is; the *Prophet*, as *Deut* 33.1. For a *Prophet*, *a Seer* & *a man of God*, were all one; 1 *Sā*.9.6. 8.9.10.11. The Chaldee paraphrast sheweth it here, saying, *A prayer that Moses the Prophet of the Lord prayed, when the people of the house of Israel, had synned in the wilderues.* This Psalme hath reference to that historie in Num.14. *an habitation*] or *mansion*, in all our travailes in this terrible wildernes. *Exo*.33.14. *Deut* 8.15. & 33.27.

2 V. 2. *were born*] this and the next word *brought forth*, are similitudes taken from procreation of children, to signifie the creation of the world. Like speeches are in *Iob*, 38.28.29. of the *rayn*, *dew*, *yce* and *frost*.

3 V. 3. *unto contrition*] *till hee be contrite*, or *broken*; that is, even *to death*, as the Chaldee explayneth it, *Thou turnest man for his syn unto death.* *return*] the body *to the earth*, *Psal*. 146.4. and *the spirit to God*, *Eccles*.12.7.

4 V. 4. *a watch*] *a ward* or *custodie*; which is about *three howres space*: for the Iewes divided the day into *twelve howres*, *Iohn*. 11.9. and so the night: which they subdivided into foure watches, *Mathew*. 14.25. named the *evening*, *midnight*, *cock-crowing*, and *dawning*: *Mark*.13.35. *Luk*.12. 38.39. *Math*.24 43. See also *Exod*.14.24. 1 *Sam*.11. 11.

5 V. 5. *a sleep*] the Chaldee paraphraseth, *If they turn not, thou wilt bring death upon them, which is like a sleep unto them: and in the world to come they shalbe changed, as the grass which is cut downe.*

6 V. 6. *is changed*] or *changeth*, to weet, the estate therof; that is, *sprowteth* or *groweth*, as the Chaldee explayneth it. And so the Hebrue (which generally signifieth a *change*, *passage*, or *shifting*,) is sometime used for the better, to *sprowt*, *Iob*.14.7. So to *change the strength*, *Esai*.40.31. is to *renew* or *increase it*.

8 V. 8. *our hidden* synns] or, synns *of our youth*, as the Chaldee here taketh it. The Hebrue word will bear both; so also the sense: for wee have both *secret synns*, *Psal*. 19.13. & *synns of our youth*, *Psal*.25.7. which God often puniseth us for, *Iob*.20.11 *to the light of thy face*] that is, knowing, remembring, manifesting, and punishing them. *Ier*.16.17. *Psal*.169.14.15. For *the Lord lightneth things that are hid in darknes, and maketh the counsels of the hart manifest*, 1.*Cor*.4.5. *hee is of pure eyes and cannot see evil*, *Hab*.1.13. therfore David prayeth, *hide thy face from my synns*, *Psal*.51.11.

9 V. 9. *doe turne away*] or, *turn the face*, *decline*, as the day drawing to an end. *Ier*. 6.4. *as a thought*] or *as a word*, a *sound* that passeth out of the mouth; as *Iob*.37.2 *as a tale* that is told, for mans life is *a breath* or *vapour*; *Psal*. 39.6. *Iam*.4.14. and so the Chaldee translateth it, *as the breath of the mouth in winter*. Moses bewayleth the decaying of the people in the wildernes: for they came out of Ægypt, *six hundred thowsand men*, *Exod*.12.37. and *not one feeble among them*, *Psal*.105.37. and being mustred at mount Sina: from 20. yeres old and above, they were 603550. men, besides the tribe of Levi, *Num*.1.46.47.

but for their syn, at Kadesh God sware their karkesses should fal in the wildernes, *Num.*14.28.29. which came so to pass. For being mustred about 38. yeres after, ther was of all that armie, not left a man alive, save *Caleb* and *Iosua*. *Num.* 26. 63. 64. 65.

10 V. 10. *if* they] (the yeres) be *in strengthes*; that is, most strong and valid: or, *if by reason of great-strength.* *their pride*] or *proweß*, that is, the excellencie, or lustyhed of those yeres, the bravest of them, is but miserie. *painful-iniquitie*] *pain and miserie*, the punishment of syn. *Iniquitie* is often put for the *punishment* of it, *Psal.*32.5.

11 V. 11. *according to thy fear*] or, *as thy fear*; that is, *who knoweth* (or *acknowledgeth*) *thy wrath*, *so as thy fear* teacheth men to doe? meaning by *fear*, eyther Gods law, as *Psal.* 19.10. or his fearfull judgements upon synners, which should strike a fear into mens harts. *Deut.*13.11. *Psal.*119 120. *Ion.*1.16. Or, *as thy fear*; that is, *so as to fear thee*, for thy wrath, and by it to depart from evil, as *Prov.*16.6. 2 *Cor.*5.10.11. or, *even according to thy fear*, so is *thy wrath*. The Chaldee paraphraseth, *who knoweth to turn away the strength of thy anger; but the just which fear thee, appeasing thy wrath*.

12 V. 12. *may apply*] or, *may bring*, *may make-come*. *to wisdome*] or, *may get a hart of wisdom*, that is, *a wise hart*; and so may bring it to thee, when we shall come to judgement.

13 V. 13. *how long?*] *wilt thou afflict us?* as the Chaldee paraphraseth: or, *wilt thou deferr to help us?* see *Psal.*6.4. *repent thee*] to weet, *of the evil* intended or inflicted upon thy servants, as *Deut.*32.36. *Ioel.*2.13. *Ion.*3.10. *Ier.*18.8.

14 V. 14. *in the morning*] that is, *early*; after the dark night of afflictions; see *Psalm.* 5.4. & 30.6.

15 V. 15. *the yeres* &c.] that is, as wee have bene many dayes & yeres afflicted: so let us have many yeres of comfort.

16 V. 16. *thy comely honour*]or *magnificence*, in releasing us from trouble, and refreshing us with mercie.

17 V. 17. *the pleasantnes*]or *bewtie*; that is, the accomplishment of thy covenant & promise to our fathers, let now be seen vpon us. So the *staff bewtie* (or *pleasantnes*) in the Lords hand, signified his covenant with them, *Zach.*11.7.10. or generally it meaneth Gods *amiable grace* & *favour*: see *Psal.*27.4. The Chaldee expounds it, *the pleasantnes of Paradise.* *stablish*] or *direct*, *firm and sure*. For the Lord *worketh all our actions for us*, *Esai.*26.12. and without him wee can doe nothing, *Ioh.*15.5.

PSALME 91.

The state of the godly. 3. *Their safetie.* 9. *Their habitation.* 11. *Their keepers.* 14. *Their friend; with the effects of them all.*

1 HEe that sitteth, in the secret of
2 the most-hye: shall lodge-himself in the shadow of the Almighty. I will say; of Iehovah, my safe-hope & my fortress: my God, in him will I
3 trust, For hee will deliver thee, from the snare of the fouler: frō the woeful pestilence. Hee will cover thee,
4 with his wing; and under his fethers thou shalt hope-for-safety: his truth, *shalbe* a bukler and a shield. Thou
5 shalt not fear, for the dread of the night: for the arrow, *that* flyeth by
6 day. For the pestilence, *that* walketh in the darknes: for the stinging-plague, *that* wasteth at noon-day.
7 A thowsand, shall fall at thy side; and ten thousand at thy right-*hand*: unto
8 thee, it shall not come-neer. Onely, with thine eyes shalt thou behold: & shalt see; the reward of the wicked.
9 Because thou Iehovah my safe-hope: the most-hye, thou hast put for thy
10 mansion. There shall not befall unto thee *any* evil: and the plague, shall not

come

11 come-nigh thy tent. For his Angels, will hee command for thee: to keep
12 thee, in all thy wayes. Vpon *their* hãds ſhall they bear thee up: leſt thou
13 daſh thy foot againſt a ſtone. Thou ſhalt tread upon the fierce-Lion and the Aſpe: thou ſhalt tread-down, the
14 lurking-Lion and the Dragon. Becauſe hee cleaveth unto mee, therefore will I deliver him: I will ſet him on hye, becauſe hee knoweth my
15 name. Hee ſhall call on mee, & I will anſwer him; with him *Will* I *be* in diſtreſs: I will releaſe him, and will ho-
16 nour him. With length of dayes, wil I ſatiſfie him: and will make him to ſee, my ſalvation.

Annotations.

1 *Secret*] in Greek, *help*. *ſhall lodge*] or, that *lodgeth; abideth*. *ſhadow*] that is *defenſe*, as *Num.* 14.9. So the Greek ſayth, *protection*; the Chaldee addeth, *ſhadow of the clouds of the glory of the Almighty*.

2 V. 2. *I will ſay*] or, *doe ſay*, namely, *to that man* for his further comfort and aſſurance; as *verſe* 3. &c. or, *in his name*; putting my ſelf for an example. The Greek for more playnnes changeth the perſon, thus; *Hee ſhall ſay to the Lord thou art mine helper* &c. The Chaldee addeth, *David ſayd, I will ſay*, &c. *of Iehovah*] or, *to him, that he is my ſafe hope*, (or *my ſhelter.*)

3 V. 3. *of the fouler*], as *Pſalm.* 124.7. or *hunter*, meaning the *divil* that hath the power of death, and ſeeketh to deſtroy. *Heb.* 2.14. 1 *Pet.* 5.8. *the woeful peſtilence*] Hebr. *the peſt of woeful-evils*, that is, *the moſt woeful, noyſom and contagious peſt*.

5 V. 5. *the dread of the night*] *the dreadful-evil, that terrifyeth in the night. Proverb.* 3.25. *Song* 3.8. *arrow*] ſo the peſtilence is called, *Deut.* 32. *Ezek.* 5.16. The Chaldee calleth it, *the arrow of the Angel of death*.

6 V. 6. the *ſtinging-plague*] the *murreyn* (or *peſt*) *that ſuddainly pricketh and deſtroyeth. Deut.* 32.24. Th'Apoſtle in Greek calleth it *a ſting* or *prick*, 1 *Cor.* 15.55. from *Hoſ.* 13.14. as there the Lxx. turned it. The Chaldee here expounds it, *the company of Divils*. *at noon-day*] that is, *openly*: ſo *Ier.* 15.8.

8 V. 8. *ſhalt thou behold*] or, *regard, conſider*, as the Greek turneth it.

9 V. 9. *Becauſe thou Iehovah*] an unperfect ſpeech, as in *verſe* 2. underſtand, *Becauſe thou ſayeſt, thou Iehovah* art &c. or, *becauſe thou haſt put Iehovah who is my covert: even the moſt hye haſt thou put for thy manſiõ*, or *dwelling-place*.

10 V. 10. *befall unto thee*] or *occaſionally-be ſent*, be *thruſt upon thee*, or *cauſed to come unto thee*: ſo *Prov.* 12.21.

12 V. 12. *upõ* their *hãds*] or, their *palms*: which the Chaldee expoundeth, *their ſtrength*. This ſcripture the Divil alleged when he tempted Chriſt, to throw down himſelf headlong: *Math.* 4.6. *Luk.* 4.10.11. but ſome of theſe words, are there omitted.

leſt thou daſh] or, *that thou daſh* (or *hurt*) *not*. The Angels *are all miniſtring ſpirits, ſent forth to miniſter for their ſakes, which ſhalbe heires of ſalvation. Heb.* 1.14. See alſo *Pſal.* 34.8. *a ſtone*] the Chaldee inteprets it, *evil concupiſcence, which is like unto a ſtone*.

13 V. 13. the *ſeirce-Lion*] or *Libbard*, in Hebrew *Shachal*. Of Lions there be divers kindes; ſee *Pſal.* 7.2. *aſp*] or, *Cockatrice, baſiliſk*, as the Greek here turneth it: ſee *Pſal.* 58.5. under theſe names, are meant all other things dangerous or adverſe to the life of man, which by faith are overcome; as *Mark.* 16.17.18. *Heb.* 11 33.34.

14 V. 14. *He cleaveth to mee*] or, *is faſtned*, that is, *affected to mee*, in faith, hope, love, delyte &c. The Chaldee expounds it, *to my word*. God *cleaveth* in love to his people, *Deut.* 7 7 ſo they alſo unto him; The Greek here turneth it, *he hoped in mee* Ellwhere it is commonly uſed for *faſt-love & pleaſure*. *Gen* 34.8 *Eſai* 38.17. *Deut.* 21 11. *ſet him on hye*] to weet, in a ſafe defenſed place, as the word importeth: ther-

fore the Greek sayth, *I will protect him.* See the notes on *Psal.*20.2.

15 V. 15. *honour him*] *give him honour*, or *glorie*: Elswhere, his people are sayd to *honour* or *glorify him*, *Psal.*50.15. See 1 *Sam.* 2.30.

16 V. 16. *satiffy*] or *give him his fill.* So Abraham, Isaak, David, Iob &c. are sayd to be *full* or *satisfied with dayes*, *Gene.*25.8. *and* 35.29. 1 *Chron* 23.1. *Iob.*42.17. *make him to see*] that is, *to injoy*; or *shew him*: see *Psal.*50.23.

PSALME 92.

The Prophet teacheth how good it is to praise God, 5. for his great works, 7. for his judgements on the wicked, 11. and for his goodnes to the godly.

1 A Psalm a song, for the day of Sabbath.

2 IT *is* good, to confess to Iehovah: and to sing-psalm, to thy name ô
3 most-hye. To shew-forth thy mercy in the morning: and thy faithfulnes,
4 in the nights. Vpon the ten stringd-instrument, and upon the psalterie:
5 with meditation upon the harp. For thou hast rejoyced mee, ô Iehovah, with thy work: in the acts of thy
6 hands, will I showt. How great are thine acts Iehovah! very deep are thy
7 thoughts. A brutish man, knoweth not: and an unconstant-fool, under-
8 standeth not this. When wicked-*men* spring-up as the grass; and all that work iniquitie doe flourish: that they shall be abolished unto perpetuitie.
9 But thou *art* high, for ever Iehovah.
10 For loe thine enemies, Iehovah; for loe thine enemies shall perish: they shall be scattred, all that work iniqui-
11 tie. And my horn shalbe exalted as the Vnicorns: mine old-age, *shalbe anointed* with fresh oile. And mine eye
12 shall behold, on mine enviers: of evil-doers that rise-up against mee, mine
13 eares shall hear. The just, hee shall spring-up as a Palm-tree: as a Cedar
14 in Lebanon, shall hee grow. They that are planted, in the house of Iehovah: in the courts of our God, shal
15 they flourish. Yet, shall they sprout in grayness: they shalbe fat & green.
16 To shew, that Iehovah *is* righteous: my Rock, and no injurious-evil *is* in him.

Annotations.

OF *Sabbath*] that is, *of Cessation*, or *Resting*, to weet, *from our own works, wills, wayes, and words*, *Exod.*20.10. *Esai.*58.13. *Heb.*4.10. which day was the seventh from the creation, wherin God rested from all his work, and blessed and sanctified it, & commanded it to be kept holy unto him, *Genes.* 2.2.3. *Exod.* 20.8. which was a token of his mercy unto, & sanctification of his people, *Nehem.*9.14. *Exod.*31.13.14. This day was sanctified by an *holy convocation* or assembly of the people, *Levit* 23 3. offering of sacrifices, *Nu.* 28.9.10. singing of Psalmes, as this title sheweth, with 2 *Chron.*29.26.27. reading & expounding the scriptures; *Act.*13.15. & 15.21. *praying*; *Act.*16.13. disputing, conferring, meditating of Gods word & works; *Act.* 17.2. & 18.4. and doing works of mercy to them that were in need: *Mat* 12.2.--7.8.11.12. The Chaldee paraphraseth thus, *An hymne a song which the first man Adam, sayd for the Sabbath day.*

1

V. 3. *in the nights*] see *Psal.*134.1.

V. 4. *with meditation*] or *meditated-song*; or *upon Higgajon with the harp.* The word signifieth *meditation*, as *Psalm.* 9.17. Here some think it to be the name of an instrument, or, *a solemne sound*: the Greek turneth it *a song.*

3 4

V. 5. *with thy work*] which is *all done well*

5

well and perfectly ; Gen.1.31. & 2.2.3. Deut. 32.4.

10 V. 10. *ſhalbe ſcattred*] or *ſhall diſpart themſelves*, The Chaldee paraphraſt ſayth, *ſhalbe ſeparated frō the congregation of the juſt, in the world to come*.

11 V. 11. *ſhalbe exalted*] or, *thou wilt exalt, as the Vnicorns*, therwith to ſmite mine enemies; as *Deut.* 33.17. The *horn* ſignifieth *kingdom* and *ſtrength*, and *glorie*: and the Chaldee here tranſlateth it *ſtrength*. See *Pſal.*75.5.11. *Pſal.*22.22. *mine old age*] ſo alſo the Greek tranſlateth it: or, when *I am old*. After which ſeemeth to be underſtood, *ſhalbe anointed*, (or, as before, *ſhalbe exalted*) *with oile* Often times words are not expreſſed, which are underſtood: as is obſerved on *Pſal.* 69.11. & 18.7.29. Others, for *mine old age*, doe turn it *I ſhal be annointed*. *freſh*] or, *green oile*.

12 V. 12. *mine eye ſhall view*] to weet, *evil*, or *deſtruction*, as the Chaldee explayneth: or *the reward of my foes*. See *Pſal.*54.9. & 91.8. *ſhall hear*] the Chaldee addeth, *the voice of their breakings*.

13 V. 13. *palm-tree*] or *date-tree*; which groweth not in theſe cold parts: it is a tree of tall and upright ſtature; wherto the ſcripture hath reference, *Song* 7.7. the branches, fayr and green; wherwith they made boothes at their ſolemne feaſts, *Levit.* 23.40. the fruit pleaſant to eat; *Song.* 7.8. *Exod.*15.27. This tree though loden and preſſed, yet indureth and proſpereth; therfore the branches caried in the hand, or worn in garlands, were ſignes of victorie, *Rev.*7.9. with ſuch graven trees, the walls of Gods houſe, and other holy things were bewtified, 1 *King.*6.29. & 7.36. figures of the flouriſhing eſtate of the godly alwayes, as this Pſalme ſheweth, with *Ezek.* 40.16.26.31. & 41.18.19.20. wheras the wickeds proſperitie, is momētany *as graſs*; verſe 8.

a Cedar] ſee the note on *Pſal.* 29 5.

15 V. 15. *ſhowt*] or *grow*, wexing in ſtature, and fruitfulnes; through the bleſſing of God, in whoſe houſe they are planted, 1 *Cor.*3.6. Vnto this, are all Gods people exhorted, *Epheſ.*4.15.16. *Coloſ* 1.10. The Chaldee paraphraſeth, *Yet, as their fathers ſhall they procreate children.* *in grayneß*] or *hoary-age*, when naturall ſtrength decayeth; God miniſtreth vigour above nature. See *Pſal.*71.9.18. *Eſai.*65.22. *Heb.*11.11.12.

V. 16. *no injurious-evil*] *no manner of injuſtice*, for the th'Hebrue hath a letter more then ordinarie to increaſe the ſignification, as *Pſal.* 3.3. & 125.3. And this reſpecteth Moſes ſpeech, *Deut.*32.4. where *injurious-evil*, is oppoſed to Gods *faithfulnes* in his adminiſtration. 16

PSALME 93.

The Majeſtie, power and holynes of Chriſts kingdome.

1 IEhovah reigneth, is clothed with high-majeſtie: clothed is Iehovah, hath girded himſelf with ſtrength: the world alſo is eſtabliſhed, it ſhall not be mooved. Stable *is* thy throne 2 from then: thou *art* from eternitie. The flouds have lifted-up, ô Iehovah; the flouds have lifted-up their voice: the flouds lift-up their daſhing-noiſe. 3 Than the voices of many waters; the wondrous-ſtrong billowes of the ſea: 4 *more* wondrous-ſtrong *is* Iehovah in the high-*place*. Thy teſtimonies, are very faithful; holynes becometh thine 5 houſe, Iehovah, to length of dayes.

Annotations.

1 *IS clothed*] or *hath put on*, to weet, as an ornament, and in abundant meſure: for ſo *clothing* doeth ſignify, *Pſal.*65.14. *gyrded himſelf*] that is, is in a readines, to perform his work. *Eſai.*8.9. *Luk.*12.35.

2 V. 2. *from then*] that is, from the time that thou haſt been; which is, from eternity: Or, *before then*; which the Chaldee expoundeth *the beginning*: this phraſe ſpo-

ken of *God*, or *Christ* meaneth *eternitie*, *Proverb.* 8. 22. in respect of the creatures, it is the *beginning of time*: *Esai* 44.8.

3 V. 3. *The flouds*] these are often put for *the tumultuous rage & tyrannie of peoples*, *Psal.*65.8. & 18.5. *Esai.*17.12.13. but here, the Chaldee explayneth it, of their *lifting up their voice with song.*

4 V. 4. *wondrous strong*] *excellent*, or *magnificent billowes*: this phrase is taken from *Exod.*15 10. See also this word, *Psal.*8.2. *the high-place*] or *height*, that is *heaven.* So *Psal.*71.19.

5 V. 5. *faithful*] or, *made sure constant.* See the note on *Psal.*19.8. *to length of dayes*] that is, *for ever.* See *Psal.*21.5. & 23.6.

PSALME 94.

The Prophet calling for justice, complayneth of tyranny and impietie. 8. He teacheth Gods providence, 12. He sheweth the blessednes of chastisements. 16. God is the defender of the afflicted.

1 O God of vengeances Iehovah: ô
2 God of vengeances shine-thou-clearly. Be thou lifted-up, ô judge of the earth: render a reward, unto
3 the prowd. How long, *shall* the wicked, ô Iehovah: how long, shall the
4 wicked shew gladnes? Shall they utter, shall they speak a hard *word*: shall they boast-themselves, all that work
5 iniquitie? Thy people Iehovah they bruise in pieces: and afflict thine he-
6 ritage. They slay the widow and the stranger: and murder the fatherless.
7 And say, Iah shall shall not see: nor Ia-
8 kobs God, understand. Vnderstand ye brutish among the people: & unconstant-fools, when will ye be pru-
9 dent? He that planted the ear, shall not hee hear: or hee that formed the
10 eye, shall not hee see? Hee that chastiseth the heathens, shall not hee rebuke? hee that teacheth man know-
11 ledge? Iehovah, knoweth the thoughts of man: that they *are* vanitie. O blessed *is* the man he whom
12 thou chastenest ô Iah: and teachest him out of thy law. To give him qui-
13 etnes, from the dayes of evil: untill a pit-of-corruption, be digged for the wicked. For Iehovah will not
14 leave his people, and will not forsake his inheritance. But judgment
15 shall return, unto justice: and after it, all the upright in hart. Who will rise-
16 up for mee, against evil-doers? who wil stand-up for me, against the workers of iniquitie? Vnless Iehovah, *had*
17 *been* an helpfulnes unto me: my soule had almost dwelt *in* silence. When I
18 sayd, my foot is mooved: thy mercy
19 Iehovah, stayed mee up. When many were my cogitations within mee: thy consolations, delyted my soule.
20 Shall the throne of woeful-evils, have fellowship with thee: which frameth
21 molestation by a decree? They run-by-troups, against the soule of the just: & cõdemn-as-wicked, the innocent blood. But Iehovah is to mee
22 for an hye-refuge: and my God, for
23 the rock of my safe-hope. And hee will return upon them, their iniquity; and in their malice hee will suppress them: Iehovah our God, will suppress them.

Annotations.

1 GOD *of vengeances*] *to whom vengeance belongeth* as *Deuter.*32.35. and which punisheth evils. So elswhere hee is called *the God of recompenses*, *Ier.* 51.56.

shine clear] to our comfort, and our foes terrour. See *Psal.*50.2. & 80.2.

V. 2.

V. 2. *be lifted up*] on thy throne, and in thy juſt judgement. So *Pſal.*7.7.8.

V. 4. *Viter*] or *talk laviſhly*, *well out* as a fountayn: ſee *Pſal.*19.3. *Iam.*3.11. *a hard-word*] *hard things*; *durable* reproches; ſee *Pſal.*31.19. *boaſt*] or *exalt themſelves* with ſpeaking & applying things to their own praiſe. This word is uſed in the good part, *Eſai.*61.6.

V. 9. *that planted the ear*] that is, *made*, and *ſet* it in the body. So in *Eſai.*51.16, hee is ſayd *to plant the heavens*.

V. 10. *man knowledge*] here is to be underſtood, *ſhall not hee know?* Such unperfect ſpeeches through paſſiō of mind, are often in ſcripture. *Pſalm.*6.4. 2.*Sam.*5.8. ſupplied in 1.*Chron.*11.6. The Chaldee maketh this paraphraſe, *Is it poſſible that hee hath given the Law to his people, and they not be rebuked when they ſyn? Did not God teach the firſt man knowledge?*

V. 11. *the thoughts of men*] *the inward diſceptations and reaſonings* of all men, even the wiſeſt. This ſentence Paul allegeth againſt the wiſdome of the world, 1 *Cor.*3.20. and as an expoſitor, in ſted of *men*, he putteth the *wiſe*.

V. 12. *the man*] Hebr. *geber*, *the mighty*. *chaſteneſt*] or *nurtureſt*, *inſtructeſt*, as this word is Engliſhed, *Deut.*4.36. which this place ſeemeth to have reference unto. For *chaſtiſement* or *reſtraint* is by word, or deed. And here the doctrine of Gods Law, is oppoſed to all wiſe mens cogitations.

V. 14. *not leave his people*] *not give them over*, or *reject them*; (as the Greek turneth it:) to weet, thoſe whom he hath foreknowen and choſen; *becauſe it hath pleaſed the Lord to make them his people*; as 1.*Sam.*12.22. *Rom.*11.1.2. &c.

V. 15. *judgement ſhall return to juſtice*] that is, ſeverity to mercie: the rigour of the Law, changed to the clemency of the Goſpel. So *judgement* is often uſed for *ſentence of puniſhment*, as *Ier.*52.9. and *juſtice* for *grace and mercie* ſee *Pſal.*24.5. Or, *judgment*, which in th'affliction of Gods people, & proſperitie of the wicked, ſeemeth to be parted from *juſtice*, ſhall return unto it, when the godly are delivered & the wicked puniſhed. *after it*] ſo the Greek turneth it: or, *after him*, meaning *God*.

V. 16. *who wil riſe up*] or *who ſtandeth up*, namely to aſſiſt me? meaning, no man doeth.

V. 17. *an helpfulnes*] that is, *a ful help*, ſee *Pſal.*44.17. *in ſilence*] *the place of ſtilnes and ſilence*, that is, *the grave*, as the Greek explaineth it: ſo *Pſal.*115.17. ſee alſo *Pſal.*49.13.

V. 18. *is mooved*] or *ſlippeth*: ſee *Pſal.*38.17.

V. 19. *my cogitations*] *my careful troubled thoughts*, perplexed as the branches of a tree, (for ſo the word properly ſignifieth,) therfore the Greek turneth it *ſorowes*. So *Pſal.*139.23.

V. 20. *of woeful evils*] or *of miſchiefs*; the miſchievous tyrannous throne, of the unrighteous judge: ſhall it have fellowſhip, (or be joyned) with the (ô God?) meaning, *it ſhall not*: as *Shalt thou build?* 2 *Sam.*7.5. is *Thou ſhalt not build*; 1.*Chron.*17.4. See alſo *Pſal.*5.5. *which frameth*] or, *hee that frameth*, or *formeth*. *by a decree*] or, *for a ſtatute: a law*.

V. 21. *run-by-troups*] combine, and gather togither as bāded to fight: in Greek, *they hunt for*.

V. 23. *will turn*] Hebr. *hath turned*, that is, will aſſuredly turn. *in their malice*] or, *for their evil*.

PSALME 95.

An exhortation to praiſe God, 3. for his greatnes, 6. and for his goodnes. 8. A warning not to harden the hart againſt Gods word, as Iſrael had doen, who therfore entred not into his reſt.

COme, let us ſhout joyfully to Iehovah: let us ſhout-triumphantly, to the Rock of our ſalvation. Let us prevent his face with confeſſion: with Pſalmes, let us ſhout-triumphātly to him. For Iehovah *is* a great God:

God: & a great King, above all gods.
4 In whose hand, *are* the deep places of
the earth: and the strong-heights, of
5 the mountains, *are* his. Whose the
sea *is* for he made it: & the dry-*land*,
6 his hands have formed. Come, let us
bow-downe our selves, and bend-
downe: let us kneel, before Iehovah
7 our maker. For, he *is* our God; and
wee *are* the people of his pasture, and
sheep of his hand: to day, if ye shall
8 heare his voice. Harden not your
hart, as *in* Meribah, as *in* the day of
9 Massah, in the wildernes. Where your
fathers tempted mee: proved me, al-
10 so saw my work. Fourtie yeres, I was
yrked with *that* generation, and sayd,
they *are* a people erring in hart: and
11 they, know not my wayes. So that
I sware in mine anger: if they shall
enter, into my Rest.

Annotations.

1 *Come*] or *Goe to*. The holy Ghost by David thus exhorteth Israel to laud the Lord and obey his voice. For he penned this Psalm, *Heb.3.7. & 4.7.*

the Rock] meaning *Christ*, as the Apostle sheweth, *Heb.3.6.7.* the Greek translateth it *God our saviour.*

2 V. 2. *prevent*] *come first* and *speedily.*

3 V. 3. *great God*] or *great Potentate*; *Æl.* So *Christ* is also intituled, *Tit.2.13.* *all gods*] *Angels*, *Princes*, or *false gods. Psalm. 8.6. & 82.6. & 96.4.5.*

4 V. 4. *deep-places*] or, *deep closets.* Hebr. *serchings*; that is, deep secret places for which serch is made, *Iob.28.12.* &c. and which cannot by mans serch be found. *Iob.38.4.5.6.18.* *strong-heights*] or, *wearysom-heights*, hye mounts, which weary men to clime them: but the word hath also a signification of *strong*, and *not being wearyed*; *Num.23.22.*

7 V. 7. *of his hand*] that is, *of his guidance*; *Psal.77.21.* See also *Psal.100.3.* *to day*] hereby is meant the whole time wherin Christ speaketh by his gospel, *Heb.3.7.13. 15. and 4.7.8.*

8 V. 8. *in Meribah*] that is *in the Contention* (or *Provocation* as the Greek turneth it,) The name of a place in the wilderness, where Israel *contended with Moses, and tempted the Lord, saying, Is the Lord among us or no?* becaus *there was no water for the people to drink.* Therefore *hee called the place Massah* (Tentation) *and Meribah* (Contention.) *Exod. 17. 1.2.--7.* Also another place, where again *they contended with Moses and with the Lord. Num.20.1.3.13.* *day of Massah*] that is, *of Tentation*: by *day* againe, we may understand the *whole* space wherin they tempted God *ten times* as is sayd, *Numb.14.22.* (so the *day of salvation*, *2 Cor.6.2.* is the time thereof.) Yet there was a special day and place of Tentation named *Massah. Exod. 17.2.7.* wherupon Moses warned the people, *Ye shal not tempt the Lord your God, as ye tempted him in Massah. Deut.6.16.*

9 V. 9. *tempted mee*] hereupon the Apostle sayth, *they tempted Christ*, *1.Cor.10.9.*

my work] that is, *works*; *Heb.3.9* both in miraculous mercies giving them bread from heaven, and waters out of the rocks *&c. Psal.78.15.--23. &c.* and in punishments for their rebellions, *Psalm.78.31.33. &c. Heb.3.17.* For *work* sometime signifieth *reward. Psal.109.20. Iob.7.2. Lev.19.13.*

11 V. 11. *if they shall enter*] that is, *they shall not enter*, *Hebr.3.11.18.* a part of the oath is not uttered; see *Psal. 89.36.* This oath was made at Cadesh, where the people through unbeleef refused to enter the promised land. *Numb.14.21.22.23.30.32. Heb.3.17.19.* *my rest*] the land of Canaan, *Deut.12.9. 1 Chron.23.25.* a figure of a better rest which wee that have beleeved the word, doe enter into; *Heb.4.3.* for if that land (wherin now they were) had ben their rest, David would not have spoken of an other; There remayneth therfore a Rest for the people of God; let vs studie to enter into it. *Heb.4.8.9.11.*

An exhortation to praise God, for his greatnes. 5. The vanity of Idols. 8. God onely is to be served. 9. His reign and judgement is to be shewed to the Gentiles.

1 SIng ye to Iehovah, a new song:
sing ye to Iehovah, all the earth.
2 Sing ye to Iehovah, blesse ye his
name: preach-the-good-tidings of
3 his salvation, from day to day. Tell
among the nations his glory: among
4 all peoples, his marveilous-*works*. For
great, *is* Iehovah and praised vehe-
mently: fearful he *is*, above all Gods.
5 For all the gods of the peoples *are*
vayn-idols: but Iehovah, made the
6 heavens. Glorious-majestie & comly-honour *are* before him: strength
and bewteous-glorie, in his sanctua-
7 rie. Give to Iehovah, ye kinreds of
the peoples: give to Iehovah, glorie
8 and strength. Give to Iehovah, the
glory of his name: take up an obla-
9 tion, & come into his courts. Bow-
down your selves to Iehovah, in the
comly-honour of the sanctuarie: trē-
10 ble ye at his face, all the earth. Say
ye among the natiōs, Iehovah reign-
eth; the world also shalbe stablished,
it shal not be mooved: hee will judge
the peoples, with righteousnesses.
11 Let the heavens rejoyce, & the earth
be glad: rore let the sea, and the plen-
12 ty therof. Let the field shew gladnes, and all that therein *is*: then let all
the trees of the wood, showt joyfully.
13 Before Iehovah, for he cometh;
for he cometh, to judge the earth: he
will judge the world with justice; &
the peoples, with his faithfulnes.

Annotations.

1 A *New song &c.*] See *Psal.* 33.3. This Psalm is a part of that song wherewith God was celebrated, when the Ark of his covenant was brought with joy into Davids citie from Obed-edoms house, 1 *Chron.* 16.23. &c. And it conteyneth a propheſie of Christs kingdome, and of the calling of the Gentiles from idols, to serve and praise the living God.

2 V. 2. *preach-the-good-tidings*] or *Euangelize*: see *Psal.* 40.10.

4 V. 4. *praised*] and *praiseworthy*: see *Ps.* 18.4.

5 V. 5. *Vain-idols*] or *things of naught*; as the Apostle openeth this word, saying, *wee know that an idol is nothing in the world*, 1 *Corinth.* 8.4. *Elim* and *Elohim*, in Hebrue are *Gods*; of *Strength*. *Elilim*, *idols*; as being *Al-Elim not Gods*, without strength. So elswhere they are plainly called *lo Elohim*, *no Gods*, 2 *Chron.* 13.9. *unable* to doe good or evil, and *vn-profitable*. *Jere.* 10.5. *Esa.* 44.9.10. And as the name of God, is joyned with things to shew *their excellencie*, *Psal.* 36.7. so is this contrary weise, to shew *their vanity*; as of *Physicians*, *Job.* 13.4. *of shepherds*, *Zach.* 11.17. *of false doctrine*. *Jer.* 14.14. The Greek here turneth it *daimonia*, *divils*; by which name *idols* are called, 1 *Cor.* 10.19.20. *Rev.* 9.20. 2 *Chron.* 11.15.

6 V. 6. *bewteous-glorie*] for this in 1. *Chr.* 16.27. is written *joyfulnes*.

7 V. 7. *Give &c.*] Compare *Psal.* 29.1.2. The Chaldee expoundeth it, *Bring a new song to God*.

8 V. 8. *to his courts*] *to his face*, or *presence*; as 1. *Chron.* 16.29.

9 V. 9. *of the sanctuarie*] or *of sanctitie*; see *Psal.* 29.2. *tremble*] or *be payned*, as in travel of childbirth.

10 V. 10. *with righteousnesses*] that is, *most righteously*.

11 V. 11. *Let rejoyce*] or *shall rejoyce*; and so the rest. So *Psal.* 98.7.8.9. The Chaldee paraphraseth, *Let the hosts of heaven rejoyce, and the just of the earth be glad*.

13 V. 13. *with justice*] or, *in justice*, that is, *justly*. so *Rev.* 19.11. *Act.* 17.31. *Psal.* 9.9.

PSALME 97.

The majestie of Gods kingdom. 7. The Church rejoyceth at Gods judgements upō idolaters. 10. An exhortation to godlynes and gladnes.

1 IEhovah reigneth, let the earth be
glad: let the many yles, rejoyce.
2 Clowd & gloomy-darknes *are* round-
about him: justice and judgment, *are*
3 the stable-place of his throne. Fyre,
goeth before him: & flameth, round-
4 about his distressers. His lightnings
illuminate the world: the earth, seeth
5 and trembleth. The mountayns, like
waxe, melt at the presence of Iehovah: at the presence, of the Lord of
6 all the earth. The heavens declare his
justice: and all peoples, see his glorie.
7 Abashed be al they that serve a gravē-
thing; that glorioussly-boast thēselves
in vayn-idols: bow down your selves
8 to him all ye Gods. Sion heareth, &
rejoyceth, and glad are the daugh-
ters of Iudah: becawse of thy judge-
9 ments Iehovah. For thou Iehovah,
art high above all the earth: vehe-
mently art thou exalted, above all
10 Gods. Ye lovers of Iehovah hate e-
vil: hee keepeth, the soules of his
gracious-saincts; hee will deliver thē,
11 from the hand of the wicked. Light,
is sown for the just: and joy for the
12 right of hart. Rejoyce ye just, in Ie-
hovah: and confess, to the remem-
brance of his holynes.

Annotations.

1. IEhovah] that is *Christ*; called *Iehovah our justice, Ier.23.5.6.* of him & his reign is this Psalm, as the 7. verse manifesteth. *the many yles*] that is, *nations* or *gentiles* dwelling in the yles: as, *the yles shall wayt for his Law, Esai. 42.4.* which is expounded thus, *the Gentiles shall trust in his name. Mat.12.21.* So *Esai.60.9.*

V. 2. *gloomy-darknes*] see *Psal.18.10.* this noteth the terrour of his doctrine & administration. *Mal.3.2. Mat.3.12.* as at the law giving; *Deut.4.11.* The Chaldee sayth, *A cloud of glorie and gloomy-darknes.* 2

stable-place] *establishment*, or *base*; see *Ps. 89.15.*

V. 3. *Fyre*] severe judgments for Christs enemies, as *Esa.42.25.& 66.15.16.Ps 50.3.* 3

V. 4. *illuminate*] or *have illumined*: as at the giving of the law, there were *thonders, lightnings, voices, earthquakes* &c. *Exod.19.* so the like proceed frō the throne of Christ, *Rev.4.5. trembleth*] or is *payned*; see *Psal.77.17.* 4

V. 5. *at the presence*] or, *from the face.* 5

V. 6. *The heavens*] *heavenly creatures*, as thonder, lightning, tempest &c, or the Angels, as the Chaldee interpreteth. See *Psal.50.6.* 6

V. 7. *vayn-idols*] see *Psal.96.5. all ye Gods*] that is, as the Greek sayth, *all ye his Angels*; see *Psal.8.6.* Vnto this th'Apostle seemeth to have referēce saying, *when he bringeth in his first begotten son into the world, he sayth; And let all the Angels of God worship him. Heb.1.6.* Although the very words of the Apostle are found in the Greek version of *Deut.32.43.* but the Hebrue there hath none such. See the fulfilling of this, *Luk.2.13.14. Mark.1.13. Rev. 5.11.12.* 7

V. 8. *daughters*] that is, *cities of Iudah*; the Christian Churches: see *Psal.48.12.* 8

V. 11. *Light is sowen*] that is, Comfort and joy is reserved after trouble, as *Esth. 8.16.* but hidden for the present, as seed in the ground; for, *wee are dead, and our life is hid with Christ in God, Col.3.3.4. & it doeth not yet appear what wee shall be. 1. Ioh.3.2.* 11

V. 11. *confess to*] that is, *celebrate it.* See *Psal.30.5.* 12

PSALME 98.

The Psalmist exhorteth the Iewes, 4. the Gentiles,

Gentiles, 7. and all creatures to praiſe God, for his ſalvation by Chriſt.

A Pſalm;

1 SIng ye to Iehovah, a new ſong, for he hath doen marvelous-*things*: his right-*hand* hath ſaved him, and 2 the arm of his holines. Iehovah hath made knowen, his ſalvation: to the eyes of the nations, he hath revealed 3 his juſtice. Hee hath remembred his mercy, & his faithfulnes to the houſe of Iſrael: all the ends of the earth have 4 ſeen, the ſalvation of our God. Showt triumphātly to Iehovah, all the earth: ſhowt-chearfully, and ſhowt-joyfully 5 and ſing-pſalms. Sing-pſalms to Iehovah with harp: with harp, & voice 6 of a Pſalm. With trumpets, & voice of the cornet: ſhowt-triumphantly, 7 before the King Iehovah. Let the ſea rore, & the plenty therof: the world, 8 & they that ſit therin. Let the rivers clap the hands: togither let the moũtains ſhowt-joyfully. 9 Before Iehovah, for he is come to judge the earth: he will judge the world in juſtice; & the peoples, in righteouſneſſes.

Annotations.

1 A *New ſong*] ſee *Pſal.* 33.3. *ſaved him*] or, *got him ſalvation*, and victorie over all his enemies. See *Eſai.* 59.16. & 63.5.

2 V. 2. *his ſalvation*] *the redemption by Chriſt*, as *Luk.* 2.30.31.32. ſo *his juſtice*, is *that which is by faith in Chriſt*, *Rom.* 10.3.4. 6.10.

3 V. 3. *remembred*] and conſequently *performed his mercy* &c. ſo *Luk.* 1.54.55.72.73. 74. *all the ends*] that is, *the dwellers in the ends of the earth*: ſo *Eſai.* 52.10.

6 V. 6. *voice of the cornet*] or, *ſound of the trompet*: for here are two ſeverall words for trompets, ſome of which were made of metal, as ſilver &c. *Num.* 10.2. ſome of horn, *Ioſ.* 6.4. and theſe were uſed both in warrs, and in the worſhip of God: ſee *Pſal.* 81.4.

8 V. 8. *clap the hands*] or, *clap palms*: a ſigne of joy; as *Iſa.* 55.12. *Pſal* 47.2.

9 V. 9. *in juſtice*] that is, *juſtly*. So *Pſal.* 96.13. *in righteouſneſſes*] that is, *moſt righteouſly*. So *Pſal.* 9.9.

PSALME 99.

The Prophet ſetting forth the kingdome of God in Sion, & exhorteth all, by the example of forefathers, to worſhip God at his holy moũtaine.

1 IEhovah reigneth, the peoples are ſtyrred: he ſitteth *on* the Cherubims, the earth is moved. 2 Iehovah, *is* great in Sion: and hye he *is* above all 3 the peoples. Let them confeſs thy 4 name, great & fearful; holy it *is*. And the ſtrength of the King, loveth judgment: thou, haſt ſtabliſhed righteouſneſſes; thou haſt doen in Iakob, judgment and juſtice. 5 Exalt ye Iehovah, our God; & bow-down your ſelves, at the footſtool of his feet; holy he *is*. 6 Moſes and Aaron, with his Prieſts; & Samuel, with them that call on his name: they called upon Iehovah, and hee anſwered them. 7 In the pillar of a clowd, hee ſpake unto them: they kept his teſtimonies, and the decree hee gave them. 8 Iehovah our God, thou anſweredſt them: a God forgiving, thou waſt unto them; & taking vengeance, on their practiſes. 9 Exalt ye Iehovah, our God; and bow-down your ſelves, at the mountayn of his holynes: for Iehovah our God, *is* holy.

Annotations.

1 ARe ſtyrred] or, though *they be ſtyrred*, to weet, *with anger*; as the Greek tranſlateth *be angry*: ſee *Pſal.*4.5. This is opened in *Revel.*11. 17.18. *thou* (*Lord*) *reigneſt, and the nations are angrie*. Thus the wicked are affected: but the godly doe rejoyce. *Pſal.* 97.1. *he ſitteth*]or, even *he* that *ſitteth on the Cherubims, reigneth*: ſee *Pſ.*80.2. *is mooved*]with indignation; *ſtyrred up* to reſiſt, as *Act.*17.13.

4 V. 4. *the ſtrength*] this is joyned with Gods wrath, *Exr.*8.22. and here ſeemeth to have like meaning; that God is ſtrong to puniſh injudgement the rebellious, & defend his people.

5 V. 5. *at the footſtool*] or *toward* it, meaning the Sanctuarie and Ark there. *Eſai.* 60.13. 1 *Chron.*28.2. *Lam.*2.1. *Pſal.*132.7. *Ezek.*43.7. *hee* is], as is expreſſed, *verſe* 8. or *it* (the temple) *is holy*.

6 V. 6. *with his Prieſts*] or *among his principall officers*; ſee the like phraſe in *Pſalm.* 54.6. The Hebrue *Cohén*, which wee call a *Prieſt*, or *Sacrificer*, is the name of the Kings chief officer, as in 2 *Sam.*8.18. Davids ſonns were *Cohéns*, (*Chief-rulers, Aularchai* as the Greek termeth them;) which is expounded in 1 *Chron.* 18.17. to be *the firſt* (or *Chief*) *at the Kings hand*. It hath the name of *miniſtration*, *Eſai.*61.6. 10. and was a title ſpecially given to Aaron and his ſonns, that miniſtred unto God in the Sanctuarie. *Exod.*28.3.4.41. *called*] or were *calling*: that is, prayed for the people, as *Exod.*32.11. &c. *Num.*14.17.19. & 16. 22.46. 1 *Sam.*7.9. & 12.19.23. Hereupon *Moſes* and *Samuel* were noted for chief intercеſſors with God, *Ier.*15.1. So the Chaldee here expounds it, *his Prieſts which gave their lives for the Lords people; and Samuel prayed to the Lord for them, as the fathers of old, which prayed in his name.*

7 V. 7. *of a clowd*] as *Exod.*33.9. *Num.* 16.42. and this noteth Gods favour, but with ſome obſcuritie: and ſo is inferiour to the mediation of Chriſt, who hath without clowds or ſhadowes obteyned eternal redemption for us; that wee may goe boldly to the throne of grace, for to receive mercie and find grace to help in time of need. *Heb.*4.14.16. & 7.25. & 9. 11. 12.

8 V. 8. *a God forgiving*] *a mighty God* that *pardonedſt* or *tookeſt away*, to weet, the puniſhmēt of their ſyn: ſee *Pſal.*25.18. *and taking*] or *though thou tookeſt vengeance*. *on their practiſes*] *theirs*, that is, the peoples, for whom Moſes prayed, as *Numb.* 14.20 21.23. *Exod.* 32.14.34.35. or *theirs*, that is, *Moſes and Aarons ſynns*; which God puniſhed and would not be intreated; as *Num.*20.12. *Deut.*3.23 24.25. 26.

PSALME 100.

An exhortation to praiſe God chearfully for his grace, goodnes, and fidelitie.

A Pſalm for confeſſion:

1 SHowt ye triumphantly to Iehovah, all the earth. 2 Serve ye Iehovah with gladnes: come before him, with ſinging-joy. 3 Know ye, that Iehovah he *is* God: he made us, and *not we: his people, and ſheep of his paſture. 4 Enter ye his gates, with cōfeſſion; his courts with praiſe: confeſs ye to him, bleſs ye his name. 5 For Iehovah *is* good, his mercie *is* for ever: and his faith, unto generation & generation.

*his we are

Annotations.

1 FOr *confeſſion*] for the publick praiſe of God, with thanks for his mercies.

all the earth] that is, as the Chaldee tranſlateth, *all inhabitants of the earth*.

2 V. 2. *ſinging*] or *ſhrilling, ſhowting-merth.*

3 V. 3. *made us*] this word is uſed both for our firſt creation in nature, *Gen.*1.26. and for the making of us hye and excellent

lent with graces and blessings; as 1. *Sam.* 12.6. *Deut.*32.6. *Esai.*43.7. & 29.23. *Eph.* 2.10. *and not wee*] or, *and his we are*: as the Hebrue in the margine readeth it. Both senses are good: and the Chaldee keepeth this latter, *his wee are*.

sheep] or *flock* which hee feedeth. See *Ezek.*34.30.31. *Psal.*95.7.

4 V. 4. *confession*] *the sacrifice of thanks* was thus named; 2 *Chron.*29.31. *Ier.*17.26.

5 V. 5. *faith*] or, *faithfulnes: trueth*, in performing his promises.

PSALME 101.

David maketh a profession of godlynes, touching his own person, his house, and the citie of God; in cherishing the good, and suppressing the wicked.

1 A Psalm, of David:

MErcy and judgment I will sing: to thee, Iehovah will I sing-psalm. 2 I will doe-wisely in the perfect way; when wilt thou come unto-mee? I will walk in the perfection of mine hart, in the middest of mine house. 3 I wil not set, before mine eyes, *any* word of Belial: I hate the doing of them that turn-aside; it shall not cleave unto mee. 4 A froward hart, shal depart from mee: I will know none evil. 5 He that in secret hurteth-with-tongue his fellow-friend, him will I suppress: the haughty of eyes and large of hart; him, I cannot-*suffer*. 6 Mine eyes shalbe on the faithful of the land, for to sit with mee: hee that walketh, in the perfect way, he shall minister to me. 7 He shall not sit within my house, that doeth deceit: hee that speaketh lyes, shall not be established, before mine eyes. 8 In the mornings, I will suppress all the wicked of the land: for to cut off from the citie of Iehovah, all the workers of iniquitie.

Annotations.

1 MErcie *and judgement*] This may be meant of Davids own administration: howbeit the Chaldee understandeth it of Gods; saying, *If thou dealest mercifully with me, if thou doest judgment with me; for all, I will sing praise.*

2 V. 2. *doe wisely*] *behave my self prudently*; as David is sayd to doe, 1 *Sam.*18.14.

when wilt thou come] namely, to assist me in the performance hereof: or, *when thou shalt come*, namely, to call me unto an account of my life, &c.

3 V. 3. *of Belial*] that is, *mischievous* (or *wicked*) *word* or *thing*. See *Psal.*41.9.

4 V. 4. *know*] or *acknowledge*, that is *regard*, or *approve*; so *Psal.*1.6.

5 V. 5. *hurteth with tongue*] *that traduceth*, or (as the Hebrue phrase is) *betongueth*. Hereupon *a man of tongue*, is for a prattler or calumniator, *Psal.*140.12. The Chaldee paraphraseth, *He that speaketh with a third* (or *threefold*) *tongue, against his neighbour*; meaning a backbiter or calumniator, which is sayd of the Hebrue doctors to have a threefold tongue, because he hurteth three therewith; both himself by his syn, & his neighbour whom he backbiteth, and the receiver of his tale, whom he corrupteth. Hereupon is that saying of Ben Syrach, *A third tongue hath disquieted many: Eccluſ* 28.14. and *a third tongue hath cast out vertuous women, Eccluſ.*28.15. meaning the backbiter or talebearer. See the annotations on *Levit.*19.16.

large] or *wide*, *broad of hart*; meaning prowd; as *Prov.*21.4. So, *large of soule, Prov* 28.25. is, proud in minde. *I cannot*] here the word *bear*, or *suffer* is to be understood, as is expressed *Prov.*30.21. So *Iob.* 31.23. and in Greek, 1. *Cor.*3.2.

8 V. 8. *In the mornings*] that is, every morning, or early: see *Psal.*73.14.

PSALME 102.

The Prophet in his prayer, complaynеth of his

miſeries. 13. *He taketh comfort in the eternitie and mercie of God.* 19. *The record hereof, is for poſteritie.* 24. *He ſuſteyneth his weaknes, by the unchangeablenes of Chriſt.*

1 A prayer, for the poor-afflicted when he ſhalbe overwhelmed: & ſhall pour-forth his meditation, before Iehovah.

2 IEhovah, hear my prayer: & let my
3 cry come unto thee. Hide not thy face from me, in the day of diſtreſs upon mee: incline thine ear unto me; in the day I cal, make haſt anſwer me.
4 For my dayes are cõſumed as ſmoke: & my bones, are burnt as an hearth.
5 Mine hart is ſmitten as graſs and withered: that I forget, to eat my bread.
6 For the voice of my groning: my
7 bone cleaveth, to my fleſh. I am like, to a pelican of the wildernes: I am,
8 as an owle of the deſerts. I watch & am, as a ſparrow, ſolitarie upon the
9 houſe-roof. All the day mine enemies doe reproch mee: they that rage *a-*
10 *gainſt* me, have ſworn againſt me. For I eat aſhes, as bread: and mingle my
11 drinks, with weeping. Becauſe of thyne angry-threat and thy ferventwrath: for thou haſt heaved me up,
12 and caſt me down. My dayes *are*, as a ſhadow declined: and I, am wither-
13 ed as graſs. And thou Iehovah, ſitteſt for ever: & thy memorial, to ge-
14 neration and generation. Thou wilt ariſe, wilt have tender-mercy upon Sion: for the time to be gracious unto it, for the appointed-time is come.
15 For thy ſervants delyte in the ſtones thereof: and doe pitty the duſt there-
16 of. And the hethens ſhall fear, the name of Iehovah: and all the Kings
17 of the earth, thy glory. When Iehovah ſhall build up Sion: ſhall appear, in his glorie. Shall turn, unto the 18
prayer of the lowly: and not deſpiſe, their prayer. This ſhalbe written, for 19
the generation after: and the people created, ſhall praiſe Iah. For he hath 20
looked-down from the height of his holynes: Iehovah, from the heavens did behold the earth. To hear, the 21
groning of the priſoner: to looſe, the ſonns of death. To tell in Sion, the 22
name of Iehovah: and his praiſe, in Ieruſalem. When the peoples ſhalbe 23
gathered togither: and the kingdoms, to ſerve Iehovah. He hath af- 24
flicted my ſtrength in the way; he hath ſhortned my dayes. I ſaid; ô my God, 25
take me not away, in the mids of my dayes: thy yeres *are* through generation of generations. Afore-*time*, thou 26
haſt founded the earth: and the heavens, *are* the work of thine hands. They ſhal periſh, but thou ſhalt ſtand: 27
and they all, ſhall wex-old as a garment: as a veſture, ſhalt thou change them and they ſhalbe changed. But 28
thou *art* the ſame: and thy yeres, ſhall not be ended. The ſonns of thy ſer- 29
vants ſhall dwel: & their ſeed, ſhalbe eſtabliſhed before thee.

Annotations.

1 FOr *the poor*] agreeing to his eſtate; or, *of the poor.* *overwhelmed*] with tears, cares, ſorowes &c. ſee *Pſal* 61.3.

4 V. 4. *as ſmoke*] or, *with the ſmoke*, vaniſhing in the aier; ſo *Pſ.*37.20. The Hebrue letters * *beth*, *with*; & כ *caph*, *as*; are one like another, and ſometime put one for another, as 3. *Sã.*5.24. with 1. *Chron.*14.15. *an hearth*] the place wheron fyre burneth. Compare *Iob.*30.30.

V. 5.

5 V. 5. *as graſſ*] or *as the herbs*, ſmitten with blaſting. *Am.4.9.* *to eat my bread*] The Chaldee applieth this to the bread of the ſoule, *the Law* of God.

6 V. 6. *to my fleſh*] that is, *my ſkin*, as *Iob.* 19.20. ſo elſwhere *skin* is put for *fleſh*, *Iob.* 18.13. See alſo *Lam.*4.8.

7 V. 7. *a Pelican*] a bird living in wild and deſolate places, *Zeph.*2.14. *Eſai.*34.11. It ſeemeth to have the name in Hebrue of *vomiting*, and to be that ſoule which we call the *ſhovelard*, which ſwalloweth ſhel fiſhes, and after vomiteth them to get the fiſh. It was a bird unclean by the law, *Levit.*11.18. Some think it to be the *bittour*; which maketh a lowd and dolefull noiſe. Compare *Iob.*30.29.

9 V. 9. *rage* againſt *me*] or *vaunt* againſt; or *would make a fool of me*: the Greek ſayth, *that praiſe me*; meaning feignedly. The word ſignifieth to lift up with praiſe and glorie; & alſo inglorioufly to vaunt; rage, or be mad; ſee *Pſal.*5.6.& 75.5. The word *againſt* is here to be underſtood: as in *Proverb.*8.35. *he that ſynneth* againſt *me*. An example of ſuch raging madnes, ſee againſt Chriſt, *Luk.*6.11.

12 V. 12. *declined*] or *ſtretched-out*; as the ſhadow of the ſun, when it is neer down, which though it ſeem longer, yet ſoon paſſeth away. So *Pſal.*109.23. & 144.4.

13 V. 13. *ſitteſt*] that is *continueſt*, as the Greek explayneth it: for *ſitting* and *ſtanding* (as after in verſe 27.) are often uſed for *ſure and ſetled abiding*. The Chaldee addeth, *ſitteſt for ever in heaven*, *thy memoriall*] or *remembrance of thee*: ſo *Pſal.*135.13. from *Exod* 3.15.

14 V. 14. *th'appointed time*] promiſed for reſtauration of the Church; as *Dan.*9.2.24. 25. &c. *Jere.*29.10.

15 V. 15. *delight*] or *doe favour the ſtones*, though ruinous; as *Nehem.*2.13. &c. & 4. 2. *Zach.*1.12.

18 V. 18 *the lowly*] ſo the Greek here turneth it, which elſwhere we call *heath*, that groweth in the wildernes, *Jere.*17.6. & 48.6. by the name in Hebrue, it ſeemeth to be ſome *naked ſhrubb*, and ſo a fit reſemblance of Gods afflicted people made low naked and deſolate by their enemies. Or we may turn it, *the broken-down*, or *ruined*: from *Jer.*51.58.

19 V. 19. *This ſhalbe*] or *Let this be written*, to weet, for remembrance to ages after, as *Exo.*17.14. *Deut.*31.19.21. This ſheweth theſe to be propheſies for our times.

created] that is, reſtored & made anew; as *Pſal.*104.30. *Eſai.*65.18. *created in Chriſt Ieſus unto good works*, *Eph.*2.10. So, *a people born*, *Pſal.*22.32.

20 V. 20. *the height of his holynes*] that is, *his holy hye-place*, or, *his high-ſanctuarie*; meaning *heaven*. This is taken from *Deut.* 26.15.

21 V. 21. *groning*] or *mournfull-crye*, ſo *Pſal.*79.11. *ſonns of death*] *appointed to dye*, as *Pſal.*79.11.

24 V. 24. *in the way*] *in the courſe of my life*; ſee *Pſal.*2.12. He reſpecteth the affliction of Iſrael, in the way that God led them through the wildernes, *Deut.*8.2.3.

25 V. 25. *take me not away*] or, *make me not aſcend*: ſee *Iob.*12.32. The Chaldee addeth, *take me not away out of this world*, *bring me unto the world that is to come*.

26 V. 26. *Afore-time*] that is, *At the beginning*; as *Heb.*1.10. where theſe things ſpoken to God, are applied to Chriſt, to prove his godhead.

27 V. 27. *ſhalt ſtand*] that is, *indure* or *cõtinue*, as the Greek expreſſeth it; *Heb.*1.11. *change them*] by *folding them up*, as the Greek explaineth, *Heb.* 1.12. for the heavens when they are changed *ſhalbe folden like a book*, *Eſa.*34.4.

28 V. 28. art *the ſame*] or, art *hee*: that is, *unchangeable*, *Mal.*3.6. *Iam.*1.17.

29 V. 29. *ſhall dwel*] to weet, *in Sion*, verſe 14.22. as is alſo expreſſed, *Pſal.*69.36.37. *before thee*] that is, ſo long as thou dooſt *dure*; meaning *for ever* as the Greek well explaineth it. So *before the Moon*, & *Sun*, *Pſal.*72.5.17. is, ſo long as the Moon and Sun indure.

PSALME 103.

David ſtyrreth up his ſoule to bleſſ God for his

his mercies. 6. He remẽbreth Gods former actions to his people, 8. his pitie, 9. patience, 10. clemencie. 15, Mans fraylty. 17. Gods constancie in his graces, for which all are to bleſs him.

A Pſalm of David;

1 MY ſoule, bleſs thou Iehovah: & all my inward-parts, the name
2 of his holynes. My ſoule, bleſs thou Iehovah: & forget not, al his rewards.
3 That mercyfully-pardoneth all thine iniquities: that healeth all thy ſick-
4 neſſes. That redeemeth thy life from the pit-of corruption: that crowneth thee, with mercie and tender-pitties.
5 That ſatiateth thy mouth with good-*things*: thy youth is renewed, as an
6 Eagles. Iehovah doeth juſtices: and
7 judgmẽts, to all oppreſſed. He made known his wayes to Moſes: his actions, to the ſonns of Iſrael. Iehovah
8 *is* pittiful and gracious: long ſuffring,
9 and much of mercie. He will not contend to continual-aye: neyther
10 keep (*his anger*) for ever. He hath not doen to us, according to our ſynns: nor rewarded us, according
11 to our iniquities. But as *is* the height of the heavens, above the earth: *ſo* ſtrong is his mercie, o-
12 ver them that fear him. As farr-remote as the Eaſt is from the Weſt: *ſo* farr-hath-he-removed, our treſpaſ-
13 ſes from us. As a father hath pitty, on *his* ſonns: Iehovah hath pitty, on
14 them that fear him. For he knoweth our forming: remembring that we
15 *are* duſt. Sory-man, his dayes *are* as graſs: as a flowr of the field, ſo flou-
16 riſheth he. For a wind paſſeth over it and it *is* not: & the place therof, ſhall
17 not know it any-more. But the mercy of Iehovah, *endureth* from eternity and unto eternitie, upon them that
18 fear him: and his juſtice, to the childrens-children. To them that keep his covenant: and that remember his
19 precepts, for to doe them. Iehovah hath firmly-prepared his throne, in the heavens: and his kingdome, ru-
20 leth over all. Bleſs Iehovah, ye his Angels: mightie of ſtrength, doing his word; hearkning, to the voice of his
21 word. Bleſs Iehovah, all ye his hoſts: his miniſters, doing his pleaſure.
22 Bleſs Iehovah, all ye his works; in all places of his domination: my ſoule, bleſs thou Iehovah.

Annotations.

All his rewards] that is, *any of his benefits*. *All* is often uſed for *any*: *Pſal.* 147.20. 1 *King.*10.20. *& rewards*, for benefits: ſee *Pſal.*13.6. 2

V. 3 *ſickneſſes*] all diſeaſes griefs & puniſhments in ſoul or body, (and ſpiritually *ſynns*) are meant by the word *ſickneſſes*, *Exod.*15.26. *Deut.*28.59.61. *Eſai.*33.24. See alſo *Pſal.*41.5. and 147.3. 3

V. 4. *pit-of corruption*] death and the grave, the Chaldee ſayth *frõ Gehenna*, (or *Hell*,) whither men haſten by their ſynns, till God by chaſtiſement bringeth them to repentãce, & then ſpareth thẽ. See this at large hãdled, *Iob.*33.19.23.24.27.28.30. 4

V. 5. good-things] Hebr. *the good-thing*: ſee the notes on *Pſal.*65.5. *is renewed*] or *thou reneweſt thy ſelf, as an eagle*, as *thy youth*: thy fleſh being *freſher then in childhood*, thou returning *to the dayes of thy youth*; as is ſayd, *Iob.*33.25. This change is by the renewing of the mind, *Rom.*12.2. wrought by the holy Ghoſt, *Tit.*3.5. The Chaldee applieth it to renuing *in the world to come*. *as an eagles*] which caſteth her fethers yerely, and new grow up, wherby ſhee ſeemeth freſh & yong, flyeth hye, and liveth long. Compare *Eſai.*40.31. 5 11

V. 6. *juſtices*] that is, *all manner juſtice*, and 6

and that which is chiefeſt. Things are often ſpoken of plurally, for their excellencie. So *wiſdoms*, *Prov.9.1.*

7 V. 7. *his wayes*] wherin men ought to walk; as *Exod.18.20. Pſal.25.4.5.* or, wherin himſelf walketh, his adminiſtration, his works; as *Pſal.77.20. Iob.40.14.* This later ſeemeth moſt meant here, by comparing it with *Exod.33.13. & 34.6.7.*

8 V. 8. *long-ſuffring*] or *ſlow-to-anger*: ſee *Pſal.86.15.*

9 V. 9. *contend*] or *chide*: compare *Eſa.57.16.* *keep*] underſtand, *his anger*, as both Greek and Chaldee doe explayn it: ſometime the Hebrue it ſelf manifeſteth the defect, as *he ſet*, 1 *Chron.18.6.* that is, *he ſet garriſons*, 2 *Sam.8.6.* This phraſe is taken from the law, *Levit.19.18.* So *Ier.3.5. Nahum.1.2.* See alſo *Pſal.109.21.*

13 V. 13. *Iehovah hath pittie*] the Chaldee expounds it, *the Word of the Lord hath pitty*. So in verſe 19. for *Iehovah* is *the Word of the Lord*.

14 V. 14. *our forming*] that is, our formed-nature and condition; our matter and form: the original word properly is a *formed-veſſel* of earth: applyed to our frayl eſtate, *Rom.9.20.21.* ſometime this is ſpoken of our *fictions* and ſinful imaginations, *Geneſ.6.5. Deut.31.21.* and ſo the Chaldee interpreteth it here, *our evil concupiſcence, which carieth us into errour.*

15 V. 15. *as the graß* &c.] that is, few, & tranſitorie, though making a fayr ſhew. Compare *Pſal 90.5.6. Iob.14.1.2. Iam.1.10.11. 1 Pet.1.24.*

16 V. 16. *not know it*] or *know him*, that is, he ſhall have no more place here. So *Iob.7.10.*

18 V. 18. *to doe them*] this noteth the outward practiſe and operation of the law; whereas *keeping* or *obſerving* is with the hart and ſpirit of man. *Prov.3.1.3. & 4.4.21. Pſal.78.8.*

19 V. 19. *prepared his throne*] or *ſtabliſhed it*, a ſigne of dominion and government, to be adminiſtred in heaven, wherby *the Church* is figured, *Rev.4.1.2.* See alſo *Pſal.9.5.8.9. & 11.4.*

V. 20. *hearkning*] or *to hearken, to obey*; and this noteth a willing and ready mind in the Angels: and our Lord teacheth us to pray for the like, *Math.6.10.* The Hebrue phraſe *to obey*; may be Engliſhed *obeying*, as the like in *Pſal.104.15.21. & 105.11.* See alſo *Pſal.49.15. & 65.11.* 20

V. 21. *his hoſts*] or *armies*; *the thrones, principalities, powers &c. that are in the heavenly places*, *Epheſ.3.10. Col.1.16.* for they are *his hoſts*, 1 *King.22.19. Gen.32.2.* and generally all creatures are *his hoſts*, ſee *Pſ.24.10.* *miniſters*] the Angels which miniſter unto him. *Pſal.104.4. Dan.7.10.* the ſame title is given alſo to men. *Eſa.61.6.* 21

PSALME 104.

A meditation upon Gods powful works, and wonderful providence in creating and governing the world and creatures therin. 31. Gods glory is eternall. 33. The Prophet voweth perpetually to praiſe him.

MY ſoule, bleſs thou Iehovah: Iehovah my God, thou art vehemently great: thou arayeſt *thy-ſelf*, *with* majeſtie and comly-honour, Decking *himſelf*, with light as with a garment: ſtretching-out the heavens, as a curtaine. Planchering his lofts, in the waters: making the clowds his charret: walking, upon the wings of the wind. Making his Angels ſpirits: his miniſters, a flaming fyre. He hath founded the earth, upon her baſes: it ſhall not be moved, *for* ever & aye. Thou coveredſt it with the deep, as with a rayment: the waters ſtood, above the mountains. At thy rebuke they fled: at the voice of thy thonder, they haſted-away. The mountayns they went up, the vallies they went-down: to the place, which thou foundedſt for them. Thou didſt ſet a bound, they ſhall not paſs: 1 2 3 4 5 6 7 8 9

they ſhall not return, to cover the
10 earth. That ſendeth welſprings, in
the vallies: they walk, between the
11 mountains. They give-drink, to all
the wild-beaſts of the field: the wild-
12 aſſes, break their thirſt. By them,
the foule of the heaven dwelleth:
frō between the branches, they give
13 the voice. That watereth the moun-
tains, from his lofts: the earth is fil-
14 led, with the fruit of thy works. That
maketh graſs to grow, for cattel: and
the herb, for the uſe of man: bring-
15 ing forth bread out of the earth. And
wine *that* rejoyceth the hart of ſory-
man: making the face chearful with
oil: & bread, *that* upholdeth the hart
16 of ſory-man. Filled are, the trees of
Iehovah: the Cedars of Lebanon,
17 which he planted. That there, the
birds may make-their-neſts: the
ſtork, the fyrr-trees *are* her houſe.
18 The high mountains, for the wild-
goats: the rocks, a ſhelter for the co-
19 neyes. He made the moon, for ap-
pointed-times: the ſun, knoweth his
20 going-down. Thou putteſt darknes,
and it is night: in it doe creep-forth,
21 all wild beaſts of the wood. The lurk-
king-Lions, roaring for the prey: and
22 ſeeking their meat of God. The ſun
riſeth, they gather-*them*-away: and
23 couch-down, in their denns. Out
goeth man unto his work: and to his
24 labour, till evening. How many are
thy works, Iehovah! all of them, haſt
thou done in wiſdom: the earth is ful
25 of thy riches. This ſea great, and
wide of ſpaces: there *are* creeping-
things even innumerable; ſmal wild-
26 beaſts, with great. There, goe the
ſhips: Livjathan, whom thou haſt for-
med to play therin. They all, look-
27 attentively unto thee: to give *them*,
their food in his time. Thou giveſt *it*
28 to them, they gather *it*: thou open-
eſt thine hand, they are filled with
good. Thou hideſt thy face, they
29 are ſuddenly-troubled: thou gather-
eſt their ſpirit, they breath-out *the
ghoſt*; and returne unto their duſt.
Thou ſēdeſt-forth thy ſpirit, they are
30 created: and thou reneweſt, the face
of the earth. The glorie of Iehovah
31 be for ever: rejoyce let Iehovah, in his
deeds. He looketh upon the earth,
32 and it trembleth: he toucheth the
mountains, and they ſmoke. I will
33 ſing to Iehovah in my life: I wil-ſing-
pſalms, to my God while I *am*. Sweet
34 ſhall my meditation be of him: I, will
rejoyce in Iehovah. Conſumed be
35 ſynners, out of the earth; and wicked-
men *be* they no more; my ſoule, bleſs
thou Iehovah; Halelu jah.

Annotations.

A*Nd comely-honour*] that is, ſheweſt thy ſelf by all thy works, to be God 1
over all, to whom glorie and ho-
nour is due. Therefore God challengeth
Iob (and ſo all men) to doe thus if they
can, and they ſhalbe celebrated of him.
Iob 40.4.5.--9. Of theſe words, ſee *Pſal.*
8.2-6.

V. 2. *Decking*] or *Clothing*, or *He clo-* 2
theth, to weet *himſelf with light*, *dwelling in
the light*, *that none can attayn unto*, 1 *Tim.* 6.
16. and at firſt, commanding the *light to
ſhine out of darknes*, wherwith he decked
the world, *Gen.* 1.3. 2 *Cor.* 4.6. *as a
curtain*] that is, *as a canopie*, or *tent*; *Song.* 1.
5. *Jer.* 49.29. when he ſpred out the fir-
mament, by himſelf alone, Gen. 1.6. *Eſa.*
44.24. & 51.13. *Job.* 37.18.

V. 3. *Planchering*] *He plancketh*, or *plan-* 3
chereth

chereth his lofts, (or *upper-chambers*) that is the clouds aloft, or upper regions of the aier, as after in verſe 13. *in the waters*] *among them*; or, *with waters*, which are above in the firmament, *Geneſ.*1.7. where *God bindeth the waters in the clouds, and the cloud is not broken under them*, *Iob.*26.8. *making*] or *putting*, that is, *diſpoſing them his charret*, to ſit and ride on, as *Eſa.*19.1. *Rev.*14.14. Compare *Pſal.*18.11.

4 V. 4. *ſpirits*] that is, ſpiritual ſubſtances; ſo differing from Chriſt, who is no made or created ſpirit, but the maker of all things, *Pſal.* 102.26. & from men made of fleſh and blood, *Luk.*24.39. The original word alſo ſignifieth *winds*; and *Angels* by interpretation are *meſſengers*; wherupō ſome tranſlate *he maketh the winds his meſſengers*: but the Holy Ghoſt in *Heb.*1.7. theweth this to be ſpoken of *Angels* properly; who are named alſo *miniſtring ſpirits*; *Heb.*1.14. *flaming fyre*] effectuall in their adminiſtration: the Angels therfore have appeared like *horſes & charrets of fyre* 2 *King.*6.17. & 2.11.

5 V. 5. *baſes*] firm and fit groundſels: ſee *Pſal.*24.2. & 78.69. *Iob.*38.4.6.

6 V. 6. *the deep*] or *depth* of waters, which hid all the earth, till God ſeparated them, *Gen.*1.2.9.

8 V. 8. *they went up*] that is, the mounts ſhewed themſelves on hye, when the waters of the deep were gathered into the channels of the ſea. *Gen.*1.9. & 8.5. &c. Or, *They* (that is, *the waters*,) *went up the mounts, and down the dales*, when they were parted from the dry land; as if that thing were effected by thonder, wind & tempeſt, called here Gods *rebuke* driving the waters, *verſe* 7. ſee *Pſal.*18.16.

9 V. 9. *a bound*] or *limit*, ſhutting up the ſea *with dores and barrs*, ſaying *hitherto ſhalt thou come, but no further, and here ſhall it ſtay thy prowd waves*; as *Iob.*38.8.10.11. So *Pſ.* 148.6.

10 V. 10. *That ſendeth*] or *He ſendeth*: ſo after. *welſprings*] or *fountains*, meaning rivers flowing from ſuch; as the next words ſhew. *they walk*] that is, *run*: ſo *Pſal.*105.41.

V. 11. *break*] that is, *ſlake* or *quench their thirſt*. So we ſay, *to break ones faſt*. 11

V. 12. *give-the voice*] the Chaldee addeth, *the voice of ſinging*: that is, ſing lowd and chearfully: ſee *Pſal.*68.34. 12

V. 13. *his lofts*] or *his hye-chambers*, the skyes, that give rayn. *the fruit*] that is, the rayn which God onely giveth, *Ier* 14. 22. & 10.13. and conſequently the corn and herbs that grow after rayn. Compare *Iob.*38.26.2728. *Deut.*11.14.15. 13

V. 14. *the uſe*] or *ſervice*. *bringing*] or *to bring*; but this is referred ſtil to God: ſo after, *to make*, that is, *making faces* &c. ſee *Pſal.*103.20. *bread*] that is *bread-corn*: ſo *Eſai.*28.28. & 30.23. *Iob.*28.5. *Eccleſ.*11.1. 14

V. 15. *chearful*] or *merry*, ſo the Greek turneth it, ſo alſo the Hebrue ſignifieth, as *Eſth.*8.15. or, *to ſhine*. *with oile*] wherwith they uſed to annoint them, *Pſ.* 23.5. or *more then oile*, that is, wine makes the face ſeem more cheerfull then if it were oincted. *upholdeth*] that is, *comforteth*: ſo *Gen.*18.5. 15

V. 16. *trees of Iehovah*] this is after expounded, *which he planted*. So the Chaldee expoundeth, *Trees which the Lord created*. 16

V. 17. *the ſtork*] a bird ſomewhat like a crane; named in Hebrue *Chaſidah*, of *mercie* or *kindnes*, which is ſayd to be in this foule that the young will nouriſh their dames, when they are old. 17

V. 18. *wild gotes*] or *roes*, named of *climing rocks* for *they haunt* hye hills and rocks where they are ſafe from dogs that hunt them. 1. *Sam.*24.3. *Iob.*39 4. *coneys*] commended for *wiſdom*, that *being a people not mighty, they make their houſes in the rock*, *Prov.*30.24.26. 18

V. 19. *appointed-times*] *ſeaſons of the yere*; as the Chaldee paraphraſeth. *for times to be counted by it*: or *certayn times*, for that the moon is not alwayes ſeen. *knoweth*] to weet, by Gods commandement, the time and place for to ſit and riſe: ſee *Iob.*38.12. 19

V. 21. *for the prey*] or *at it*: ſee *Eſai.*31.4. 21

Iob.4.11. & 39.1.2.

23 V. 23. *labour*] or *his tilth, service, husbandrie*; as *Gen.2.5.*

24 V. 24. *riches*] or *possessions.*

25 V. 25. *wide of spaces*] or *of hands*, that is, broad and spacious, reaching out his arms on every side. *Iob.11.9.* A like phrase is of other spacious things, *Gen.34.21. Nehem.7.4. Isa.33.21.*

26 V. 26. *Livjathan*] or the *whale*; or *the sea-dragon*: see *Psal.74.14. Iob.40.20.* &c. *to play*] or *playing in it*, as *Behemoth* and the beasts are sayd to *play on the mountayns*, *Iob.40.15.* which word is also used for *conflict*, or *fight*, *2 Sam.2.14.*

27 V. 27. *look attentively*] or, *wayt with hope*: so *Psal.145.15.* *in his tyme*] that is, *in due season*, see *Psal.1.3.*

28 V. 28. *openest &c.*] that is, *givest freely*; as *Deut.15.11.*

29 V. 29. *gatherest*] that is, *takest away*: see *Psal.30.9.* *to their dust*] their earth, wherof they were made: *Gen.1 24. & 3. 19. Psal.146.4.* This is taken from *Iob.34. 14.15.*

30 V. 30. *renewest*] by causing new creatures, to come in place of the old: *Eccles. 1.4.* and restoring the estate of things decayed, *Ezek.37.*

31 V. 31. *be*] or *shalbe for ever.* *rejoyce*] in beholding the holy order and obedience of his creatures, and not repent or be sory for the work of his hands, & destroy them. *Esai. 65.19. Genes 6 5.6.*

32 V. 32. *they smoke*] a sign of fear. *Exod. 19.18.* so *Psal.144.5.*

33 V. 33. *in my life*] so long as I live: so *Psal.63.5. & 146.2.*

34 V. 34. *Sweet shall be*] that is, *delightful* to me: or, *be it sweet*, that is, acceptable, to God.

35 V. 35. *Consumed be synners*] or, *they shal be consumed*; by *synners*, meaning men given to syn. See *Psal.1.1.* *Hallelu-jah.*] that is, *Praise ye Jah*, an Hebrue phrase kept in the Greek, *Rev.19.3.6.* and in other languages; set sometime in the beginning, sometime in the end of Psalms; but first used in this place, where *consuming of synners* is mentioned; as in the new Testamēt it is first used in *Rev. 19.* where *the destruction of Antichrist the Man of syn*, is foretold.

PSALME 105.

An exhortation to praise God, and to seek out his works. 7. The story of Gods providence over Abraham; 16. over Joseph. 23. over Jakob in Egypt; 26. over Moses delivering the Israelites, 37. Over the Israelites brought out of Egypt, fed in the wildernes, and planted in Canaan.

CONfess ye to Iehovah, call on 1
his name: make known his actions among the peoples. Sing ye to 2
him, sing-psalm to him: discourse, of all his marvelous-works. Glorie ye, 3
in the name of his holynes: let the hart of them that seek Iehovah, rejoyce. Seek Iehovah & his strength: 4
seek ye, his face continually. Remē- 5
ye, his marvelous-works that he hath doen: his wonders, & the judgments of his mouth. Seed of Abraham his 6
servant: sonns of Iakob his chosen-ones. He, *is* Iehovah our God: his 7
judgments, *are* in all the earth. He 8
remembreth his covenant for ever: the word *that* he commanded, to the thousand generation. Which he 9
stroke, with Abraham: and his othe, unto Isaak. And stablished it to Ia- 10
kob for a decree: to Israel, *for* a covenant of eternitie. Saying; To thee, 11
will I give the land of Canaan: the line, of your inheritance. When they 12
were, men (*few*) of number: very few, and strangers in it. And walked-a- 13
bout, from nation to nation: from *one* kingdome, to another people. 14
He suffred not *any* man to doe them wrong: but reproved, kings for them.

Touch

15 Touch not mine anoynted: & to my
16 Prophets, doe no evil. And he called
a famine, upon the land: he brake all
17 the staff of bread. He sent before thē
a man: Ioseph was sold, for a servant.
18 They afflicted his feet with fetters: his
19 soule entred, the yron. Vntil the
time his word came: the saying of Ie-
20 hovah tryed him. The King sent, &
looſed him: the ruler of the people,
21 and releaſed him. He put him Lord
of his houſe: and ruler, of all his poſ-
22 ſeſſion. To bind his Princes to his
23 soule: & make-wiſe, his Elders. And
Iſrael came into Egypt: and Iakob,
24 ſojourned in the land of Cham. And
he increaſed his people greatly: and made them ſtronger, than their
25 diſtreſſers. He turned their hart, to
hate his people: to deal-craftily, with
26 his ſervants. He ſent, Moſes his ſer-
vant: Aaron, whom he had choſen.
27 They put among them, the words of
his ſignes: and wonders, in the land
28 of Cham. He ſent darknes, and made
it dark: and they turned-not-rebelli-
29 ous, *againſt* his word. He turned their
waters to blood: and ſlew, their fiſh.
30 Their land abundātly-brought-forth
froggs: in the privie-chābers of their
31 kings. He ſayd, and their came a
mixed-ſwarm: lice, in all their bor-
32 der. He gave their ſhowers *to be* hayl:
33 fyre, of flames in their land. And
ſmote their vine, and their figtree: &
34 brake, the trees of their border. He
ſayd; and the graſhopper came: & the
caterpillar, even without nnmber.
35 And did eat-up all the herbs in their
land: and did eat-up, the fruit of their
36 ground. And he ſmote all the firſt-
born in their land: the beginning, of
all their ſtrength. And he brought 37
forth them, with ſilver and gold: and
none, among their tribes *was* feeble.
Ægypt rejoyced whē they went-out: 38
for the dread of them, had fallen up-
on them. He ſpread a clowd for a 39
covering: and a fyre, to inlighten the
night. They aſked, and he brought 40
the quayl: and with the bread of hea-
vens, he ſatiſfied them. He opened 41
the Rock, & the waters flowed-out:
they went, in dry-places *like* a river.
For he remembred, the word of his 42
holynes: to Abraham his ſervant.
And brought-forth his people, with 43
joy: his choſen, with ſhowting-joy.
And gave to them, the lands of 44
the heathens: and they poſſeſſed, the
labour of the peoples. That, they 45
might obſerve his ſtatutes, and keep
his lawes; Halelu-jah.

Annotations.

Call on his name] or, *proclaym*, that is, *preach his name*. The firſt part of this 1
Pſalm, is part of that which David appointed to laud the Lord with, when his Ark was ſeated in Ieruſalem. 1 *Chro.* 16.7.8.---22.

V. 2. *diſcourſe*] or *talk, meditate*. 2

V. 3. *Glorie*] or *Praiſe your ſelves*: ſee *Pſal.* 34 3. 3

V. 4. *his ſtrength*] that is, *his Ark*, frō whence God gave his oracles; *Num.* 7. 89. 4
See *Pſal.* 78. 61. The Chaldee paraphraſeth thus, *Seek ye the doctrine of the Lord and his law.* *his face*] his counſel and oracle: ſee the notes on *Pſal.* 27.8.

V. 6. *of Abraham*] in 1 *Chron.* 16. 13. it is, *of Iſrael.* *his ſervant*] this is meant of *the ſeed* as well as of *Abraham*, as the next words ſhew: therefore the Greek turneth it *ſervants*. 6

V. 8. *He remembreth*] therefore alſo *Re-* 8

member ye, as it is written, 1. *Chron.* 16. 15.

the word] or *the matter*; the conditions of the covenant: & so *the promises*, which for the more certainty are sayd to be *cõmanded*; as in *Psal.* 133. 3.

11 V. 11. *land of Canaan*] the son of Cham the son of Noah, who was cursed by his grandfather, and made a servant to his brethren, *Genes.* 9. 18. 22. 25. This Canaan had eleven sonns, heads of their families, *Gen.* 10. 15. 20. they seated in the lesser Asia, in a goodly country, having the great sea westward, the river Iarden, Syria, and Arabia eastward; the wildernes on the south, and the mounts of Lebanon on the North. It was the pleasanteſt of all lands, and flowed with milk and honey, *Ezek.* 20. 6. it had store of rivers, and fountayns, of corne and wine and oile, and mines; of mountains and vallyes; watred with the rayn of heaven, and cared for of God cõtinually; *Deuteron.* 8. 7. 8. 9. & 11. 10. 11. 12. This land God promised Abrahã to give unto his seed. *Gen.* 12. 6. 7. & 13. 15. 17. See also the notes on *Psal.* 25. 13. *the line*] that is, the portion of your patrimonie, mesured as by line. See *Psal.* 16. 6.

12 V. 12. *When they were*] in 1 *Chro.* 16. 19. it is, *when ye were*. *men of number*] that is, *a few men*, soon numbred: so *Gen.* 34. 30. *Deut.* 4. 27. The contrary is, *without number*, or *innumerable*, *Psal.* 147. 5.

13 V. 13. *from nation to nation*] up & down in the land of Canaan, where were seven mighty nations, *Deut.* 7. 1. How there the Patriarks walked as strangers, see *Genes.* 12. 8. 9. 10. & 13. 18. & 20. 1. & 23. 4. & 26. 1. 23. & 33. 19. & 35. 1. &c. *Heb.* 11. 9. 13.

14 V. 14. *wrong*] or, *to oppress them*. *reproved Kings*] plaguing *Pharaoh*, *Gen.* 12. 17. threatning *Abimelech*, *Gen.* 20. 3.

15 V. 15. *anointed*] men consecrated to me by the oile of the spirit: see 1. *Ioh.* 2. 20. 27. *Prophets*] so *Abraham* is called, *Gen.* 20. 7. See *Psal.* 74. 9.

16 V. 16. *called famine*] that is, effectually brought it: so 2 *King.* 8. 1. The contrarie hereof is, *to call for corne*, *Ezek.* 36. 29. *the land*] *of Canaan*, *Ægypt*, and other countries. *Gen.* 41. 54. &c. *staff*] or *stay*, *stabiliment*. so *bread* is called, *Levit.* 26. 26. *Ezek.* 4. 16. for *it upholdeth mans hart*, *Ps.* 104. 15.

17 V. 17. *a man*] Hebr. *Ish*; *a noble man*; see *Psal.* 49. 3. The Chaldee sayth, *a wise man*. *for a servant*] *for a slave*, by his brethren to the Ismaelites, and by them to the Ægyptians: *Gen.* 37. 28. 36.

18 V. 18. *his soule entred*] or, as the Greek sayth, *passed through the yron*, that is, *he* (his body) *was layd in yrons*, when he was cast into prison most unjustly. *Gen.* 39. 20. and there, he was in peril of his life. Of *soule*, see *Psal.* 16. 10.

19 V. 19. *his word came*] that is, the word spoken of him was fulfilled, which God had shewed Ioseph in a dream, touching his advancement. *Gen.* 36. 5. --8. 9. 10. & 42. 9. So *coming* is for *fulfilling*, *Jer.* 17. 15. 1 *Sam.* 9. 6. *Job.* 6. 8. *tried*] or *fined him*, by trying as in fyre, his faith and pacience in afflictions; as 1 *Pet.* 1. 7. see *Psal.* 12. 7.

20 V. 20. *The King*] *Pharaoh* (for that Ioseph interpreted his dream;) set him out of prison, a ruler over the land. See *Gen.* 41. 14. &c. & 45. 8.

22 V. 22. *To bind*] that is, informe, and govern as subjects: see *Psal.* 2. 3. *to his soule*] *to his will* or *pleasure*, (as *Psal.* 27. 12.) so as without him, *no man should lift up his hand or his foot*, (that is, attempt to doe any thing) *in all the land of Ægypt*. *Genes.* 41. 44. 40. Or, *with his soule*, that is, *with himself*; as the Greek expoundeth it, *to nurture his Princes as himself*; which may mean, to inform them in vertue, wisdom, &c, wherin himself excelled, *Genes.* 41. 38. 39. *With*, is sometime used for *as*: *Psal.* 102. 4. & *the soule* for *ones self*: see *Psal.* 16. 10. The words following seem to favour this exposition. *his Elders*] or *Senators*, the Kings Nobles and Counsellours, *Gen.* 50. 7.

23 V. 23. *came into Ægypt*] being sent for by Pharaoh; and incouraged therto by God himself, *Gen.* 45. 17. --20. & 46. 3. 4.

of Cham] the father of *Mizraim*, or *Ægypt*: see *Psal.* 78. 51.

V. 24.

24 V. 24. *increased*] *made them fructifie*: that the land was soon ful of them; *Exod.* 1.7.9.

25 V. 25. *to deal-craftily*] or *conspire-guilefully*, for their destruction, as *Genes.* 37.18. Pharaoh & his people fretting at Israels prosperitie, thought to *work wisely with them*, when they plotted their ruine. *Exod.* 1,9.10.12. *&c.*

26 V. 26. *had chosen*] to be Moses his mouth to the people, and prophet to Pharaoh: *Exod.* 4.12.14.16. & 7.1.2. &c.

27 V. 27. *words of his signes*] the signes which he spake & commanded, togither with the doctrine and use of them, for letting of Israel goe. See *Exod.* 7.1.2.3. &c. Or, *words of signes*, as *words of song*, *Psal.* 137.3. are *signes*, & *songs*. So *Ps.* 145.5.

28 V. 28. *darknes*] the ninth plague of Ægypt, where was black darknes in all the land, for *three dayes*; that *no man saw, an other, nor rose from the place where he was*: *Exod.* 10.22.23. *turned not rebellious*] or, *they disobeyed not*: (see *Psal.* 5.11.) that is, *his words* (or *word*) *were not disobeyed*, or *changed*; but effected as God had spoken: see a like phrase noted on *Psal.* 49.15. Or, *they* may be referred to *Moses* & *Aaron*, who performed the things commanded them, though with danger to them.

29 V. 29. *to blood*] the first of the ten plagues, *Exod.* 7. See *Psal.* 78.44.

30 V. 30. *froggs*] the second plague: *Exo.* 8.3.6. *Psal.* 78.45. *Kings*] *Pharaoh* & his *Princes*: so *Esai.* 19.2.

31 V. 31. *swarm*] *of flyes*, or *beasts*; see *Ps.* 78 45. This was the fourth plague, *Exod.* 8.24. *lice*] the third plague. *All the dust of the land was lyce, and went upon man and beast*, *Exod.* 8.17.

32 V. 32. *showers*] of rayn; in sted whereof they had *hayl*; the seventh plague. *Exo.* 9. See *Psal.* 78.47. *lames*] that is, sorely flaming & blasting: never was the like there seen, *Exo.* 9.24.

33 V. 33. *tree*] for *trees*; so after, verse 34.40. and often. See *Psal.* 34 8.

34 V. 34. *graßhopper*] or *locust*: the eight plague, *Exod.* 10. see *Psal.* 78.46.

37 V. 36. *the first born*] the tenth plague; whereof see *Psal.* 78.51.

V. 37. *feeble*] *ready-to-fall* through weaknes; there being an armie of six hundred thousand men; *Exod.* 12.37. & 13.18. A like promise is made to the church, *Esai.* 33.24. 37

V. 38. *dread of them*] that is, of death for their sakes; so that they forced them out, and gave them treasures, *Exod.* 12.33 35. See the like speech, *Esth.* 8.17. & 9.2. 38

V. 39. *a fyre*] that they might travel night and day, towards the promised land; *Exod.* 13.21. *Psal.* 78.14. 39

V. 40. *quayl*] that is, *quayles* which for their lust he gave them; *Num.* 11. Cõpare *Ps.* 78.27.28. *bread*] *Manna*, wherof see *Psal.* 78.24.25. & *Exod.* 16. 40

V. 41. *the Rock*] at *Rephidim*, *Exod* 17. and at *Kadesh*, *Num.* 20. *a river*] so that *the people and their beasts drank*, *Numb.* 20.11. and for this, *the wild beasts, dragons, ostriches*, honoured God, *Esa.* 43.20. this mercy is applied to other times, *Isa.* 48.21. 41

V. 44. *heathens*] the seaven nations; wherof see *Psal.* 78.55. 44

V. 45. *keep his lawes*] The end of all Gods mercies was, that he might be glorified in his peoples obedience: see *Exod.* 19.4.5.6. *Deut.* 4.1.40. & 6.21.--24.25. 45

PSALME 106.

The Psalmist exhorteth to praise God. 4. *He prayeth for pardon of syn, as God did with the fathers.* 7. *The storie of the peoples rebellion, and Gods mercies.* 47. *He concludeth with praier and praise.*

HAlelu-jah; Confess ye to Iehovah for *he is* good: for his mercie, *endureth* for ever. 1

Who can express, the powers of Iehovah: can cause to hear, all his praise? 2

O blessed, *are* they that keep judgment: *is* he that doeth justice, in all time. 3

Remẽber me Iehovah, with the favourable-acceptation of thy people: visit me, 4

5 me, with thy salvation. To see the
good, of thy chosen; to rejoyce, with
the joy of thy nation: to glorie, with
6 thy inheritance. Wee have synned
with our fathers, we have doon-crook-
edly, we have doon-wickedly.
7 Our fathers in Egypt, did not pru-
dently-minde thy marveilous-*works*;
they remembred not, the multitude
of thy mercies: but turned-rebelli-
8 ous, at the sea at the red sea. Yet he
saved the, for his name sake: to make
9 known his power. And he rebuked
the red sea, and it was dried-up: and
he led them in the deeps, as *in* the
10 wildernes. And he saved them, from
the hand of the hater: and redemed
them, from the hand of the enemie.
11 And the waters covered their distres-
12 sers: one of them, was not left. And
they beleeved in his words: they sang
his prayse.
13 They made hast, they forgat his
works: they wayted not, for his coun-
14 sel. But lusted *with* lust, in the wilder-
nes: and tempted God, in the desert.
15 And he gave to them, their request:
and sent leannes, into their soule.
16 And they envyed at Moses, in the
camp: at Aharon, the holy-one of Ie-
17 hovah. The earth opened, and swal-
lowed up Dathan: and covered, over
18 the congregation of Abiram. And a
fyre burned in their congregation: a
flame, burnt up the wicked.
19 They made a calf in Horeb: and
bowed themselves, to a molten-*idol*.
20 And turned their glorie: into the
form of an oxe, that eateth grass.
21 They forgat, God their saviour: that
22 did great-*things*, in Egypt. Marve-
lous *works*, in the land of Cham:
fearful-*things*, by the red sea. And he 23
sayd, to abolish them: had not Moses
his chosen, stood in the breach before
him: to turn his wrathful-heat, from
destroying *them*.
And they contemptuously-refu- 24
sed, the land of desire: they beleeved
not, his word. But murmured in their 25
tents: they heard not, the voice of
Iehovah. And he lifted up his hand 26
to them: to fell them in the wilder-
nes. And to fell their seed among 27
the hethens: and to fann them, in the
lands.
And they were joyned to Baal pe- 28
hor: and did eat, the sacrifices of the
dead. And moved-indignation, by 29
their actions: and the plague brake in
upon them. And Phineas stood, 30
and executed-judgment: and the
plague was restreyned. And it was 31
counted to him, for justice: to gene-
ration and generation, for ever.
And they caused fervent-wrath, 32
at the waters of Meribah: and evil was
to Moses, for their sake. For they 33
bitterly-provoked his spirit: and he
pronounced *it*, with his lips.
They abolished not, the peoples: 34
which Iehovah had sayd unto them.
But mixed themselves among the he- 35
thens: and learned, their works. And 36
served their idols: and they were to
them for a snare. And they sacrifi- 37
ced their sonns, and their daughters;
to Divils. And shed innocent blood, 38
the blood of their sonns and of their
daughters; whome they sacrificed to
the idols of Canaan: & the land was
impiously-distayned, with bloods.
And they defiled *themselves* by their 39
works: & whored, by their practises.

And

40 And the anger of Iehovah was kindled againſt his people: and he abhorred, his inheritance.
41 And he gave them into the hand of the heathens: and their haters, ruled over them.
42 And their enemies oppreſſed them: and they were humbled, under their hand.
43 Many times, did he deliver them: and they bitterly-provoked by their counſel: and were brought-down, by their iniquitie.
44 Yet he ſaw, whē diſtreſs *was* on them; when he heard, their cry.
45 And he remembred toward them his covenant: and repented, according to the multitude of his mercies.
46 And gave them to tender-mercies: before all that led them-captives.
47 Save thou us, Iehovah our God; and gather us from the heathens: for to confeſs unto the name of thine holynes; to glorie in thy praiſe.
48 Bleſſed *be* Iehovah, God of Iſrael, from eternitie and unto eternitie; and let all the people ſay, Amen; Halelu-jah.

Annotations.

2 THe *powers*] that is, *the powrful-works*: ſuch as after folow, verſe 8. *&c.* Thus alſo were Chriſts miracles named, *Mat.* 11. 20. 21. So after, *praiſe*, for *praiſeworthy acts*. *cauſe to hear*] that is, *ſound forth*; or *diſplay*, ſo as it may be heard: ſo *Pſal.* 26. 7.

4 V. 4. *viſit me*] that is, come and beſtow thy ſalvation, (help or deliverance) upon me, See *Pſal.* 8. 5. and compare herewith *Luk.* 1. 68. 69.

5 V. 5. *To ſee*] *That I may ſee*, or *injoy*: ſee the notes on *Pſal.* 27. 4. *to glory*] or *boaſt joyfully*; ſee *Pſal.* 34. 3. *thy inheritance*] that is, the people whom thou inheriteſt: ſee *Pſal.* 28. 9.

6 V. 6. *ſynned with our fathers*] This confeſſion agreeth with the law, *Lev.* 26. 40. and with the practiſes of other godly. *Ier.* 3. 25. *Dan.* 9. 5.

7 V. 7. *turned-rebellious*] the Greek ſayth, *provoked to bitternes*; ſee *Pſal.* 5. 11. By the red ſea, the Iſraelites diſtruſted God, and murmured againſt Moſes; *Exod.* 14. 11. 12. yet there he ſaved them, *verſe* 15. 16. &c. *the red ſea*] ſo the new Teſtament calleth it in Greek, *Heb.* 11. 29. but the Hebrue is the *ſea Suph*; that is *the ſea of ſedge* or *ſea-weeds*, which grew therin.

9 V. 9. *he rebuked*] that is, powerfully repreſſed the waves, &c. See the like, *Nahum.* 1. 4. *Iſa.* 50. 2. *Mat.* 8. 26. *Pſal.* 18. 16. *in the deeps*] Iſrael went in *the bottom of the red ſea, on dry ground*; the deep waters being as walls on ech hand of them. *Exod.* 14. 21. 22. 29. See alſo *Iſa.* 63. 11. 12. 13.

10 V. 10. *the hater*] Pharaoh and his hoſt that purſued them, *Exod.* 14; 23. 24. 30.

12 V. 12. *they ſang*] as is expreſſed, *Exod.* 15.

14 V. 14. with *luſt*] that is, greedily,; even *weeping* for deſire of fleſh to eat, and loathing Manna, *Numb.* 11. 4. 6.

15 V. 15. *leannes*] a ſuddayn plague wherby the ſoules or lives of the fatteſt of thē were taken away; ſee *Pſal.* 78. 30. 31. alſo *Iſa.* 10. 16.

16 V. 16. *the holy one*] ſanctified of the Lord to the work of the Prieſthood; *Exo.* 29. 44. *Levit.* 8. 12. *&c.* which Korah with other Levites envied, oppoſing their own holynes, *Num.* 16. 1. 3. 5.

17 V. 17. *Dathan*] and *Abiram*, princes, with their families and all their goods, went down alive into hell, *Numb.* 16. 31. 33.

18 V. 18. *the wicked*] 250. men that would burn incenſe to the Lord, were burnt with fyre from the Lord, *Numb.* 16. 35. *Korach* was the chief of them.

19 V. 19. *in Horeb*] a mount in the wildernes called *the mountayn of God*, *Exod.* 3. 1. 1 *King.* 19. 8. for there God gave his Law, and made a covenant with them. *Deut.* 4. 10. *&* 5. 2. but while Moſes was with God on the mount, they made thē-

selves *God of gold. Deut.9.8.9.--12. Exod.* 32.1.4.31. It was called also *Sinai, Psal.68.* 9. of *bushes* that there grew; and *Horeb*, of the *drynes*: for it was a waterlesse desert. *Deut.* 8.15.

20 V.20. *their glorie*] that is, their God: so *Ier.2.11.* Thus did they like the hethens, *Rom.* 1.23. *form*] *patterne, structure*, or *type* as the Apostle calleth it in Greek, *Heb.8.5.* from *Exod.25.40.*

23 V.23. *to abolish*] or, *that he would destroy them*; and put out their name from under heaven, as is expressed, *Deut.9.13.* 14. *in the breach,*] *in the gap*, which their syn had opened, for God as an enemie to enter and destroy them. A similitude taken from warr, when by a breach in the wall, the enemy entreth the citie: so *Ezek.13.5. & 22.30.* But Moses earnest prayer stopped this breach. *Exod.32.11.--* 14. *destroying*] Hebr. *corrupting*, that is, *consuming them.* See *Psal.57.1.*

24 V.24. *land of desyre*] *the pleasant land* of Canaan, which was *to be desired* for the pleasures and profits of it, above all other countreyes, *Ezek.20.6. Deut.11.11.12.* This land they through unbeleef refused to take possession of. *Num.14.1.2.3. &c. Heb.* 3.19. So *meat of desire*, is *daintie meat; Iob.* 33.20.

26 V.26. *his hand*] that is, *sware*, (as the Chaldee explayneth) for so *lifting up the hand* often signifieth, as *Gen.14.22. Rev.10.* 5.6. *Deut.32.40. Nehem.9.15.* How God sware against this people, see *Num.14.21.* 23. *Psal.95.11.*

27 V.27. *to fann*] that is, *scatter*: see *Psal.* 44.12. *Ezek.20.23.*

28 V.28. *were joyned*] or, *coupled, yoked*-unequally with infidels, which th'Apostle forbiddeth, *2 Cor.6.14.* *Baal-pehor*] the God of Moab and Madian, to whome by Balaams counsel, Israel joyned. *Num.* 25.3. *&* 31.16. *Rev.2.14.* *Baal* signifyeth a *Lord, mayster, husband* or *patron*: *Pehor* was the name of a mountayn, where this God was worshipped, and had a temple called *Beth-pehor; Numb.* 23.28. *Deut.* 3.29. *Baal* was a common name wherby the hethens called their Gods, *2 King.* 1.2. *Iudg.*8.33. and so Israel also called the true God, *Hos.2.16.* but for the shameful abuse of Gods worship, the scriptures turn *Baal, a Lord*, into *bosheth, a shame*; as *Ierub-besheth, 2 Sam.* 11.21. for *Ierub-baal* (or *Gedeon*) *Iudg.* 8.35. *&* 9.1. *Ish-bosheth. 2 Sam.* 2.10. or *Esh-baal*, 1 *Chron.*8.33. *Mephi-bosheth, 2 Sam.* 9.10. or *Merib-baal*, 1 *Chron.* 8.34. So the Greek in 1 *King.* 18.25. for *Baal* hath *Aischunes*, that is *Shame.* Hereupon the Prophet sayth, *they went to Baal-pehor, & separated themselves unto that Shame, (Bosheth;) Hos.9.10.* and so Ieremy calleth the Idols, *Shame*, or *Confusion, Ier.3.24. &* 11.13. *the dead.*] *idols*, that have no life or breath, and so are opposed to *the living God, Ier.10.5.10. 1 Thes.1.9.*

29 V.29. *brake in*] with violence kylling 24. thowsand men. *Num.25.9.*

30 V.30. *Phineas.*] nephew of Aaron the Priest: he being zelous for the Lord, thrust thorow with a spear, Zimri and Cozbi that wrought abomination, *Num.* 25.7.8. *&c.*

31 V.31. *for justice,*] for a just action, though doen without ordinary authoritie; and God rewarded him for it, *Numb.* 25.11.12.13.

32 V.32. *Meribah*] that is, *Contention*, where they *strove with the Lord; Numb.* 20. 13. See *Psal.* 95.8. *evil was*] Gods displeasure towards Moses, who uttering his anger, was for it deprived of cōming into the land of Canaan: *Numb.* 20.12. *Deut.3.25.26.*

34 V.34. *the peoples*] the heathens in Canaan, as is noted, *Iudg.1.21.27.29.30.31.33.* though God commanded them, *Exod.* 23. 32. 33.

36 V.36. *idols*] or *images*, named in Hebrue of the *curious labour* spent in framing and serving them, *Ier.10.9. Isa.44.9.12.13.* 15. or of *sorowes* that they bring to such as worship them: *Psal.* 16.4. sometime they are called Gods, *2 Sam.* 5.21. compared with 1 *Chron.*14.12. *a snare*] *a scandal* (as the Greek sayth,) wherby they fel into miseries, *Iudg.2.12.13.14.15. Exod.23.33.*

Vers. 37.

Vers. 37. *divils*] the idoles forementioned, whereby divils are worshipped, and not God, as 1 *Cor.*10.19.20. *Rev.*9.20. 2 *Chron.*11.15. *Deut.*32.17. *Lev,*17.7. *Divils* here are called *Shedim, Wasters,* in opposition to *Shaddai,* God *Almighty, Psal.*68.15.

38 V. 38. *with bloods*] that is, *with bloodshed;* as the Chaldee expounds it, *with synns of murder.*

39 V. 39. *whored*] committed spiritual whordom, that is, idolatrie; see *Psalm.*73.27. *Iudg.*2.17. *Ezek.*23 7.37.

42 V. 42. *their haters*] the heathens roūd about, as was propheſied, *Levit.*26.17.and fulfilled *Iudg.* 3.8. 14. & 4.2. & 6. 1. & 10.7. 8. 9. & 13. 1.

43 V. 43. *Many times*] by *Ehud, Barak, Gedeon, Iephtah, Samson,* &c. *Iudg.*3. & 4. & 7. & 11. & 15. *Nehem.*9.28 30.

by their counsel] that is, purposely & advisedly, as 1. *Chron.*12.19.

46 V. 46. *gave them*] that is, procured mercie (or favour) towards them.

47 V. 47. *from the heathens*] among whom diverse Israelites were scattred by reason of their often troubles at home. So 1. *Chr.* 16.35.36. *to glorie*] *that we may glory,* or cōmend *our selves.*

The fifth Book.

PSALME 107.

The Psalmist exhorteth the redemed, in praising God, to observe his manifold providence 4. *over travellers,* 10. *over captives,* 17. *over sickmen,* 23. *over sea men* 33. *and in divers varieties of life.*

1 CONfeſs ye to Iehovah, for *he is* good: for his mercie *endureth* for ever. 2 Let the redeemed of Iehovah, say *it:* whom he hath redeemed, from the hand of the distresser. 3 And gathered them, out of the lands: from east, & from west, from north & from the sea. 4 They wandred in the wildernes, in the desert without way: they foūd not, a dwelling citie. 5 Hungry and also thirstie: their soule, was overwhelmed in them. 6 And they cried unto Iehovah, in their distreſs: he rid them free, out of their anguiſhes. 7 And he led them, in a right way: for to come, unto a dwelling citie. 8 Let them confeſs to Iehovah his mercie: and his marvelous-*works,* to the sonns of Adam. 9 For he hath satisfied, the thirstie soule: and fylled the hungry soule, with good.

10 They that sit, in darknes & the shadow of death: bound, *in* affliction & yron. 11 Because they turned rebellious against the words of God: & despised, the counsel of the most hye. 12 And he humbled their hart with molestation: they stombled down, and *there was* no helper. 13 And they cried unto Iehovah, in their distreſs: he saved them, out of their anguiſhes. 14 He brought them forth, from darknes and shadow of death: & brake, their bands. 15 Let them confeſs to Iehovah his mercie: and his marvelous-*works,* to the sonns of Adam. 16 For he hath broken, the dores of brass: and hewed asunder, the barrs of yron.

17 Fools, for the way of their trespass: and for their iniquities, are afflicted. 18 Their soule, abhorreth all meat: and they approch, to the gates of death. 19 And they cry unto Iehovah, in their distreſs: he saveth them, out of their anguiſhes. 20 He sendeth his word, and healeth them: & delivereth, from their corruptions. 21 Let them confeſs to Iehovah his mercie: and his marvelous-*works,* to the sonns of Adam. 22 And let them sacri-

fice, the sacrifices of confession: & tell his works, with showting.

23 They that goe-down to the sea, in ships: that doe *their* labour, in the many waters. They doe see, the works
24 of Iehovah: and his marvelous-*acts*, in the deep. For he sayth, and rayseth-up the stormy wind: and it lift-
25 eth-up, the waves thereof. They mount-up to the heavens, they goe-down to the deeps: their soule, in e-
26 vil melteth-away. They reel & stagger, like a drunken-*man*: and all their
27 wisdom, is swallowed-up. And they
28 cry unto Iehovah, in their distress: & he bringeth them out, from their anguishes. He setteth the storm, to a
29 silent-caulm: and the waves thereof,
30 are quiet. And they rejoyce because they are stilled: & he leads thē
31 unto the haven of their desire. Let them confess to Iehovah his mercie: and his marvelous *works*, to the sonns
32 of Adam. And let them exalt him, in the Church of the people: and prayse him, in the sitting of the Elders.
33 He putteth rivers to a wildernes: and
34 ysues of waters, to a thirstines. A land of fruit, to saltnes: for the evil,
35 of them that dwell therein. He putteth the wildernes, to a pool of waters: and the land of drought, to ys-
36 sues of waters. And seateth there the hungry: and they firmly-prepare,
37 a dwelling citie. And sow the fields, and plant vineyards: and they yeild
38 fruitful revenue. And he blesseth thē and they are multiplied greatly: and
39 their cattel, he diminisheth not. And they are diminished & bowed-down:
40 by restraynt, evil and sorow. *He* powreth contempt, on bounteous-princes: and maketh them err, in deformed wildernes without way. And
41 raiseth up the needy from afflicting-
42 povertie: and putteth *his* families as a flock. The righteous shall see and
43 rejoyce: and all injurious-evil, stop her mouth. Who *is* wise and will observe these-*things*: and they shall understand the mercies of Iehovah.

Annotations.

THE *fifth book*] see *Psal.*42.1.

V. 2. *whom he hath*] or, *that he hath redeemed them. of the distresser*] or *of distress.*

V. 3. *the sea*] that is, *the south*; where the *red sea* was situate fom Iudea; (as the Chaldee explaineth it, *the southern sea*:) for the *mayn sea*, was *westward*, *Ios.*23.4. and so is often used for *the West.*

V. 4. *desert way*] Hebr. *desert of way*, meaning, *where no way was*, as *verse* 40: see also *Esa.*43.19. This estate figureth out mens dispersiō among the peoples of the world; *Ezek.*20.35.36. when men are without the law. *Rom.*2.14. *dwelling citie*] Hebr. *citie of habitation*, or *seating*: so *verse* 7.36. that is, no harbour, or place of refreshing: for wild and venimous beasts onely haunted there. *Iere.*2.6. *Deut.* 8.15. Compare also *Eccles.*10.15. *Gē.*21 14.15.16.

V. 5. *overwhelmed*] *fainted*; see *Psal.*61.3.

V. 7. *citie*] this the Chaldee expoundeth of *Ierusalem.*

V. 9. *with good*] or *good-things*; as the Greek explaineth it: see *Psalm.*65.5. *Luk.* 1 53.

V. 10. *shadow of death*] that is, terrible darknes, meaning hereby sore afflictions in body and soule. See *Psal.*23.4. *Esa.*49.9. *& 9.2. Mat.*4.15. *Luk.*1 79. *affliction*] as with cords and fetters; see *Iob* 36. 8. 9. *&c.*

V. 16. *barrs*] that is, all the most strong hinderances: so *Isa.*45.2.

V. 17. *Fools*] evil disposed persons, so named

named of their *unadviſed raſhnes*, ſee *Pſalm.* 38. 6. *are afflicted*] or, *bring affliction on themſelves.*

18 V. 18. *ſoule*] that is, *appetite*: ſee the like in *Iob* 33. 20. and the contrary in *Pſal.* 78. 18. *gates*] that is, imminent peril of death: ſee *Pſal.* 9. 14. *Iob* 33. 22.

20 V. 20. *healeth them*] example in *Hezekiah*, 2 *King.* 20. 1. 4. 5. 7. and the contrary in *Aſa*, 2 *Chron.* 16. 12 13: for God *woundeth and healeth*, *Deut.* 32. 39. *Hoſ.* 6. 1. *Iob* 33. 19. 24. *corruptions*] that is, *corrupting-diſeaſes*, or *corrupting-graves* whereinto they are readie to come: ſee *Pſal.* 7. 16. *Iob.* 33. 28. 30.

22 V. 22. *of confeſſion*] that is, *thank-offrings*; ſee *Pſal.* 50. 14.

23 V. 23. *doe labour*] that is, occupy, or get their living: ſo *Rev.* 18. 17.

25 Verſ. 25. *rayſeth-up*] or *maketh ſtand*; which noteth alſo the continuance of the ſtorm. See an example, *Ion.* 1. 4.

29 V. 29. *he ſetteth*] or *reſtoreth firm*. See *Mat.* 8. 26. *Ion.* 1. 15.

30 V. 30. *becauſe they*] or, *when they*, that is, *the waves*.

32 V. 32. *the ſitting*] or *the Aſſiſe (ſeſſion) of the Elders*, or *Senators*, the governours of the people; whome the Chaldee calleth, *Wiſe men*. And from this Pſalme, and this verſe of it, the Hebrues have this Canon; *Foure muſt confeſs (unto God,) The ſick, when he is healed; the priſoner when he is releaſed out of bonds; they that goe down to ſea, when they are come up (to land;) and wayfaring men, when they are come to the inhabited land. And they muſt make confeſſion before ten men, and two of them wiſe men, Pſal.* 107. 32. *And the manner of confeſſing and bleſſing is thus; He ſtandeth among them, and bleſſeth the Lord, the King eternall, that bounteouſly rewardeth good things unto ſynners &c. Maimony in Miſn. treat. of Bleſſings, chap.* 10. *ſect.* 8.

33 V. 33. *He putteth rivers*] that is, he turneth watry fruitful places to a dry barren deſert. *Rivers* here (as, *waters* in *Iſa.* 32. 20. *Eccleſ.* 11. 1.) are put for moſt fertile grounds: as *wildernes*, for a dry barren ground. *Deut.* 8. 15. *yſſues*] that is, places where water-ſprings are.

thirſtynes] that is, a thirſty, dry land.

34 V. 34. *ſaltnes*] that is, a ſalt barren land: ſo *Ier.* 17. 6. *Iob* 39. 6. for *ſalt* cauſeth *barrennes*, *Deut.* 29. 23. *Iudg.* 9. 45. The Chaldee paraphraſeth, *The fruitful land of Iſrael, he layeth waſt like Sodom, which was overthrowen for the evil of them that dwelt therin.*

35 V. 35. *land of drought*] that is, *a dry barren land*; compare *Iſa* 41. 18.

37 V. 37. *yeild fruitful revenue*,] Hebr. *make fruit of revenue* (or *increaſe*:) ſee *Pſalm.* 1. 3.

39 V. 39. *And they are*] that is, And agayn, when he curſeth them, they are miniſhed, &c. the contrary to the former *bleſſeth* is to be underſtood; as in the law, *Deut.* 28. 4. 18. Or, as the Chaldee expound th it, *And when they ſyn, they are diminiſhed. reſtreynt*] eyther of libertie, by impriſonment, as *Iſa.* 53. 8. or of any bleſſing.

40 V. 40. *contempt*] a baſe contemptible eſtate; ſo *Iob* 12. 21. *deformed-wildernes*] or *wild ground; unordered*; ſo *Iob* 12. 24.

41 V. 41. *rayſeth up*] or *ſetteth in a hye place*, ſafely: ſo 1 *Sam.* 2. 8. *Pſalm.* 113. 7. 8.

42 V. 42. *all injurious-evil*] that is, all evil perſons, that deny Gods providence, or blame his adminiſtration, ſhall have their mouthes ſtopped: ſo *Iob* 5. 16. and ſo *pride*, is for *prowd perſons*; *Pſal.* 36. 12.

43 V. 43. *Who is wiſe?*] a complaint how few there be that mark theſe things: and an intimation that every wiſe man wil obſerve them: ſo *Hoſ.* 14. 10. *Ier.* 9. 12.

and they ſhall] or, as before, who wil *underſtand*.

PSALME 108.

David incourageth himſelf to praiſe God. 6. *He praieth for Gods aſſiſtance according to his promiſe.* 12. *His confidence in Gods help.*

A ſong, a pſalme of David. 1

2 O God mine hart *is* firmly-prepared: I will ſing and ſing-pſalm; yea *with* my glorie. 2

3 Rayſe-up, pſal- 3

terie and harp; I will raiſe-up *at* the
4 day-dawning. I will confeſs thee,
among the peoples ô Iehovah: & wil
ſing-pſalms to thee among the nati-
5 ons. That thy mercie *is* great a-
bove the heavens: and thy trueth un-
6 to the ſkyes. Be thou exalted over
the heavens, ô God: and over all the
7 the earth, thy glorie. That thy be-
loved may be delivered: ſave thou,
with thy right hand, and anſwer mee.
8 God ſpake by his holynes, I wilbe
glad: I ſhall divide Shechem; and me-
9 ſure the vally of Succoth. Gilead *ſhal-
be* mine, Manaſſeh mine; & Æphrajim
the ſtrength of mine head; Iehudah,
10 *ſhalbe* my lawgiver. Moab my waſh-
ing pot; over Edō, I ſhal caſt my ſhoe:
over Paleſtina, I will ſhowt. Who
11 will lead-me-along, *to* the city of
ſtrong defenſe: who will conduct me,
12 into Edom? *Wilt* not *thou* ô God
which hadſt caſt us away: & wouldeſt
not goe-forth ô God, in our hoſts?
13 O give thou us, help from diſtreſs:
for falſe-vanitie *is* the ſalvation of
14 man. Through God we ſhall doe
valiantnes: and he, will tread-down
our diſtreſſers.

Annotations.

2 YEa with *my glorie*] that is, with *my ſoule* and *tongue*, (as *Pſal.* 16. 9.) or *Yea my glorie*, to weet, *ſhall ſing*. This Pſalm is compoſed of the 57. *Pſalm*, from the 8. *verſe* to the end: & of the 60. pſalm, from the 7. verſe, to the end: ſee the annotations there.

7 V. 7. *anſwer me*] or *us*: ſee *Pſal.* 60. 7. *&c.*

14 V. 14. *valiantnes*] that is, *valiantly*, and ſo *prevayle*; as Balaam propheſied, *Numb* 24. 18.

PSALME 109.

David complayning of his ſlanderous enemies, under the perſon of Iudas devoteth them, 16. *He ſheweth their ſyn* 21. *Complayning of his owne miſerie, he prayeth for help.* 29. *He promiſeth thankfulnes.*

To the mayſter *of the muſik*, 1
a pſalme of David:

O God of my praiſe, ceaſe-not-
as-deaf. For the mouth of the 2
wicked one, & the mouth of deceyt,
are opened againſt mee: they have
ſpoken with me, *with* a tongue of falſ-
hood. And *with* words of hatred 3
have they compaſſed me about: and
warred againſt mee without cauſe.
For my love they are adverſaries to 4
me; & I (*give my ſelf to*) prayer. And 5
they put upon mee, evil for good: &
hatred, for my love. Set-in-office o- 6
ver him, the wicked one: and let the
Adverſarie, ſtand at his right-hand.
When he ſhalbe judged, let him goe 7
forth wicked: and his prayer, be to
ſyn. Let his dayes be few: his office, 8
let an other take. Let his ſonns be 9
fatherleſs: & his wife, a widow. And 10
let his ſonns wandring wander and
beg: and ſeek out of their deſolate-
places. Let the creditour inſnare, all 11
that he hath: and let ſtrangers, make-
ſpoile of his labour. Let there be 12
none, extending mercie to him: and
let there be none, ſhewing-favour to
his fatherleſs-*children*. Let his po- 13
ſteritie be (*appointed*) to cutting-off:
in the generation *next*-after, let his
name be wiped-out. Let the iniqui- 14
tie of his fathers, be remembred of
Iehovah: & the ſyn of his mother, be
not wiped-out. Let them be before 15
Ieho-

Iehovah continually: and he cut-off the memory of them from the earth,
16 Becauſe that he remembred not, to doe mercy: but perſecuted the poor-afflicted and needy man: and the
17 ſmitten in hart, to ſlay *him*. And he loved curſing, & let it come unto him: and he delyted not in bleſſing,
18 and let it be farr from him. And he clothed-himſelf, with curſing, as his rayment: and let it enter as waters into his inward-*part*; and as oile, into
19 his bones. Let it be to him, as a garment *wherwith* he may cover *himſelf*: and for a girdle, where-*with* he may
20 gird *himſelf* continually. This *be* the work of mine adverſaries, from Iehovah: & of them that ſpeak evil againſt
21 my ſoule. And thou Iehovih, Lord; doe with me, for thy name ſake: for good *is* thy mercie, deliver thou mee.
22 For I *am* poor-afflicted and needy: & mine hart, is wounded within mee.
23 As a ſhadow when it declineth I am gone-away: I am toſſed, as the graſs-
24 hopper. My knees, ar feeble through faſting: and my fleſh, is lean for fatnes.
25 And I was a reproch to them: they ſaw me, they ſhaked their head.
26 Help thou me, Iehovah my God: ſave
27 me according to thy mercie. And let them know, that this *is* thine hād:
28 thou Iehovah, haſt doen it. Let them curſe, and doe thou bleſs: riſe they up, & be abaſhed; & let thy ſervant rejoyce.
29 Let mine adverſaries be clothed with ignominie: and let them cover *themſelves* with their ſhame, as
30 with a cloke. I will confeſs Iehovah vehemently with my mouth: and
31 in the midds of many, will I prayſe him. For he will ſtand, at the right-hand of the needy: to ſave *him*, from them that judge his ſoule.

Annotations.

OF *my prayſe*] that is, *which art prayſed of me*, as *Pſal.* 22. 4. or, *which prayſeſt* and juſtifieſt me againſt the calumnies of mine enemies: 2 *Cor.* 10. 18. *Rom.* 2. 29. *Num.* 12 7. 8. *ceaſe not*] or *be not ſilent*, ſee *Pſalm.* 28. 1. *of deceyt*] that is, *the deceitful men*; as the Greek explayneth it: ſo *pride*, for *prowd perſon*, *Pſal.* 36. 12. *are*] or *have opened*, to weet *themſelves*: 1

V. 4. *and* ☩ *prayer*] to weet, ☩ *made*, or *give my ſelf to prayer*, (as the Greek & Chaldee ſayth,) ☩ *prayed*: or, ☩ *am a man of prayer*. So ☩ *peace*, *Pſal.* 120. 7. See alſo 1 *Cor.* 14. 33. 4

V. 6. *Set in office*] or *Make-viſiter* or *overſeer*: ſee *verſe* 8. *the wicked one*] *the divill* as 1 *Ioh.* 2. 13. 14. & 3. 12 & 5. 18. or generally, *wicked rulers*. *the adverſary*] in Hebrue *Satan*, in Greek the *Divil*; who is an adverſary to mankind. 1 *Pet.* 5. 8. *Rev.* 12. 9. *at his right hand*] *to reſiſt, and overcome him*, *Zach.* 3. 1. and this is ſpoken of all his foes, as of one man; or of ſome one ſpecial, as *Doeg* enemie to *David*, 1 *Sam.* 22. 9. &c. *Iudas* to *Chriſt*, *Ioh.* 13. 2. But God is at the right hand of the poor, *verſe* 31. *Pſal.* 16. 8. 6

V. 7. *wicked*] that is (as the Greek ſayth) *condemned*: ſee the notes on *Pſal.* 1. 1. *to ſyn*] that is *turned to ſyn*, and ſo abominable; *Prov.* 28. 9. & 15. 8, 7

V. 8. *his office*] or *charge*, *viſitation*, *biſhoprick*, (*Epiſcopée*:) and this is applied to *Iudas*, whoſe office was derived to *Matthias*; *Act.* 1. 16. 20 26. A *biſhop*, and *biſhops-charge*, (ſo called of *viſitation*) is a common name to all overſeers, and offices. *Num.* 4. 16. & 31. 14. *Ezek.* 44. 11. 2 *King.* 11. 15. 2 *Chron.* 34. 12. 17. *Nehem.* 11. 9. 8

V. 9. *fatherleſs*,] or *orphans*: and this is a curſe of the law, *Exod.* 22. 24. *Ier.* 18. 21. 9

V. 10. *wander*] *rogue-about*, as *vagabonds*, *Gen.* 4. 12. 10

11 Verſ. 11. *the creditour*] he to whom he is indebted; or *the extortioner* let him ſeiſe on all his goods. *his labour*] goods gotten by his labour.

13 V. 13. *poſteritie*] or *his laſt end*, ſee *Pſal.* 37.37. *to cutting-off*] or, appointed *to be cutt off*; *to perdition*, or *to deſtruction*, as the Greek explayneth. The verb active, is of paſſive ſignification; as *Pſal.* 32.9. & 36. 3.

15 V. 15. *memorie*] or *memorial*, *Pſalm*, 34. 17. *Iob* 18. 17.

16 V. 16. *ſmitten*] with grief, that is ſorowful, or as the Greek ſayth, *pricked* in hart. So verſe 22. See *Pſalm.* 102.5. & 34. 19.

17 V. 17. *let it come*] or, *it ſhall come*: and ſo after.

18 V. 18. *his rayment*] or, *a mantel*. *let it enter*] or *it entred*. It may be underſtood of his delyte in curſing, which pleaſed him as water and oile: or of the efficacy of the curſe, that ſhould peirſe his owne bowels and bones, as *Num.* 5.22.

20 V. 20. *the work*] that is, *the wage*, or *reward due for his work*: ſo *Levit.* 19. 13. *Iſa.* 49. 4. *Iob* 7.2. *Ezek.* 29.20.

21 V. 21. *Iehovih*] the name of *God*: ſee *Pſal.* 68.21. *doe*] to weet *mercie*; as the next words ſhew; and is expreſſed, *Pſalm.* 18.51 See alſo *Pſal.* 103.9. where the word *anger* is omitted.

23 V. 23. *I am gone*] or, *am made to goe* (or *depart*,) namely, towards my grave; as *Pſal.* 58.9. See alſo *Pſal.* 102.12. 1 *Chron.* 17. 11. *toſſed as the graſhopper*] or, *ſhaken off as the Locuſt*; which hath no neſt or biding place, but is driven too and fro, being a fearful creature; *Nahum.* 3.17. *Iob* 39. 23. or which is caryed away with the winde: *Exod.* 10.19.

24 V. 24. *feeble*] or, *loſened*, So that I am ready to ſtumble and fall. So Paul calleth them *looſe*, or *feeble knees*, *Heb.* 12. 12. from *Iſa.* 35.3. *for fatnes*] or *for oile*: that is, *for want of fat*, or *oile*: as, *for the fruits*, is, *for want of the fruits*, *Lam.* 4. 9. *for five*, is *for want of five*, *Gē.* 18.28. *for fornication*, 1. *Cor.* 7.2. is, for to avoyd fornication. Or wee may turn it, *without fat*: for the Hebrue *min*, ſometime ſignifieth *without*: *Iob.* 21.9.

25 V. 25. *ſhaked*] or *wagged*; a ſigne of ſcorn, *Pſal.* 22.8.

27 V. 27. *thine hand*] that is, thy handy work.

28 V. 28. *riſe they up*] to weet, *againſt me* (as the Greek explayneth it) *and be they abaſhed* as diſappointed of their purpoſe.

30 V. 30. *of many*] or, *of the mightie*, of great men; as the Chaldee ſayth *of wiſe men*: but the Greek tranſlateth *of many*.

31 V. 31. *at the right hand*] to aſſiſt; contrarie to Satan, verſe 6. *that judge*] that is condemne and perſecute him to death.

PSALME 110.

David propheſieth of Chriſts kingdome, 4. *his eternal prieſthood*, 5. *his conqueſt*, 7. *and his paſſion.*

A Pſalme, of David:

1 IEhovah aſſuredly-ſayd, unto my Lord; Sit thou at my right-hand: untill I put thine enemies, the foot-ſtool of thy feet.

2 Iehovah wil ſend out of Sion, the rod of thy ſtrength: rule thou, in the middes of thine enemies.

3 Thy people *ſhalbe* voluntaries, in the day of thy power: in the bewties of holynes, of the womb of the early-morning; to thee, the deaw of thy youth.

4 Iehovah ſware, and will not repent; thou *art* a Prieſt for ever: according to the order of Malchiſedek.

5 The Lord at thy right-hand: he hath wounded Kings, in the day of his wrath.

6 He ſhall judge among the heathens, he hath filled with corpſes: he hath wounded the head, over a great land.

7 Of the brook in the way ſhall he drink: therfore, he ſhall lift up the head.

Annotat.

Annotations.

1 IEhovah] that is, *God the Father.* *assuredly sayd*] see *Psalm.* 36.2. *to my Lord;*] that is *to Christ*, whome David here calleth his *Lord*, though he was also *his son* according to the flesh, *Mat.* 22. 42. 45 *Rom.*1.3. *Act.* 2. 34. So the Chaldee, *The Lord sayd unto his Word*: meaning *Christ*, *Iohn* 1. 1. *sit at my right-hand*] *sitting*, noteth *reigning* with *continuance*, 1 Cor. 15. 25. *Heb.*10.12.13. So, *sitting* on his throne, 1 *King.*3.6. is expounded, *reigning in his sted*, 2 *Chron.*1.8. Gods *right hand* meaneth his *power* and *majestie in the heavens. Luk.*22.69. *Mark.*16.19. *Heb.*1. 3. & 8. 1. and this above all Angels, *Heb.*1.13. *thine enemies*] even *all of them*, the last wherof is death, 1 *Cor.*15.25.26. Of this place, the Apostle giveth this expositon, *Every Priest standeth daily ministring, and oft times offring the same sacrifices, which can never take away synns: but this man having offred one sacrifice for syn, sitteth for ever at Gods right hand, hence forth expecting til his enemies be put the footstool of his feet. Heb.*10.11.12.13.

2 V. 2. *the rod*] or *staff (scepter) of thy strength*; thy strong staff (ô Christ) that is, the powrful word of thy kingdome; *Isa.* 11.4. *Mat.*13.19. which was to *come out of Sion* and *Jerusalem*, *Isa.*2.3. *Luk.*24.49. *Act.* 1.4. & 2.1.2. &c. For in *Sion*, Christ reigneth, *Psal.*2.6. *Rev.* 14.1. *rule thou*] that is, *thou shalt* surely *rule*, or *have dominion*: see the notes on *Psal.*37.3.

3 V. 3. *voluntaries*] a people *of voluntaryneſſes*, or *of liberalities*, (as *Psal.*68.10.) that is, shall most freely, willingly and liberally presen themselves and their oblations to thee: as *Iudg.*5.9. *Act.*2.41. *Exod.* 25.2. *Rom.*12.1. *Psal.* 47. 10. & 119. 108. *Song.* 6. 11. *of thy power*] or *armie* (as *Psal.* 33. 16.) that is, when thou sendest forth thy powrful gospel, and preachers of the same, to conquer the world. *Rom.* 1. 16. 2 *Cor.*10.4.5. *Rev.*6.2. *Psal.*45.4.5.6. *in the bewties of holynes*] or *in the comly honours of the sanctuarie*: meaning eyther the comly (or honourable) places of holynes, (or of the sanctuarie) as *Psalm.*29.2. that is the church: or rather *in the bewtiful ornaments of holynes*; that is, *holy graces and vertues*, wherwith Christ and his people are adorned, as the Priests & Levites of old with *Vrim Thummim* and *holy garments*; *Exod.*28.2.40. *Isa.*52.1. So *the warriers in heaven*, are *clothed with fine linen white and pure; the righteousnes, of the saincts. Rev.* 19. 14.8. *of the womb &c*] This place is difficult, and may diversly be understood, eyther of Christ himself, or of his people: and agayn if of Christ, eyther in respect of his godhead, or of his manhood. Of his Godhead, that the Father sayth unto him, *of the womb* (that is, of mine own essence) *before the early-morning* (that is, before the world was) *to thee* was, (or *thou hadst*) *the dew of thy youth*, (or *birth*;) so noting the eternal generation of Christ before all worlds; as is shewed, *Prov.* 8. 22. 23.24.25. And this sense the Lxx. Greek interpreters seem to folow, translating *Of the womb before the morning-starr begate* ✝ *thee.* If it be meant of Christs manhood, we may take it thus, *of the womb of the dark-morning* (or *of the obscure womb*, of the virgin) *thou hadst the deaw of thy birth.* If of Christs people before mentioned, it may thus be read. *Of the womb of the morning to thee* shalbe (or shall come) *the deaw of thy youth*; that is, *thy youth* (thy yong or new born people) shalbe *to thee as the morning deaw*; which faleth secretly from heaven, and abundantly covereth the earth: For so the *deaw* is somtime used, 2 *Sam* 17.12. and unto *rayn*, *deaw*, *yce &c*, the scripture applieth the names of *womb*, and *begetting*; *Iob* 38.28.29. & the increase of the church is by this figure described, as *The remnant of Jakob shalbe among many people, as a deaw from the Lord, as showres upon the gras, that wayteth not for man &c. Mic.* 5. 7. This last sense accordeth best with the beginning of the verse. *of the womb*] or *from the womb of the morning.* *of the early-morning,*] or *before the dawning*: the *morning* (or *day-dawning*) in Hebrue *Mishchar*, is named of the *blackes* or *darknes*, which also the

ſcripture ſheweth, *Ioh.*20 1, and the letter *M.* is eyther a prepoſition, ſignifying *from*, or *before*, as *Iſa.* 43. 13. or, but a part of the word, here meaning, *of.* *to thee*] vnderſtand *was* or *ſhalbe*; that is, *thou haſt*, or *ſhalt have.* *deaw of thy youth*] or, *of thy birth*: that is, thy youth which is like the deaw. *Youth* or *nativitie*; may eyther be taken properly for *yong age*, as *Eccleſ.*11.9. or figuratively, for *yong perſons*, meaning *the regenerate*, which are *as new born babes*, *Ioh.*1.13. & 3.3. 1 *Pet.*2.2.

4 V. 4. *ſware*] *Foraſmuch* (ſayth the Apoſtle) *as it is not without an oath, &c. by ſo much is Ieſus made ſuretie of a better Teſtament. Heb.*7.20.22. *a Prieſt*] or *Sacrificer*; ſee *Pſal.*99.6. *for ever*,] Among the Levites, *many were made Prieſts, becauſe they were not ſuffred to endure by reaſon of death: but this man becauſe he endureth ever, hath an everlaſting prieſthood. Wherfore he is able alſo perfectly to ſave them that come unto God by him; ſeing he ever liveth to make interceſsion for them. Heb.*7.23.24.25. *to the order*]or *according to my ſpeech*: both theſe interpretations are good, the one from the Apoſtles authoritie, *Hebr.*7.17. the other from the Hebrue proprietie *dibrathi*, as *Iob.*5.8. meaning the *manner and order* of Melchiſedek, as God ſpeaketh of him in the hiſtorie, where he is brought in *without father, mother, kindred, beginning of dayes or end of life, continuing a Prieſt for ever*; as the Apoſtle gathereth *Heb* 7.1.3. from the narration *Gen.*14.18. *&c.* *of Melchiſedek*] *the King of Salem, and Prieſt of the moſt hye God*, whoſe name and office is opened, *Heb.*7.1.2. *&c.* from which he inferreth, *If perfection had been by the Prieſthood of the Levites, &c. what needed it that another Prieſt ſhould riſe after the order of Melchiſedek, and not to be called after the order of Aaron? Heb.* 7. 11.

5 V. 5. *The Lord*] *Chriſt*, as in verſe 1. which the Chaldee calleth *the Shecinah* (*the divine-preſence*) *of the* LORD. *at thy right hand*]this may be ſpoken to God the Father, at whoſe right hand Chriſt ſitteth, as verſe 1. or to the people of God, at whoſe right hand he ſtandeth, as *Pſal.* 109.31. *hath wounded*] or *ſhall wound*, or *embrue* in blood, as *Pſal.*68.22.24. a propheſie ſpoken as of a thing doen. So uſually in the Prophets, *Iſa.*9. 6. & 53. 4. 5. *&c.* See this fulfilled, *Rev.*19,18.

V. 6. *hath filled*] or *ſhall fyll*, to weet 6
all places with dead bodies, ſlayn and unburied, as *Ier.*16.4. So the Chaldee paraphraſeth, *he hath fylled the land with carkeſſes of the wicked which are ſlayn. . . the head*] Antichriſt the man of ſyn, whome the Lord ſhall conſume with the ſpirit of his mouth, 2 *Theſ.*2.3.8. or *head*, for *heads*, and *land* for *lands*; that is, all wicked governours wherſoever.

V. 7. *of the brook*] or *ſtream*, to weet 7
of afflictions (as *waters* uſually ſignify, *Pſal.* 18.5.) Chriſt was to *drink*, that is, *to ſuffer*, and ſo *to enter into his glory, Mat.* 26. 39.42. *Luk.*24.26. 1 *Pet.*1. 11. *Philip*, 2. 8. 9. Or, drinking *of the brook in the way*, may mean a ſhort refreſhing of himſelf, and then a hot purſuit of his enemies without delay, til he hath got a ful conqueſt of thē. Compare herewith the hiſtorie of Gedeons ſoldjers, *Iudg.* 7. 4 5.6. *&c.* As *waters* ſomtime ſignify *doctrine*; ſo the Chaldee here expoundeth it, *From the mouth of the Prophet, he ſhall receive doctrine in the way.*

PSALME III.

The praiſes of God for his glorious and gracious works.

1. Halelu-jah.

א I will confeſs Iehovah, with all the
ב hart: in the ſecret of the righteous, and aſſemblie.

ג 2. Great *are*, the actions of Iehovah: ſought-out, of all that delight in
ד them.

ה 3. Glorious-majeſtie and comely honour *is* his work: and his juſtice,
ו ſtandeth to perpetual-aye.

He

4. He hath made a memorial, of his marvelous-*works*: gracious, & pittiful *is* Iehovah.

5. He hath given a prey, to them that fear him: he will remember his covenant for ever.

6. He hath shewed to his people, the able-power of his actions: in giving to them, the inheritance of the heathens.

7. The actions of his hands, *are* trueth and judgment: faithful *are*, all his precepts.

8. Stablished *they are*, for aye for ever: done, in trueth & righteousnes.

9. He sent redemption, to his people; he hath commanded his covenant for ever: holy & fearful *is* his name.

10. The beginning of wisdome, *is* the fear of Iehovah; good prudencie, have all they that doe them: his praise, standeth to perpetual-aye.

Annotations.

Alelu-jah] *Prayse ye Iah.* This Psalm setteth forth the prayses of God: and is composed after the order of the Hebrue Alphabet, every sentence beginning with a severall letter. So also the Psalme following. See *Psal.*25.1. *the secret*] or *Counsel*; see *Psal.*64.3. & 89.8.

V. 2. *sought-out*] that is, regarded & cared for; so *Isa.* 62. 12. *a citie sought out*, that is, *cared for*; as *Deut.*11.12. Or *sought out*; that is, *found*, or *manifested unto*, as *Isa.* 65.1. compared with *Rom.*10.20. Or *sought*, that is, *worthy to be sought*, as *Praised*, *Psal.* 18. 4. for *praise-worthy*. *of all that delight*] or *for all their delytes*; that is, the delytes and pleasures of Gods works are such, as they are worthy to be sought into. The original may bear eyther sense.

V. 3. *Majestie*] that is, most majesticall and honourable. *standeth*] that is *continueth*, or *abideth firm*: as 1 *Sam.* 16. 22. *Psal.*102.27. & 33.11. 2 *Cor.*9.9. from *Psal.* 112. 9.

V. 5. *a prey*] that is, *a portion of meat*, or *food*, as the Greek & Chaldee explayne it. So *Prov.* 31.15. *Mal.* 3. 10.

V. 6. *in giving*] or, *to give unto them.*

V. 7. *faithful*] or *sure*, *constant*: see *Psal.* 19. 8.

V. 9. *redemption*] or *deliverance*; which meaneth both a riddance from the evils wherin they have been, *Deut.*7.8. & 15. 15. *Psal.*25.22. & 130.8. and a preservation from the evils whereinto the wicked fall, *Exod.*8.23. *Psal.*49.7. 16. & 119. 134.

V. 10. *beginning*] *the first*, *chief and principal*; eyther in time or dignitie. So, *the first*, *Mark.*12.28. for *the great cõmandement*, *Mat.*22.36. *prudencie*] *understanding*, or *succes* and *felicitie*, which commonly foloweth prudencie. *Prov.*3.4. *have all*] or, shalbe *to all*. *doe them*] the precepts mentioned verse 7. or *these things* generally. The Greek sayth, *doe it*, meaning *the covenant*, verse 9. *his*] that is, Gods praise, of whome this Psalme is composed, verse, 1. &c. *standeth*] that is, *abideth* or *continueth*, as verse 3.

PSALME 112.

The praises of the godly man, who hath the promises of this life, & of that which is to come: His prosperity shalbe an ey sore to the wicked.

Halelu-jah.

1. O Blessed *is* the man, that feareth Iehovah: that delyteth greatly in his commandements.

2. His seed shalbe, mightie in the

ד earth: the generation of the righteous, shalbe blessed.

ה 3. Wealthy-store and riches *shalbe* in his house: and his justice, standeth to perpetual-aye.

ו 4. Vnto the righteous, light ariseth in darknes: gracious and pittiful and just.

ז 5. A good man, doeth-graciously and lendeth: he will moderate his words, in judgment.

ח 6. Surely he shall not be mooved for ever: the just-*man* shalbe, to everlasting memorie.

ט 7. He will not fear, for evil hearsay: his hart *is* fixed, trusting in Iehovah.

י 8. His hart *is* stablished, he wil not fear: untill he see, upon his distressers.

כ 9. He hath scattered-abroad, hee hath given to the poore; his justice, standeth to perpetual-aye: his horn, shalbe exalted with honour.

ל 10. The wicked shall see and be angrie; he shall gnash with his teeth and melt-away: the desire of the wicked, shall perish.

Annotations.

1 H*Alelujah*] or *Praise ye the LORD*. This Psalm setteth out the praises of the godly man: and is composed after the order of the Hebrue Alphabet, even as the former 111. psalm; with which in many things it is to be compared.

2 V. 2. *his seed*] his children, as *Psalm.* 21.11. *Levit.*21.17. So the Chaldee sayth, *his sonns shalbe mightie in the Law.* *the generation*] their progenie, as *Deuter.*29.22. *Iob.*42.16. or, *the nation*, (*the multitude*) *of righteous men*: see *Psal.*12.8. & 14.5.

3 V. 3. *Wealth*] or *Store* of riches, *sufficiencie* of wealth gathered with labour & industrie: the Hebrue *Hon*, signifieth also *sufficiencie*, *Prov.*30.15. *standeth*] that is, continueth, abideth, as *Psal* 111.3. where the very same is spoken of God. So after, *verse* 9.

4 V. 4. *light ariseth*] or *springeth up*, properly as the sun riseth; *Mal* 4.2. *Light*, signifieth comfort, peace, joy &c. as *darknes*, affliction. *Iob.*30 26. *Esth.*8.16. *Psalm.* 107.10. *Lam.*3 2. And so in religion, *Act.* 26.18.23. *Rom.*2.19. 2 *Cor.*4.6. Compare this sentence with *Esai.*58.10. *Exod.*10.23. and the contrarie, *Iob.*38.15. *gracious*] this may be understod of God, thus; *from him that is gracious* &c. as *Psal.*111.4. or of the godly man, that *he is gracious* &c. as the next verse sheweth: or, of the light, that *it is gracious* &c. meaning it of God, who is our *light*, as *Psal* 27.1.

5 V. 5. *will moderate*] or *mesure out*; or *cary* & *dispense them*, as the Greek explaineth it, by the similitude of a *steward*.

his words] or *affayres*, *matters*. *in judgment*] or *with discretion*, as is fit and right. *Psal.*25.9. *Ezek.*34.16.

6 V. 6. *Surely*] or, *For*: compare *Psal.*15.5.

7 V. 7. *hearsay*] or *hearing*, that is, *tydings*, *fame*, *rumour* or *report*, which he heareth; as the word signifieth *Rom.*10. 16.17. So that which one Evangelist calleth *akoé*, *hearing*, *Mark.* 1.28. another calleth *echos*, *a sound* or *ecchoe*, *Luk.*4.37. both meaning *fame* or *rumor*. See the cōtrary to this in the wicked, *Ier.*49.23.

fixed] or *firmly-prepared*, not to be moved with yll tidings.

8 V. 8. *he see*] to weet, *Gods work*, or *reward*; see *Psal.* 54.9. The Chaldee otherwise, thus, *till he see redemption in distreß.*

9 V. 9. *scattered*] to weet, *his riches* (as the Chaldee explaineth it) that is, given

and

and lent it freely without looking for any thing thereof, as *Luk.6.35.* though therby he is more increased, *Prov.11.24.* See *2.Cor.9.9.* *justice*] this generally is all righteousnes, sometime *almes*; see *Psal.24.5.* *his horne*] that is, power and glorie: so the Chaldee sayth, *his strength*: see *Psal.75.5.11.* & *92.11.* & *89.18.25.* *1 Sam.2.1.*

V. 10. *the desyre*] that is, the thing that he desireth shal not be granted him. Compare *Prov.10.24.28.* & *13 12.*

PSALME 113.

An exhortation to praise God for his excellencie, 6. for his mercy.

Halelu-jah;

PRayse ye servants of Iehovah: praise ye, the name of Iehovah. Blessed be the name of Iehovah: fró this time, and for ever. From the rising of the Sun, unto the going-in of the same: praysed *be*, the name of Iehovah. Iehovah *is* high, above all nations: his glorie, *is* above the heavens. Who *is* like Iehovah our God? that lifteth-*himself*-hye, to sit. That debaseth-*himself*-low to see: in the heavens and in the earth. He rayseth the poor from the dust: he lifteth up the needy from the doung. To set *him* with bounteous-Princes: with the bounteous-princes of his people. He maketh the barren of house, to dwell, a joyful mother of children; Halelujah.

Annotations.

2 *From this time*] or, *from now; henceforth.* So *Psal.115.18.* & *121.8.* & *131.3.*

3 V. 3. *rising*] that is, *the east* part of the world; as *Psal.103.12.* *going in*] or *going-down*; that is, *the west*, where the Sun is sayd to *goe in*, as when it riseth, to *come-out*: *Gen.19.23.* meaning by east and west, all the world over: so *Mal.1.11.*

5 V. 5. *lifteth-hye to sit*] or, *to dwell*; that is, (as the Greek explaineth it) *dwelleth on high*: and so after, *seeth the things below.*

6 V. 7. *from the dust*] that is, from base estate, as *1.King.16.2.* So after, *from doung*, as *Lam.4.5.* This speech is taken from *1.Sa.2.8.*

9 V. 9. *the barren of house*] that is, the woman which never had children; as on the contrarie, fruitful women are sayd to *build* their husbands houses. *Ruth.4.11.* so *house*, is used for *children* or *posteritie*, *Ps.115.10.12.* *Exod.1 21.* See also *Psalm.63.7.* The scriptures apply this to the Church of the Gentiles, as, *Rejoyce ô barren that didst not bear*, &c. *Esa 54.1. Gal 4.26.27.*

PSALME 114.

The deliverance of Israel out of Egypt, affected the dumb creatures: all the earth are therupon exhorted to fear God.

1 VVHen Israel went-out, from Ægypt: the house of Iakob, from the people of a barbarous-speech. Iudah was for his sanctuarie: 2 Israel, his dominions. 3 The sea saw, and fled: the Iarden, turned-about backward. 4 The Mountayns, leaped like ramms: the hills, like yonglings of the flock. 5 What *ayled* thee ô sea, that thou fleddest: ô Iarden, *that* thou turnedst-about backward? 6 O mountains, *that* ye leaped like ramms: ye hills, like yonglings of the flock? 7 At the presence of the Lord, tremble thou earth: at the presence, of the God of Iakob. 8 That turneth the rock, *to* a lake of waters: the flint, to a fountayne of waters.

Annotations.

1 *Barbarous speech*] or, *speaking-barbarously*, of a ſtrange, rude, uncouth language. This word is here onely uſed; & meaneth all ſpeech that was not underſtood of Gods people; which he that ſpeaketh, is called of the Apoſtle *a Barbarian*, that is *a ſtranger*. 1 Cor. 14. 11. even as here alſo the Chaldee turneth it. Spritually it meaneth ſuch as ſpeak againſt the faith, *the language of Canaan*, *Iſa.* 19.18.

2 V. 2. *Iudah*] that is, *the congregation of that tribe*, which was moſt principal, *Num.* 2.3. & 7.12. & 10.14. *was*] or *became*; and it is of the feminine gender, to ſignify the *Congregation*, uſually named *a daughter*, as *Pſal.* 9.15. *his ſanctuarie*] *ſanctitie*; or *ſanctification*; which God had ſanctified to dwell among them: *Levitti.* 19.2. & 20.7,26. & 26.11.12. 2 Cor.6.16. The Chaldee explaineth it thus, *The church of the houſe of Iudah, was united to his holynes; Iſrael to his dominions. dominions*] or *dominiations (ſeigneuries,)* ruling over the tribes by his lawes and ſpirit.

3 V. 3. *The ſea*] *the red ſea*, through which Iſrael paſſed; *Exod.*14.21. *Pſal.*77.17. & 78. 13. & 66.6. & 136.13. *the Iarden*] the great river in the land of Canaan, *Ioſ.* 3. *Pſal.* 66. 6.

4 V. 4. *The mountaines*] *Sinai, Horeb* and other hills in the wildernes quaked, *Exo.* 19. 18. *Hab.*3.6.10. *Pſal.*68.9. So *leaping* is uſed alſo in *Pſal.*29.6. The Chaldee paraphraſeth, *When he gave his law to his people, the mountaines leaped &c. yonglings*] Hebr. *ſonns;* meaning lambs: ſo *verſe 6.*

5 V. 5. *What* ayled *thee*] or, *what* was *to thee?*

7 V. 7. *At the preſence*] or *At the face*, or *Before* the Lord. For theſe phraſes are uſed indifferently; as *milliphnei, at the preſence*, 1 Chro.16.33. is *liphnei, before*; *Pſal.*96. 13. So *Milliphnei, before*, or *from the face*, 1. *Chron.*19.18. for which in 2 *Sam.*10.18. is *Miphnei, before. tremble thou*] with payn as a woman in travel, ſee *Pſal.* 29.8. It is an anſwer to the former queſtion, & therfore may alſo be turned, *the earth trembled*, (as the like is obſerved in *Pſal.*22.9.) and ſo the Greek here tranſlateth, *the earth was ſhaken.*

V. 8. *the flint*] that is, hard *flintie rock*, as is explayned, *Deut.*8.15. Compare *Iſa.* 41. 18. 8

PSALME 115.

Becauſe God is truly glorious, and idols are vanitie, 9. he exhorteth to confidence in God; who is to be bleſſed for his bleſſings.

NOT unto us, Iehovah; not unto us: but unto thy name, give the glorie: for thy mercie, for thy truth. 1
Wherfore ſhould the heathens ſay: where *is* now, their God? 2
And our God *is* in the heavens: whatſoever pleaſeth him, he doeth. 3
Their idols, *are* ſilver and gold: the work, of mens hands. 4
A mouth they have, and ſpeak not: eyes they have, and ſee not. 5
Ears they have, and hear not: a noſe they have, & ſmel not. 6
Hands they have, & feel not; feet they have, and walk not: they make no ſound with their throat. 7
Like them, be they that make them: every one, that truſteth in them. 8
O Iſrael, truſt thou in Iehovah: he *is* their help, and their ſheild. 9
O houſe of Aaron, truſt ye in Iehovah: he *is* their help, and their ſheild. 10
Ye that fear Iehovah, truſt in Iehovah: he *is* their help, and their ſheild. 11
Iehovah, hath remembred us, he wil bleſs *us*: he wil bleſs, the houſe of Iſrael; he wil bleſs, the houſe of Aaron. 12
He wil bleſs, them that fear Iehovah: the ſmal, with the great. 13
Iehovah wil add unto you: unto you, and unto your ſonns. 14
Bleſſed *ſhall* you *be*, of Iehovah: which made, the heavens and 15

earth.

16 earth. The heavens the heavens, *are* Iehovahs: & the earth, he hath given
17 to the ſonns of Adam. Not the dead, ſhall praiſe Iah: neyther, any
18 that goe-down *to* ſilence. But wee will bleſs Iah; from this time and for ever, Halelu-jah.

Annotations.

1 NOt *to us*] or, *for us*; the Chaldee addeth, *not for our deſert*. This pſalme the Greek joyneth with the former, and maketh it a part of the 114. pſalm. See the notes on *Pſal.*10 1.

2 V. 2. *now*] or *I pray*. A word of intreating, but uſed here in mockage. See *Pſal.*79.10.

3 V. 3. *And*] or, *But our God*. It is a ſigne of indignation, as *Pſal.*2.6.

5 V. 5. *They have*] Hebr. is *to them*. *ſpeak not*] or *cannot ſpeak*: as *Pſal.*77.5. and ſo the reſt. Compare herewith *Ier.* 10.3.4.5.9. *&c. Deut.*4.28.

7 V. 7. *ſound*] or *mutter, meditate*; ſee *Pſalm.* 1. 2.

9 V. 9. *Iſrael*] the church is here diſtinguiſhed into three parts: 1. *Iſrael*, or the body of the common wealth: 2 *Aarons houſe* the miniſters; and 3. *the fearers of Iehovah*, that is, *ſtrangers, converts* of all nations: *Act.*2.5. & 10.35. So after in *verſ.* 12.13. & *Pſalm.*118.2.3.4. *truſt thou*] the Greek ſayth, *hath truſted*; and ſo the reſt. See the notes on *Pſal.*22.9. & 114.7. *their help*] to weet, *which truſt in him*. Or it may be for *your help*: one perſon put for another, as often is. See *Pſal.*59.10.65.7. & 80.7.

10 V. 10. *Houſe*] that is, *children* or *poſterity*. See *Pſal.*113.9.

12 V. 12. *hath remembred*] The Chaldee explaineth it, *The word of the Lord hath remembred us for good*. *will bleſs*] to weet, *us*; as the Greek turneth it, *being mindful of us, hath bleſſed us*. See the like want, in *Pſ.* 59.14. & 69.2. & 45.4.

13 V. 13. *ſmall*] or *litle*, in age or degree. So *Rev.*11.18.

14 V. 14. *will add unto*] or *add upon you*; that is, *increaſe you*, as *Deut.*1.11. *Eſai.*26.15. or, *add* his bleſſings.

15 V. 15. *ſhall you be of*] or, *are you to Iehovah*. that is, *by him*. See the like phraſe, *Gen.*14.19. 2 *Sam.*2.5.

16 V. 16 *he hath given*] or underſtand, *which he hath given*: for *the earth* alſo is his, *Pſal.*24.1. though *heaven* properly is his dwelling place; yet not able to conteyn him. 1. *King* 8.30.27.

17 V. 17. *to ſilence*] *the grave*, the place of ſilence and quietnes: as *Iob.*3.17.18. See *Pſal.*94.17. So the Chaldee expoundeth it, *the place of burial in the earth*.

PSALME 116.

The Pſalmiſt profeſſeth his love and dutie to God for his deliverance. 12. *He ſtudieth to be thankfull.*

1 I love, becauſe Iehovah heareth, my
2 voice, my ſupplications. Becauſe he bowed his ear unto me: and in my
3 dayes, I will call. The pangs of death compaſſed mee; and the ſtrayt-afflictions of hell found me: I found
4 diſtreſs and ſorow. And I called on the name of Iehovah: Oh Iehovah
5 deliver my ſoule. Gracious *is* Iehovah, and juſt: and our God *is* mer-
6 ciful. Iehovah keepeth the ſimple: I was brought-low, and he ſaved mee.
7 Return ô my ſoule, unto thy reſt: for Iehovah, hath *bounteouſly*-rewarded
8 unto thee. Becauſe thou haſt releaſed my ſoule, from death; mine eye
9 from tears; my foot from ſliding. I
10 will walk on before Iehovah: in the lands of the living. I beleeved, therefore did I ſpeak: I, was afflicted vehe-
11 mently. I, did ſay in my haſtening-
12 away; every man *is* a lyer. What ſhall

13 I rēder to Iehovah: *for* all his *bountiful-*
rewards unto me? I wil take-up the
14 cup of salvations: and wil call on the
name of Iehovah. My vowes, to Ie-
hovah I wil pay: in the presence now
15 of all his people. Precious, in the
eyes of Iehovah: *is* the death, of his
16 gracious-saincts. Oh Iehovah, sure-
ly I *am* thy servant: I *am* thy servant,
the son of thine hand-mayd: thou
17 hast unlooſed, my bands. To thee
wil I sacrifice, a sacrifice of confession:
and wil call on the name of Iehovah.
18 My vowes, to Iehovah wil I pay: in
the presence now, of all his people.
19 In the courts, of the house of Iehovah; in the midds of thee, ô Ieruſalem; Halelu-jah.

Annotations.

1 I *Love*] to weet *the Lord*: or *I am lovingly-affected*, and *welpleased*. The Greek here beginneth the 114. Psalme; see the note on *Psalm.*10.1. and after, verse 10. *heareth*] or *wil hear*, to weet *continually*.

2 V. 2. *and*] that is, *therfore wil I call*; or, *when I did call*. *my dayes*] that is, *whiles I live*: or *dayes of affliction*, as *Iob* 30.16. see *Psal.*119.84. & 37.12.

3 V. 3. *pangs*] or *paynes*: compare *Psal.* 18.5. &c. *hell*] *the state of death*, or *grave*: see *Psal.*16.10. *found*] that is, *came upon me*. So 1 *Chron.* 10.3. *Nehem.* 9.32. *Esth.*8.6. *Psal.*119.143.

5 V. 5. *Oh*] or, *I beseech thee ô-now*. The Hebrew *Anna* and *Na* are words of intreating; as the Greek *Nai*; *Philem.* 1.20. *Rev.*1.7.

6 V. 6. *brought-low*] *drawn-drye*, *weakned*, and *afflicted*: see *Psal.*41.2. & 79.8.

7 V. 7. *thy rest*] *thy quiet comfortable estate* in God, without trouble of conscience. This Christ giveth, *Mat.*11.29. but syn taketh away, *Deut.* 28.65. *rewarded*] or, as the Greek sayth, *been beneficial*; the Chaldee explayneth it, *the word of the Lord hath rewarded good unto thee*. see *Psal.* 13.6.

8 V. 8. *sliding*] or *thrust*, *fall*: See *Psalm.* 56.14. 1 *Sam.*2.9.

9 V. 9. *walk on*] to weet, *pleasingly*, as the Greek explayneth; or *pleasingly administer*: so 1 *Sam.*2.30.35. *Psal.*86.14. *the living*] *in this world*, See *Psal.*27.13.

10 V. 10. *therfore*] the Hebrue *Ki*, *For*, is here used for *therfore*, as the Greek translateth, and the Apostle alloweth, 2 *Cor.* 4.13. So may it also be taken, 1 *Sam.*2.21; so the Greek *hoti*; as *Luk.*7 47. *for she loved*, that is, *therfore she loved much*. Here the Greek version, beginneth the 115. Psalme.

11 V. 11. *my hastening*] *through fear*; in Greek *my ecstasie* (or *traunce*): see *Psal* 31. 23. hereto is opposed *his quietnes*, *Psal.* 30. 7. *every man*] even the Prophets, which have promised me the kingdome &c; and thus it might be Davids infirmity: or indeed, *every man* in respect of God, *is a lyer*, & unable to help in time of need; *Num.*23.19. *Rom.*3.4. *Psal.*33.17.

12 V. 12. for *all*] so the Greek supplieth the word *for*: and by *rewards*, he meaneth *benefites*, as *verse* 7. Compare 1 *Thes.*3.9. 2 *Chron.* 32.25.

13 V. 13. *the cup of salvations*] or *of healths*: that is, of thanksgiving for Gods saving health and deliverance of me. For mercies received, the Israelites used to offer *peace* (or *thank*) *offerings*; wherof they did eat, and rejoyce before the Lord; and at their bankets, took up the cup of wine in their hands, and blessed God: called therupon *the cup of blessing*, 1 *Corin.*10.16. So our Lord, at the feast of the Passover, *took the cup and gave thankes*; *Luk.*22.17. *call on*] that is, *pray*, and *prayse God*: or *call in*, that is, *proclaime* & *preach* Gods mercies: so *verse* 17.

15 V. 15. *Precious* &c.] that is, God will not easily suffer his saincts to be slayn: see *Psal.*72.14. So *the soule* is sayd *to be precious*, when *the life is spared*: 1 *Sam.*26.31. 2 *King.* 1.13.

V. 16.

16 V. 16. *handmayd*] born thy servant in thy house: see *Psal* 86.16. *bands*] that is, hast set me at libertie; (as *Iob*.39.8.)frō afflictions; *Esa*.28.22. a similitude taken from *captives*, *Esa*.52.2.

17 V. 17. *confession*] that is, *a thank-offering*: see *Psal*.50.14.

PSALME 117.

The Gentiles are exhorted to praise God for his mercie and trueth.

1 PRayse Iehovah, all ye gentiles:
2 lawd him, all ye peoples. For his mercie, is mightie towards us; and the faithfulnes of Iehovah *endureth* for ever; Halelu-jah.

Annotations.

1 G *Entiles*] or *nations*; all which are exhorted *to glorify* God, for obteyning *mercy by Christ*, who *hath received us into the glory of God*: as th'Apostle sheweth from this scripture, *Rom*.15.7.-11.

PSALME 118.

An exhortation to praise God for his mercie. 5. The Psalmist by his experience sheweth how good it is to trust in God: 19. Vnder the type of the Psalmist, the coming of Christ in his kingdom is expressed.

1 COnfes ye to Iehovah for *he is* good: for his mercie *endureth* for
2 ever. Let Israel now say: that his
3 mercie *endureth* for ever. Let the house of Aaron now say: that his mer-
4 cie *endureth* for ever. Let them that fear Iehovah, now say: that his mer-
5 cie *endureth* for ever. Out of strayt affliction, I called on Iah: Iah answer-
6 ed me, with a large-roumth. Iehovah *is* for me, I wil not fear, what man can
7 doe unto me. Iehovah *is* for mee, with them that help mee: and I, shall
8 see on them that hate me. *It is* better, to hope-for-safetie in Iehovah: than to trust, in man. *It is* better,
9 to hope-for-safety in Iehovah: than
10 to trust, in bounteous-princes. All nations compassed me: but in the name of Iehovah, I cutt them off.
11 They compassed me, yea they compassed mee: but in the name of Iehovah, I cut-them-off. They compas-
12 passed me as bees: they were quenched as a fyre of thornes: but in the name of Iehovah, I cutt them off.
13 Thrusting thou thrustedst me to fall:
14 and Iehovah holp me. Iah *is* my strength and song: and he hath been
15 to me, for a salvation. A voice of shouting and of salvation, *is* in the tents of the just: the right-hand of
16 Iehovah, doeth valiantnes. The right hand of Iehovah, *is* exalted: the right-hand of Iehovah, doeth valiantnes.
17 I shall not dye but live: and shall tel, the
18 works of Iah. Iah chastising chastised me: and gave me not, to the
19 death. Open ye unto me the gates of justice: *that* I may enter into them,
20 may confes Iah. This gate of Iehovah: into which, the just shall enter.
21 I wil confes thee, because thou hast answered me: and hast been to
22 me, for a salvation. The stone *which* the builders refused: is become for-
23 head of the corner. This was of Iehovah: it *is* marvelous in our eyes.
24 This *is* the day, Iehovah made: let us
25 be glad, and rejoyce in it. Oh Iehovah, save now: oh Iehovah, prosper
26 now. Blessed *be* he that commeth, in the name of Iehovah: we bles you,
27 out of the house of Iehovah. God, *is* Ie-

is Iehovah; and hath given-light unto us: binde yee the feast-*offrings* with cords: unto the horns, of the altar.
28 Thou *art* my God and I wil confess thee: my God, I wil exalt thee.
29 Confess ye to Iehovah for *he is* good: for, his mercie *endureth* for ever.

Annotations.

1 FOr *he*] or, *that he is good:* so *verse* 29.

4 V. 4. *that fear*] strangers of all nations; as before he mentioned the *church* and *ministers*: see *Psal.* 115. 9.

5 V. 5. *with a large-roumth*] that is, by bringing me into it; as is expressed *Psalm.* 18. 20. & 4. 2.

6 V. 6. *for me*] to weet *an helper*, as the Greek explayneth; which the Apostle followeth, *Heb.* 13. 6. So the Chaldee sayth, *the word of the Lord is for mine help*: so in *v.* 7. See also *Psal.* 56. 5. 12.

7 V. 7. *with them that help me*] *in sted of all helpers*: see a like phrase; *Psal.* 54. 6. The Greek sayth, *mine helper*. *see on them*] to weet, *their reward*; or *vengeance*, as the Chaldee explaineth. See *Psal.* 54. 9. & 91. 8.

10 V. 10. *but in* &c.] or, *in the name of Iehovah*, (I trust) *that I shall cutt them off*. The Greek agreeth with the former; the Chaldee with this latter: and so in the verses following.

12 V. 12. *were quenched*] or (on the contrary) *were kindled*, as both the Greek and Chaldee doe translate it. Sundry words signify contraries, as *barac* to *bless* and to *curse*, 1 *King.* 21. 13. The *fyre of thorns* is both soon kindled, and soon quenched: so Christs enemies. *for*] or *but in the name &c.*

13 V. 13. *Thrusting &c.*] that is, *Thou didst sorely thrust*: speaking to the enemie; the Chaldee explayneth it, *my syn thrust me to fall. Thrusting thrust*, is an Hebraisme often used; as after vers. 18. So *Cutting shalbe cut off. Num.* 15. 30. that is, *shal dye without mercie, Heb.* 10. 28.

14 V. 14. *song*] or *melodie*, that is, whom I sing lawd unto. This is taken from *Exod.* 15. 2. so *Isa.* 12. 2. *for a salvation*] or, *a salvation*; that is, *hath saved* or *reskued me*, against mine enemies, as 2 *Sam.* 10. 11 where the like phrase is used: so after, *verse* 21. the word *for*, may be omitted, as sometime in the Hebrue it self, 2 *Chron.* 18. 21. compared with 1 *King.* 22. 22.

15 V. 15. *salvation*] that is, *victorie*, as *Psal.* 98. 1. or *thanks for salvation*, as *Psal.* 116. 13. See *Rev.* 19. 1. *tents*] that is, dwelling-places; but spoken of as in warrs, or for short continuance; as *Heb.* 11. 9. So *tents of the saincts, Rev.* 20. 9. See also 2 *Chrō.* 31. 2.

18 V. 18. *gave*] or *delivered*: so *Ezek.* 31. 14.

19 V. 19. *gates of justice*] that is, of Gods sanctuarie; the gates wherof were to be opened by the Priests and Levites, for men to come and serve the Lord, 1 *Sam.* 3. 15. Called *gates of justice*, because onely *the just and clean* might enter into them, as *verse* 20. *Isa.* 26. 2. 2 *Chron.* 23. 19. *Rev.* 21. 27.

20 V. 20. *gate of Iehovah*] this the Chaldee expoundeth, *the gate of the Sanctuarie of the Lord.*

22 V. 22. *The stone &c.*] By this *stone*, is meant *David* himself, and his son *Christ*; by the *builders*, are meant the *chief men* of Israel, that refused *David* & *Christ* to reigne over them: *Mat.* 21. 42. *Act.* 4. 11. Of David, the Chaldee expoundeth it, *The builders despised the yongman, which among the sonns of Iesse, was worthy to be made king and ruler.* *for head*] that is, *the chief corner stone*, which coupleth and fastneth the building: see also *Isa.* 28. 16. 1 *Pet.* 2. 6. 7. 8. *Ephes.* 2. 20. 21.

24 V. 24. *made*] that is, *preferred in honour above others*; so *making* sometime signifieth, as 1 *Sam.* 12, 6. and the *making of a day*, is the *sanctifying* and *observing* of it, *Deut.* 5. 15. *Exod.* 34. 22. Also *day*, is the *whole time of grace in Christ*, 2 *Cor.* 6. 2.

25 V. 25. *save now*] or, *I beseech thee save*: in Hebrue *Hoshiah-na*, or *Hosanna*, as it is founded in Greek, *Mat.* 21. 9. 15. where the people and children welcome Christ into

into Ierusalem, singing *Hosanna the son of David*, that is, praying God most hye, *to save the King* (*Christ*) who then *came in the name of the Lord*.

26 V. 26. *he that commeth*] that is, the King (Christ) *that cōmeth in the name* (power and authority) *of the Lord, Luk.* 19.38.

we bless you] these seem to be the Priests words; whose office was *to bless* Gods people in his house, *Num.* 6.23. *Deut.* 10.8. 1 *Chron.*23.13.

27 V. 27. *the feast-offrings*] or *festivitie*. This word often used for a *festival day*, as *Psal.*81.4. is somtime figuratively used for the *sacrifices* offred at those feasts, as *Exod.* 23.18. *Isa.*29.1. & so the Chaldee explayneth it here. Thus *Christ* is called *our Passover*, 1 *Cor.*5.7. that is, *our Paschal-lamb*.

with cords] This word is somtime used for *thick twisted cords*, *Iudg.*15.13. somtime for *thick branches* of trees, used at some feasts, *Ezek.*19.11. *Levit.*23.40. Hereupon this sentence may two wayes be read; *bind the feast with thick branches*, or *bind the sacrifices with cords*; both mean one thing, that men should keep the festivity with joy and thanks to God; as Israel used at their solemnities. *unto the hornes*] that is, all the Court over, until you come even to the horns of the altar: intending hereby many sacrifices, or boughes. The Chaldee interpreteth it, *til he have offred him, and poured the blood at the hornes of the Altar*.

PSALME 119.

This Psalme conteyneth manifold praises of the Law of God, and effects of the same: with sundry praiers, and professions of obedience.

א O Blessed, *are* they that are perfect in way: they that walk, in the law of Iehovah. 2. O blessed, *are* א they that keep his testimonies: they *that* seek him with all the hart. 3. Also, they *that* work not iniquitie: *but* א walk in his wayes. 4. Thou, hast commanded thy precepts; to be observed vehemently. 5. Oh that my wayes were directed; to observe thy statutes. 6. Then shall I not be ashamed: when I have respect, unto all thy commandements. 7. I will cōfess thee, with righteousnes of hart: when I shall learn, the judgments of thy justice. 8. I will observe thy statutes: forsake thou me not, very much. א

ב 9. Wherwith shall a yong-man cleanse his way? by taking-heed, according to thy word. 10. With all my hart have I sought thee: let mee not wander from thy commandements. 11. In mine hart, have I hid thy sayings: that, I might not syn against thee. 12. Blessed, *art* thou Iehovah; learn me thy statutes. 13. With my lipps have I told: all the judgmēts of thy mouth. 14. In the way of thy testimonies, have I joyed: as above all store-of-riches. 15. In thy precepts will I meditate: & will have respect, unto thy wayes. 16. In thy statutes will I delight my self: I will not forget thy words. ב

ג 17. *Bounteously*-reward unto thy servant, *that* I may live, and observe thy word. 18. Vncover mine eyes that I may see: the marvelous-*things* of thy law. 19. A stranger I *am*, in the earth: hide not thou from me, thy cōmandements. 20. My soule is broken-small with desire: unto thy judgments in all time. 21. Thou hast rebuked, the proud accursed: that wander, from thy commandements. 22. Turn thou from me, reproch and cōtempt: for I have kept thy testimo- ג

nies. 23. Princes also did sit, they spake against me: thy servant, meditateth in thy statutes. 24. Also thy testimonies are my delytes; the men of my counsel.

25. My soule cleaveth to the dust: quicken thou mee, according to thy word. 26. I told my wayes, and thou answeredst me; teach me thy statutes. 27. Make me to understand the way of thy precepts; and I will meditate, on thy marveilous-works. 28. My soule droppeth for heavines: raise thou me up, according to thy word. 29. Take-away from me, the way of falshood: and graciously-give me thy law. 30. The way of faithfulnes I have chosen: thy judgments I have proposed. 31. I have cleaved to thy testimonies: Iehovah, let me not be abashed. 32. I will run the way of thy commandements: when thou shalt inlarge mine hart.

33. Teach me ô Iehovah, the way of thy statutes: that I may keep it *unto* the end. 34. Make me to understand, that I may keep thy law; and observe it with all the hart. 35. Make me to tread, in the path of thy commandements: for in it, I take-pleasure. 36. Incline mine hart, unto thy testimonies: & not unto covetousnes. 37. Turn-away mine eyes, frō seing falsevanitie: quicken me in thy wayes. 38. Confirm to thy servant thy saying: which, *is given* to the fear of thee. 39. Turn-away my reproch, which I am frayd-of: for, thy judgmets *are* good. 40. Loe I have-a-desire to thy precepts: in thy justice quicken thou me.

41. And let thy mercies come to me ô Iehovah: thy salvation, according to thy saying. 42. And I shall answer him that reprocheth me: because I have trusted in thy word. 43. And pul not thou out of my mouth, the word of trueth very much: because I have hopefully-wayted for thy judgments. 44. And I will observe thy law continually; for ever and perpetual-aye. 45. And I shall walk in a large-roomth: because, I have sought thy precepts. 46. And I will speak of thy testimonies in the prefece of kings, and not be ashamed. 47. And I will delyte my self in thy commaundements; which I have loved. 48. And I will lift up my hands, to thy commandements which I have loved; and wil meditate on thy statutes.

49. Remember the word to thy servant: for which thou hast made me hopefully-to-wayt. 50. This is my comfort in mine affliction: that thy saying quickeneth me. 51. The proud, have scorned me very greatly: from thy law, I have not declined. 52. I remembred thy judgments of old ô Iehovah: and comforted my self. 53. A-burning-horrour hath taken-hold on mee, for the wicked: the forsakers, of thy law. 54. Thy statutes have been songs to me; in the house of my pilgrimages. 55. I remembred, in the night thy name ô Iehovah: and observed thy law. 56. This was to mee: because I kept thy precepts.

57. My portion, Iehovah I have sayd; to observe thy words. 58. I have earnestly-besought, thy face with all the hart: be gracious to me, according to thy saying. 59. I thought upon my wayes: and turned my

feet, unto thy testimonies. 60. I made-hast, and delayed not: to observe thy cõmandements. 61. Bands of the wicked have robbed mee: thy law, I have not forgotten. 62. At midnight, will I rise to confess unto thee: for the judgments of thy justice. 63. I *am* a companion, to all that fear thee: and that observe, thy precepts. 64. The earth is full, of thy mercie Iehovah, learn me thy statutes.

65. Thou hast doen good with thy servant: Iehovah, according to thy word. 66. Learn me goodnes of reason and knowledge: for, I have beleeved in thy commãdements. 67. Before I was afflicted, I *was* astray: but now, I observe thy saying. 68. Good *art* thou and doest good; learn me thy statutes. 69. The proud have forged against mee falshood: I, with all the hart, doe keep thy precepts. 70. Their hart is gross as fat: I, *in* thy law have delyted my self. 71. *It is* good for me that I was afflicted: that, I may learne thy statutes. 72. The law of thy mouth *is* better to mee; than thousands of gold and silver.

73. Thine hands have made me, & fashioned me: make me to understand, that I may learn thy commandements. 74. They that fear thee, shall see me and rejoice: because, I have hopefully-wayted for thy word. 75. I know Iehovah, that thy judgments *are* justice: & *with* faithfulnes, thou hast afflicted me. 76. Oh let thy mercie be to comfort me: according to thy saying unto thy servant. 77. Let thy tender-mercies come to me that I may live: for thy law, *is* my delytes. 78. Let the prowd be abashed, for *with* falshood they have depraved me: I, doe meditate in thy precepts. 79. Let those turn to me that fear thee; and that know thy testimonies. 80. Let my hart be perfect in thy statutes: that, I be not abashed.

81. My soule fainteth for thy salvation: I hopefully-wayt for thy word. 82. Mine eyes fayl for thy word: saying, when wilt thou comfort me? 83. Though I am like a bottel in the smoke; I have not forgotten thy statutes. 84. How many *are* the dayes of thy servant? when wilt thou doe judgment on my persecutors? 85. The prowd have digged for me pitts-of-corruptiõ: which, *are* not according to thy law. 86. All thy commandements *are* faithfulnes: *with* falshood doe they persecute me, help thou me. 87. Almost they had consumed me in the earth: but I, have not forsaken thy precepts. 88. According to thy mercie quicken thou me: and I wil observe, the testimonie of thy mouth.

89. For ever ô Iehovah, thy word, is stedfast in the heavens. 90. Thy faithfulnes, *is* to generation and generation: thou hast stablished the earth and it shall stand. 91. To thy judgments, they stand *this* day: for, they all *are* thy servants. 92. Vnless thy law, *had been* my delytes: then had I perished in mine affliction. 93. For ever, I wil not forget thy precepts: for by them thou hast quickned me. 94. I *am* thine, save thou me: for I have sought thy precepts. 95. The wicked have wayted for me to destroy me:

ל me: I consider thy testimonies. *96.* Of all perfection, I have seen an end: large *is* thy cōmandement vehemently.

מ *97.* O how I love thy law! all the day, it *is* my meditation. *98.* Thou makest mē wiser than mine enemies, *by* thy commandements: for, for ever it *is* with me. *99.* I am more prudent than all my teachers: for thy testimonies, *are* my meditation. *100.* I am of more understanding than the Elders: because, I have kept thy precepts. *101.* I have restreyned my feet, from every evil way: that, I may observe thy word. *102.* I have not departed from thy judgments: for thou, hast taught me. *103.* How sweet are thy sayings to my palate! more than honey to my mouth. *104.* By thy precepts I have gotten understanding: therfore, I hate every path of falshood.

נ *105.* Thy word *is* a lamp to my foot: and a light, to my path. *106.* I have sworn and wil ratifie *it:* to observe, the judgements of thy justice. *107.* I am afflicted very vehemently: Iehovah, quicken thou me according to thy word. *108.* The free-*offrings* of my mouth, favourably-accept thou oh Iehovah: and learn me thy judgements. *109.* My soule *is* in my hand continually: and thy law, I have not forgotten. *110.* The wicked have layd a snare for me: and from thy precepts, I have not strayed. *111.* I possess for-heritage thy testimonies for ever: for they *are* the joy of mine hart. *112.* I have inclined mine hart, to doe thy statutes; for ever *to* the end.

ס *113.* I hate *vayn*-thoughts: and I love thy law. *114.* Thou *art* my secret-place, and my sheild: I hopefully-wayt, for thy word. *115.* Depart from me ye evil-doers: that I may keep, the cōmandements of my God. *116.* Vphold me according to thy saying, that I may live: and let me not be abashed, for my hope. *117.* Susteyn me and I shalbe saved: and I will delyte, in thy statutes cōtinually. *118.* Thou hast troden-down, all them that stray from thy statutes: for their deceyt *is* fallhood. *119.* *Like* drosse, thou makest cease all the wicked of the earth: therfore, I love thy testimonies. *120.* My flesh feeleth-horrour for dread of thee: and I fear for thy judgments.

ע *121.* I have doen, judgment and justice: leave me not, to mine oppressours. *122.* Be-surety *for* thy servant, for good: let not the prowd oppress me. *123.* Mine eyes, fayle for thy salvation: and for the sayings of thy justice. *124.* Doe with thy servant, according to thy mercie; and learn me thy statutes. *125.* I *am* thy servant, give me understanding: that I may know, thy testimonies. *126.* *It is* time for Iehovah to doe: they have made-frustrate, thy law. *127.* Therfore, I love thy cōmandements: above gold and above fine gold. *128.* Therfore, all thy precepts of every *thing*, I hold-righteous: I hate, every way of falshood.

פ *129.* Marveilous *are* thy testimonies: therfore, doeth my soule keep them. *130.* The opening of thy words giveth light: giving-understanding to the simple. *131.* I open-

ed-wide

ed-wide my mouth, and panted: for, I longed for thy commandements.
פ *132.* Turn-the-face unto me and be gracious to me: according to the judgement, towards those that love thy name. *133.* Firmly-direct my steps, in thy saying: and let not any iniquitie have dominion over me.
פ *134.* Redeem me, from the oppression of men: and I wil obserue, thy precepts. *135.* Make thy face to shine upon thy servant: and learn me, thy statutes. *136.* Rivers of waters run-down mine eyes: becaus, they obserue not thy law.

צ *137.* Iust *art* thou Iehovah: and righteous, thy judgments. *138.* Thou hast cõmanded, the justice of thy testimonies: and faithfulnes vehemently. *139.* My zele suppresseth me: becaus my distressers have forgotten thy words. *140.* Thy saying *is* fined vehemently: and thy servant loveth it. *141.* I *am* small and despised: thy precepts, I have not forgotten. *142.* Thy justice *is* a justice for ever: & thy law, *is* the trueth. *143.* Distres and anguish have found me: thy commandements, *are* my delights. *144.* The justice of thy testimonies, *is* for ever: make me to understand that I may live.

ק *145.* I have called with the whole hart: answer me Iehovah; I wil keep thy statutes. *146.* I have called upon thee, save thou me: and I will obserue thy testimonies. *147.* I have prevented in the twilight, and cried: I hopefully-wayted for thy word. *148.* Mine eyes have prevented the *night*-watches: to meditate, in thy saying. *149.* Hear my voice, according to thy mercie: Iehovah; according to thy judgment quicken thou me. *150.* They draw-neer that follow-after a mischievous-purpose: they are farr-off from thy law. *151.* Neer *art* thou Iehovah: and all thy commandements *are* trueth. *152.* Of old, I have known of thy testimonies: that, thou hast founded them for ever.

ר *153.* See mine affliction and release me: for I have not forgotten thy law. *154.* Plead my plea, and redeem mee: *according* to thy saying, quicken thou me. *155.* Salvation *is* farr from the wicked: becaus, they seek not thy statutes. *156.* Thy tender-mercies *are* many ô Iehovah: according to thy judgments quicken thou me. *157.* Many *are* my persecutors, and my distressers: from thy testimonies, I have not declined. *158.* I saw unfaithful-transgressours, & was grieved: *for* that they obserued not, thy saying. *159.* See, that I love thy precepts: Iehovah, according to thy mercie quicken thou me. *160.* The beginning of thy word *is* trueth: and for ever, *is* every judgment of thy justice.

ש *161.* Princes have persecuted me without cause: & for thy word, mine hart doeth stand-in-awe. *162.* I *am* joyfull, for thy saying: as one that findeth, much spoyle. *163.* Falshood I hate, and I abhorr: thy law I doe love. *164.* Seven *times* in a day, doe I praise thee: for the judgments of thy justice. *165.* Much peace, *is* to them that love thy law: and to them *is* no stombling-block. *166.* I have hoped for thy salvation Iehovah: & have doen thy commandements.

167. My

My ſoule hath obſerved thy teſtimonies: & I love them vehemẽtly. *168.* I have obſerved thy preceps and thy teſtimonies: for, all my wayes *are* before thee.

169. Let my ſhowting-cry comeneer before thee Iehovah: according to thy word give thou me underſtanding. *170.* Let my ſupplication-for-grace come before thee: according to thy ſaying, deliver thou me. *171.* My lips ſhall vtter praiſe: when thou haſt learned me thy ſtatutes. *172.* My tongue ſhall reſound thy ſaying: for, all thy commandements *are* juſtice, *173.* Let thine hand be to help me: for, I have choſen thy precepts. *174.* I have longed for thy ſalvation Iehovah: and thy law, *is* my delytes. *175.* Let my ſoule live, that it may prayſe thee: and let thy judgements help me. *176.* I have ſtrayed, like a loſt ſheep: ſeek thou thy ſervant, for I have not forgotten, thy commandements.

Annotations.

1 V. 1. *Perfect in way*] *intyre* (or *unblemiſhed*) in their *ſtate*, or *converſation*: ſee *Ezek.* 28. 15. *Pſal.* 1. 1.

2 V. 2. *ſeek him*] with *hope* and *truſt*, as the word alſo importeth, *Eſai.* 11. 10. with *Ro.* 15. 12. See alſo *Deut.* 4. 29. *Ier.* 29. 13. 2 *Chr.* 15. 15. The Chaldee tranſlateth, *ſeek his doctrine*.

3 V. 3. *Alſo they &c.*] the Greek turneth it thus, *For, not they that work iniquity, doe walk in his wayes.*

4 V. 4. *to be obſerved*] or, for men *to obſerve*. See the notes on *Pſal.* 36. 3.

5 V. 5. *O that*] or, *My wiſhes*, are *that &c.* The Chaldee expounds it. *It is good for me that I have directed my wayes.*

V. 8. *very much*] or *unto vehemencie, vehemently*; that is, *utterly*: a like prayer is againſt *Gods anger*, *Eſa.* 64. 9. Or, it may here have reference to the former, *I will keep thy ſtatutes with vehemencie, if thou forſake me not.* 8

V. 10. *let me not wander*] or *make me not to err*: in Greek, *repell me not.* 10

V. 14. *as above*] *as that which is ſuperior to all riches*; or, *as for all abundant wealth.* 14

V. 16. *delyte*] or *ſolace, recreate my ſelf.* 16

V. 18. *Vncover*] or *Vnveile. that I may*] or, *and I ſhall*: ſo after in this and other pſalmes often. See *Pſal.* 43. 4. 18

V. 19. *in the earth*] or *in the land*: ſee *Pſal.* 39. 13. 19

V. 20. *for deſyre*] or, *with deſiring*, or *to deſire*, as the Greek ſayth, *my ſoule coveteth to deſyre*. A like form of the Hebrue word, is in *Ier.* 31. 12. 20

V. 23. *ſpake*] or *talked of me*; ſpake largely and freely: ſee the word in this form, *Ezek.* 33. 30. 23

V. 24. *men of my counſel*] that is, *my counſellours*, they with whom I conſult. So in *Eſa.* 40. 13. *man of his counſel*, is turned in Greek *Sumboulos*, *Rom.* 11. 34. that is, *Counſellor*. 24

V. 25. *quicken me*] or, *ſpare my life*, as *Ioſ.* 9. 15. 25

V. 26. *anſweredſt me*] which the Chaldee expoundeth, *acceptedſt my prayer*. 26

V. 27. *and I will*] or, *that I may*; as *verſe* 18. & 33. 27

V. 28. *droppeth*] to weet, *tears*, that is *weepeth*: as *Iob* 16. 20. *rayſe up*] or, *confirm, ſtabliſh*: as *verſe* 38. & 106. 28

V. 30. *of faithfulnes*] or *faith*, that is, a ſure and faithful way. *propoſed*] to weet, *before me*, as *Pſal.* 16. 8. 30

V. 32. *inlarge*] that is, *amplify* and *increaſe* with wiſdome, as 1 *King.* 4. 29. (as *to want an hart*, is *to be fooliſh*; *Prov.* 9. 4.), or, with comfort, as *Iſa.* 60. 5. or *love*, as 2 *Cor.* 6. 11. 32

V. 33. *to the end*] Greek, *continually*; ſome turn it, *for reward*, as after the Greek doeth, *verſe* 112. The Hebrew properly is *the heel* or *footſole*; figuratively *the end*, and ſometime 33

somtime *reward*: see *Psal.*19.12. *that I may*] or, *and I shall keep &c.* So *vers.* 34.

37 V. 37. *Turn-away*] or *Make pass; Transferr*: so verse 39. *from seing*] or, *that they see not; Psal.*69 24. and 66.18.

38 V. 38. *Confirm*] or *rayse-up*; that is *performe* and *doe* it; as 2 *Sam.*7.25. and that *continually*; as *Deut.*27.26. with *Gal.*3.10. So, *to confirme words*, 2 *King.*23.3. is *to doe them*, 2 *Chron.*34.31. *which*] that is, *which servant* is given (or *addicted*) *to thy fear*; or *which word*, is given *for the fear of thee*, that thou mayst be feared.

41 V. 41. *come*] that is, *be performed*, as *Judg.*13.12.

42 V. 42. *answer*] Hebr. *answer him word*, that is, *return him answer*, as this phrase importeth, 2 *Sam.*24.13. 1. *King.*20 9. & 12.16. so *Prov.*27,11. Or, *answer him the matter.*

43 V. 43. *very much*] or, *unto vehemencie, vehemently*, as *verse* 8. and it may be referred to the *word, vehemently true*; or to the former, *pull not, utterly*.

45 V. 45. *in a large-roumth*] or, *in widenes*; that is, at libertie, chearfully, free from feares, distresses &c. *Psal.*4.2. & 18.20. & 118.5.

48 V. 48. *lift my hands*] that is, *put my hands* to the practise of thy law, with earnestnes.

53 V. 53. *A burning-horrour*] a *storm* of terrour and dismay; as the Greek sayth *swowning* or *fainting*: see *Psal,*11.6. *for*] or *from the wicked*; a storm of trouble raysed by them.

54 V. 54. *songs*] *theams*, or *arguments of singing*. *the house*] *the earthly house of this tabernacle*, where man sojourneth in his body; as 2 *Cor.*5.1. &c. in Greek, *the place*: that is, *wheresoever I sojourn*.

65 V. 56. *This was*] Thus ordered I the course of my life: or, this varietie of estate, persecution, consolation, &c, befel mee.

57 V. 57. *my portion*] that is, as the Greek explaineth, *ô Lord thou art my portion*; as *Ps.* 142.6. & 16.5. *Jer.*10.16. or, *my portion ô Lord, shalbe to keep thy words.*

V. 58. *besought*] or *intreated*, see *Psal.* 45.13. 58

V. 59. *thought upon*] considered and counted: the Chaldee sayth, *I thought to make good my wayes.* 59

V. 60. *delayed not*] or, *distracted not my self*, to weet, with worldly cares, feares, pleasures *&c.* 60

V. 61. *Bands*] or *Cords*, as the Greek also turneth it; or *Companies*, as the Chaldee explaineth it: so *a band of Prophets*, for *a company* of them, 1. *Sam.*10.10. 61

V. 66. *reason*] or *behaviour*: Hebr. *tast* or *savour*: see *Psal* 34.1. 66

V. 67. *afflicted*] or *answered, cried*, to weet, *for my affliction.* 67

V. 69. *forged*] or *composed, adjoyned*: so *Iob* 13.4. 69

V. 70. *gross*] *congealed*, and so made hard and senseless: in Greek, *crudled as milk.* Compare *Act.*28.27. *Ephes.* 4.18. 70

V. 72. *thowsands*] to weet *of peeces*; as is expressed, *Psal.*68.31. the Chaldee expoundeth it, *of talents.* 72

V. 73. *fashioned*] or *fitted, composed.* Compare *Iob* 10.8. 73

V. 75. with *faithfulnes*] or in *faith*, or *truth*. God is faithful, which wil not suffer vs to be tempted above that we are able, but wil give the yssue with the tentation, *&c.* 1 *Cor.*10.13. 75

V. 78. *depraved*] *perverted, wronged me, dealt perversly with me*; or, would *pervert me*, from the right way. 78

V. 79. *turne to me*] in Chaldee, *turne to my doctrine.* 79

V. 80. *perfect*] *syncere*, in Greek, *without spot, unblemished*; as *verse* 1. 80

V. 81. *fainteth*] *faileth*, or, *is consumed*, to weet, *with desyre*. So *Psal.*84.2. 81

fayl] or, *are consumed*, as before, & *v.* 123. See *Psal.*69.4. 1 *Sam.*2.33.

V. 83. *in the smoke*] that is, drye, and wrinkled. Compare *Psal.*32.4. and 102.4. 83

V. 84. *dayes*] to weet, *of affliction*, see *Psal.*37.12. & 116.2. 84

V. 85. *digged pitts*] to take away my life; *Psalm.* 35.7. the Greek sayth, *told me tales*: to intrap me with errours. 85

Verſ. 86. *faithfulnes*] or *faith*, that is, *faithful, true.*

V. 89. *is ſtedfaſt*] or, *ſtandeth-faſt; abideth*: compare *Iſa.*40.8.

V. 90. *ſtabliſhed*] or *ſitly-ſettled*: ſee *Eccleſ.*1.4.

V. 91. *To thy*] that is, *According to thy ordinations*; or *For thy judgements*; in the mā ner & to the ends that thou appointedſt them, they ſtand and continue: as *Pſalm.* 33.9.

V. 96. *of all perfection*] or *conſummation*; that is, of every moſt-perfect thing.

large] or *broad, wide*; meaning *infinite.*

V. 98. *thou makeſt*] or *it maketh.*

it is with me] or, *it is mine*: that is, *thy law*, (or *every one of thy commandements*,) is *mine.*

V. 103. *my palate*] that is, *my taſt.*

V. 105. *a lamp*] or, *a candle, lantern*: ſo *Prov.*6.23. Compare *Iob* 19.8.

V. 106. *ſworn*] making covenant to walk in thy law; as *Nehem.*10.29. *ratifie*] perform, or ſtabliſh.

V. 108. *free-offerings*] or, *voluntaries*: ſee *Pſal.*54.8.

V. 109. *in my hand*] or *palme*, that is, *I goe in danger of my life.* See the like phraſe, *Iudg.*12.3. 1 *Sam.*19.5. & 28.21. So the Chaldee explaineth it, *my ſoule is in danger, as if it were upon my hand.*

V. 112. *to the end*] as *verſe* 33. Here the Greek turneth it, *for reward*: reſpecting the end and reward of faith and obedience, as *Pſal.*19.12. *Heb.*11.26. 1 *Pet.*1.8.9.

V. 113. vayn-*thoughts*] or *wavering-cogitations*, or vayn-*thinkers*; as the Chaldee explaineth it; the Greek alſo turning it, *tranſgreſſors-of-law.* It hath the name of *top-branches* of trees; figuratively applied to the *thoughts* or *opinions* of the mind, wavering and uncertayn, as 1 *King.*18.21. or perſons diſtracted with their own cogitations.

V. 117. *delight*] or, *have reſpect*, or *contemplate, meditate delightfully.*

V. 119. Like *droſs*] conſumed with the fyre of thy wrath. See *Ezek.*22.18--22. *Prov.*25.4.5. *makeſt-ceaſe*] that is, *removeſt*, or *takeſt away.*

V. 120. *feeleth horrour*] as when the hayr ſtands up for fear; and by *fleſh*, may be meant *the hayr of his fleſh*, as is expreſſed, *Iob.*4.15. from whence this phraſe ſeemeth to be taken.

V. 121. *Be-ſurety*] anſwering for & defending him. Or, *give ſweetneſs* (or *delight*) *unto him.*

V. 126. *to doe*] or *work*, ſhewing his power The Chaldee otherwiſe, *It is time to doe the will of the Lord.* *made fruſtrate*] of none effect, or *diſſipated*: ſee *Pſal.*33.10.

V. 128. *hold-righteous*] or *make-righteous*; that is, *doe eſteme, & defend* to be *moſt right*, and *doe rightly uſe them.*

V. 130. *The opening*] or *dore*: that is, the *declaration* (as the Greek interpreteth it); or *the firſt entrance into them.*

V. 132. *according to the judgement*] that is, as is right and meet and behooveth: or, after the manner, wont and cuſtome that thou uſeſt. So *judgment*, is for *manner*, or *cuſtome*; *Gen.*40.13. *Ioſ.*6.15. 1 *Sam.*2.13. & 27.11.

V. 136. *they*] *men* in general; or the *wicked*; as after, *verſ.*158.

V. 137. *righteous*] to weet, *is every of thy judgments*; or *upright* art thou in *thy judgments.*

V. 138. *juſtice of thy teſtimonies*] that is, *thy juſt and very faithful teſtimonies.* Or, *juſtice, thy teſtimonies, and faith.*

V. 139. *ſuppreſſeth*] or *cutteth-off*; that is, *conſumeth.* Compare *Pſal.*69.10.

V. 140. *fined*] *purified as in fyre*: *Pſalm.* 12.7.

V. 142. *for ever*] that is, *everlaſting*: ſo verſe 144.

V. 143. *found*] that is *come upon me*, as *Pſal.*116.3.

V. 144. *juſtice of &c.*] or, *Thy teſtimonies* are *juſt &c.*

V. 147. *prevented*] to weet, *thee*, with prayer; as *Pſal.*88.14. & 95.2. *twilight*] *the dawning of the morning*; as the Chaldee explaineth it; and the Hebrue ſometime ſignifieth, *Iob.*7.4.

V. 148. *watches*] ſee *Pſal.*63.7. & 90.4. & 119.62. The Chaldee ſayth; *the morning*

ing and evening watches.

V. 149. *judgment*] *equitie*, or *cuſtome*, as verſe 132.

V. 160. *the beginning*] or, *the head*, but the Greek and Chaldee doe explayn it, *from the beginning thy word is trueth*: and ſo for ever. Or, taking *head*, for *excellencie*; *thy moſt excellent word is trueth*.

164. *Seven* times] that is, *often*: for *ſeven* is uſed for *many*: as *Levit.26.18. Prov. 24.16. & 26.25. 1 Sam.2.5.*

V. 165. is *no ſtombling-block*] or, *they have no offence*, (or *ſcandal.*) So in *1.Joh.2. 10. he that loveth his brother, there is no ſcandal in him.* He walks without fear of falling.

V. 172. *reſound*] or, *ſing*: Hebr. *anſwer.*

V. 175. *Let my ſoule live*] that is, *Let me wholly live*: as on the contrary, *let my ſoule dye*, *Iudg.16.30.*

V. 176. *a loſt ſheep*] *a ſheep of perdition*, or *periſhing*, that is, *ready to periſh. All wee like ſheep have gone aſtray: Iſa. 53. 6.*

PSALME 120.

The Prophet prayeth againſt, and reproveth the evil tongue: 5. and complaineth of his neceſſary converſation with the wicked.

A ſong, of degrees;

1 VNto Iehovah, in my diſtreſſednes: I cried, and he anſwered
2 me. Iehovah, deliver thou my ſoule from the lip of falſhood: from the
3 tongue of deceyt. What ſhall it give thee, and what ſhall it add to thee;
4 tongue of deceyt. Sharp arrowes of a mightie-one: with coals of Iuniper.
5 Woe is me, that I ſojourn *with* Meſhec:
6 dwell, with the tents of Kedar. My
7 ſoule it hath much dwelt; with him that hateth peace. I *am for* peace, and when I ſpeak; they *are*, for warr.

Annotations.

OF degrees] or, *of aſcenſions, of heighths*: (Hebr. *ham-maaloth*:) that is, *a Pſalm to be ſung with an hye voyce*; as the Levites are ſayd to prayſe God *with a great voice on hye*, (Hebr. *le-mahlah*,) *2 Chron.20. 19.* Or, this title noteth *the excellencie* of the ſong, for ſhort grave and pithy ſentences: as *Adam ham-mahalah*, is *a man of eminencie*, (or *of hye-degree*,) *1 Chron.17.17.* Sundry other wayes is this title underſtood; as *of the ſtayres* that went up to the houſe of the Lord, wheron the ſingers ſhould ſtand; and this the Chaldee favoureth: alſo of *the coming up from Babylon*, (called *mahalah*, *an aſcenſion*, *Ezr.7.9.*) &c. Fifteen pſalmes togither have this title prefixed. *diſtreſſednes*] that is, *ſore-diſtreſs*: the Hebrue addeth a letter to increaſe the ſignification: ſo, *helpfulnes*, for *full help*, *Pſal.44.27.* *cried*] in Chaldee, *prayed*, *and he received my prayer.*

V. 3. *What ſhal it give*] or, (as the Greek hath) *what ſhalbe given*; that is, *what good*, or *profit ſhalt thou get?* meaning, *none at all.* The verb active, is often uſed paſſively; ſee *Pſal. 32.9. & 36.3.* Or, *what ſhall hee* (meaning God, or any one) give *to thee ô deceitful tongue?* *it add*] or *be added*, to weet, *as good*; or advantage: ſo *Pſal.115.14.* *tongue*] this may alſo be read, *what ſhall the tongue of deceyt give to thee*; that is, *profit thee*; ſpeaking to the calumniator.

V. 4. *arrowes* &c.] This may note out the hurt of a guileful tongue, whoſe evil *words* are like *arrowes*, *Pſal.64.4. Prov. 25.18.* or, the reward which God will give the deceitful tongue; his *plagues*, like *arrowes*, *Pſal.45.6. Deut.32.23. Ezek.5.16.* *coles of Iuniper*] which wood in burning, ſmelleth ſweet; but the coals therof, burn extremely, and laſt long: ſo that under the aſhes the glowing coals may be kept (as ſome write) a yere long. So it fitly noteth the long laſting infamie of an evil tongue. Or, if wee refer it to Gods judgments, they are ſevere and durable, as *Deut.28.59. Pſal.18.9. & 140.11.*

V. 5. *ſojourn*] or *am a pilgrim: a ſtranger.* with *Meſhec*] that is, with a profane &

barbarous people; like the posterity of Meshec and Kedar; mentioned in *Gene.* 10.2. & 21.13. *Meshec* signifieth *length* or *protraction*; & so may here be taken for no proper name, but I *sojourn so long*; and thus the Greek turneth it, *my peregrination is prolonged*. *Tents of Kedar*] the son of *Ismael*, *Gen.*25.13. whose childrē dwelt in Arabia, *Esa.*21.13.-17. therfore the Chaldee here turneth it *Arabians*; they dwelt in tents or cottages in the wildernes, as shepherds. See also *Esai.*42.11. *Jer.*49.28. 29. *Ezek.*27.21.

6 V. 6. *it hath much*] or, *to it self* (in it own seeming) *hath long dwelt*: so *Psal.*123.4,

7 V. 7. for *peace*] or, to peace (as after, *for* or *to warr*) that is, *addicted therto*: or understand, *a man of peace*, that is, *peaceful*, as the Greek expoundeth it; so *Job.*5.24. & 21.9. 2 *Sam.*17.3. See the like phrase *Psal.* 109.4. Also in *Obad.*7. *thy bread*; for, *men of thy bread*.

PSALME 121.

The great safetie of those that trust in Gods protection.

A song, of degrees;

1 I Lift up mine eyes, unto the mountaines: from whence shall come
2 mine help. Mine help *cometh*, from with Iehovah: which made, heavens
3 and earth. Let him not give thy foot to be moved: let him not slumber,
4 that keepeth thee. Loe he wil not slumber nor sleep: that keepeth Isra-
5 el. Iehovah *is* thy keeper: Iehovah thy shadow, upon thy right hand.
6 The sun shall not smite thee, by day; nor the moon by night. Iehovah,
7 wil keep thee frō all evil: he will keep
8 thy soule. Iehovah, wil keep thy going-out and thy coming-in: from this time, and for ever.

Annotations.

Of degrees] or, *for degrees*, or, *ascensions*: see the first note on the former psalme. *the mountaynes*] *Sion* & *Morijah*, where was the sanctuary of God, who had *his foundatiō in the holy mountayns*, *Psal.* 87. 1. which was a figure of *the heavens*, *Heb.*9.24. and sometime *mountayns* & *heavens* are used for the same, as *Psal.*18.8. with 2 *Sam.*22.8. So the meaning is, that when he looked up to God for help; he received it. Or wee may read it thus, *Shall I lift up mine eyes to the mountayns?* that is, to the places where Idols are worshiped; *Deut.*12.2. as if he should say, *farr be it from me*. For *in vayn* is help expected *frō the hills*, or *the multitude of the mountayns: but in Iehovah our God, is the salvation of Israel. Ier* 3.23. The *lifting up of the eyes*, signifieth *hope & expectatiō*, *Eze.*18.6. So *Psal.*123.1.

V. 3. *to be mooved*] or, *to slide*, or *to commotion*; which meaneth *a falling into evil*: see *Psal.*38.17. *not slumber*] that is, not neglect any care or diligence for thy good. *Psal.*132.4. *Prov.*6.4 *Esai.*5.27.

V. 5. *shadow*] that is, protection, cōfort and refreshing from heat. *Esa.*25.4. & 4.6. *Num.*14.9. See also *Psal.*109.31.

V. 6 *The Sun*] which annoyeth with heat, as the moon doeth with cold vapours; *Jon.*4.8. *Gen.*31 40. And the *Sun* & *Moon* being rulers of day and night, *Psal.* 136.8.9. imply all other things whatsoever. But this hath reference to Gods protection of Israel in the wildernes, *Exo.* 13.21. *Esai.*4.5.

V. 8. *Thy going out, and comming-in*] that is, all thy administration, affayres and actions. See the like phrase, *Deut.*28.6. 2 *Chr.* 1.10. 2 *Sam.*3.25. *Act.*1.21. & 9.28.

PSALME 122.

Davids joy for the Church, and prayer for the peace thereof.

A song of degrees, of David:

1 I Rejoyced in them that sayd unto me; we wil goe *into* the house of Ie-
2 hovah. Our feet have been standing, in

3 in thy gates, ô Ierusalem. Ierusalem
builded; as a citie, that is joyned to
4 it self togither. Whither the tribes
goe up, the tribes of Iah, *to* the testi-
monie of Israel: to confess, unto the
5 name of Iehovah. For there are set
thrones for judgment: thrones, of the
6 house of David. Ask ye the peace of
Ierusalem: safe-quietnes have they
7 that love thee. Peace be in thy fort:
8 safe-quietnes, in thy pallaces. Be-
cause of my brethren and my neigh-
bours: I will speak, ô peace *be* in thee.
9 Because of the house of Iehovah our
God: I will seek good for thee.

Annotations.

1 IN them] or *for them*: Greek, *for the things that were sayd*: we will] or, *let us goe*; exhorting one another, as *Deu.* 33.19. house] which the Chaldee expoundeth *house of the Sanctuarie of the Lord.*

3 V. 3. joyned to it self] *compact, fitly framed and builded togither for an habitation of God through the spirit, Ephes.* 2.21.22. so the curtains of the tabernacle were *conjoyned, Exod.* 26.3.

4 V. 4. to the testimonie] that is, *the Ark*, wherein were *the tables of testimonie*, & frō whence God testified his presence by oracle; *Exod.* 25.21.22: or, by *the testimonie to Israel*, that is, *according to the charge given for their coming thither*. *Deut.* 16.16.17.

5 V. 5. are set] or *sit thrones*, that is, *they stand*, or *remain still*: or, *are set*; active for passive, as *Psal.* 36.3. of the house] or, *for the house*, that is; the posteritie, as *Psal.* 115.10. The Chaldee sayth, *for the Kings of the house of David.*

6 V. 6. Ask] that is, *Desire*, or *pray for the peace*: in Greek; *the things that belong to the peace*: see the like speech, *Luk.* 19.42. *Ier* 15.5. safe-quietnes have] or *they shall have safe ease*, or *tranquilitie, prosperitie*: the word meaneth both quietnes from troubles, and abundance of welfare: so *Psalm.* 30.7. & 73.12.

7 V. 7. fort] or *rampart, frontier*: wherof he speaketh in *Lam* 2.8.

9 V. 9. good for thee] or, *thy good*: see *Nehem.* 2.10.

PSALME 123.

A profession of patient confidence in God, and prayer to be delivered from contempt.

A song, of degrees:

1 VNto thee lift I up mine eyes; ô
thou that sittest, in the heavens.
2 Loe, as the eyes of servants, *are* unto
the hand of their maysters; as the eyes
of a mayden, unto the hand of her
mystress: so our eyes, unto Iehovah
our God; until that he be gracious
3 unto us. Be gracious to us Iehovah
be gracious to us: for we are very-
4 much fylled with contempt. Our
soule it is very-much fylled: *with* the
scorning of those that are at ease; the
contempt, of the prowd.

Annotations.

1 SITtest] that is *reignest, governest, judgest*: for *heaven* is Gods *throne, Esai.* 66.1.

2 V. 2. that he be gracious] or *shew mercy*: this noteth continual prayer without fainting, as *Luk.* 18.1.-7.

4 V. 4. it is] or, *to it self*, as *Psalm.* 120.6. of the prowd] or, be *to the prowd*; as a prayer that the evil may turn upon themselves.

PSALME 124.

David teacheth Israel to bless God, for their great deliverance.

A song of degrees, of David:

1 EXcept Iehovah, that he had been
2 for us: now let Israel say. Except

Iehovah, that he had been for us:
3 when men roſe up againſt us. Then
they had ſwallowed us up alive: when
their anger was kindled againſt us.
4 Then, the waters had overflowed us:
the ſtream, had paſſed over our ſoule.
5 Then the prowd waters: had paſſed-
6 over our ſoule. Bleſſed *be* Iehovah:
who hath not given us *for* a prey, un-
7 to their teeth. Our ſoule, as a bird
is eſcaped out of the ſnare of the fou-
lers: the ſnare is broken, and we are
8 eſcaped. Our help, *is* in the name of
Iehovah: the maker, of heavens and
earth.

Annotations.

1 EXcept Iehovah, that he] or, *But for Iehovah who was.* The Chaldee ſayth, *Except the word of the Lord &c.*

2 V. 2. *men*] in Chaldee, *ſynfull men.*

4 V. 4. *waters*] that is, *ſynfull people*, as, *Iſa.59.19. Rev.17.15.*

5 V. 5 *proud waters*] the Chaldee expoundeth it, *the king whoſe camp is like the high waters of the ſea.*

PSALME 125.

The ſafety of ſuch as truſt in God. 4. A prayer for the godly, and againſt the wicked.

A ſong, of degrees:

1 THey that truſt in Iehovah: *ſhalbe*
as Mount Sion *which* is not mo-
ved, *but* remayneth for ever. Ieru-
2 ſalem, the mountayns *are* round-a-
bout it: and Iehovah *is* round-about
his people, from this time, and for
3 ever. For, the rod of wickednes,
ſhall not reſt upon the lot of the juſt:
that the juſt put not forth their hands
4 unto any injurious-evil. Doe-good
ô Iehovah, unto the good: and to the
5 righteous, in their harts. But they
that turn-aſide *to* their crookedneſſes,
Iehovah wil lead them away with the
workers of painful-iniquitie: Peace,
ſhalbe upon Iſrael.

Annotations.

1 THey *that truſt*] The Chaldee expla-
neth it, *The juſt which truſt in the Word of the Lord.*

2 V. 2. *and Iehovah*] that is, *and ſo Iehovah*, which the Chaldee expoundeth, *the Divine-preſence* (or *majeſtie*) *of the Lord.*

3 V. 3. *of wickednes*] that is, *of the wicked*: as *pride*, for *proud men*, *Pſal.36.12.* and *their rod*, meaneth their *dominion*, or *power*, as *Pſal.2.9.* *lot*] that is, *inheritance*; as *Ioſ.18.11. 1 Pet.5.3.*

5 V. 5. *crookedneſſes*] *crooked wayes*, or, *vices.* *lead them away*] or *make them goe away*, that is, to dye; as *1 Chron.17.11.* compared with *2 Sam.7.12.* So the Chaldee paraphraſeth, *will lead them to Hell, and their part ſhalbe with the workers of iniquitie.*

PSALME 126.

The Church celebrating her incredible return out of captivity, prayeth for and propheſieth the good ſucceſs therof.

A ſong of degrees:

1 WHen Iehovah returned the
captivitie of Sion: we were
2 like them that dream. Then, was
our mouth fylled with laughter and
our tongue with joyful-ſhowting:
then ſayd they among the heathens;
Iehovah hath doen very-great things
3 with them. Iehovah hath done ve-
ry-great things with us: we are joy-
4 ful. Turn thou ô Iehovah our cap-
tivitie: as the ſtreams in the ſouth.
5 They that ſow with tears, ſhall reap
6 with joyful-ſhowting. He going go-
eth

eth, and weepeth, bearing the sowing seed: he comming cometh with, *joyful*-showting, bearing his sheaves.

Annotations.

1 THE *captivity*] or, *the reversion*; that is, *the multitude of captives* returning from bondage. See *Psal.*14.7. & 68.19. *Deut.*30.3. The return from Babels bōdage, figured our redemptiō by Christ. *Esai.*10.21.22. *Rom.*9.27. And to *returne the captivity*, sometime is to restore all that was lost: *Iob.*42.10. *that dream*] that felt joy and comfort incredible, which we doubted whether it were true or no: as did Peter, *Act* 12.9. See also *Esai.*29.7.8. The Chaldee expoundeth it, *like sleepers which wake from their dreams.*

2 V. 2. *joyful-shewt*] or *song*, or *shril singing*: so verse 5.6. Compare *Iob.*8.21 *doen very great things*] or *done magnificently*, or *magnified his doings*, as the Greek translateth this phrase, in *Ioel.* 2.20.) the Hebraisme being, *he hath magnified to doe*: like that in 2 *Chron.*33.6. *Manasseh multiplied to doe* (that is, *did much*) *evil.* *with them*] or *with these* men.

4 V. 4. *our captivity*] that is, the rest of the captives which remayn yet behind, bring them also. So *captivitie* is for *captives*, *Ezek.* 11.24.25. *in the south*] that is, *in the drye ground*; for so the Hebrew word signifieth; and so *south lands* were waterless, *Iudg.*1.15. Here we may understand, *thu shalbe to us as rivers in the south.* The Chaldee paraphraseth, *as the land is turned when water springs break forth into it, in time of drought.*

5 V. 5. *shall reap*] or *let them reap*: as continuing the former prayer; so after.

6 V. 6. *He going goeth*] that is, *every sower*, forementioned: therefore the Greek sayth, *they did going goe*: which phrase meaneth, a continual and diligent going. *the sowing seed*] *the seed to be sown*: Hebr. *the drawing of the seed*; that is, *the seed of drawing*, or, *of sowing*, as this phrase meaneth, *Amos* 9.13. or, *the dray of seed*, that is, *the seed-basket*. Sometime *drawing*, is, *purchasing*, as *Iob.* 28.18. which may also be minded here, *the purchased*, (that is, *precious*) *seed.*

PSALME 127.

The vertue of Gods blessings in all estates.
3. Good children are his gift.

A song of degrees, for Solomon:

1 IF Iehovah build not the house; *in* vayn doe the builders therof labour therin: if Iehovah keep not the citye, *in* vayn doeth the keeper wake.

2 *It is* vayn for you to rise up early, to sit *up* late; to eat the bread of sorowes: so he wil give his beloved sleep.

3 Loe sonns *are* an heritage of Iehovah: the fruit of the womb, *his* wages.

4 As arrowes in the hand of a mighty-*man*: so *are* sonns of the youth.

5 O blessed *is* the man, that hath fylled his quiver with them: they shal not be abashed; when they shal speak with the enemies in the gate.

Annotations.

1 FOr *Solomon*] as *Psal* 72.1. or, *of Solomon.* *the city*] in Chaldee, *the citie Ieruselem.*

2 V. 2. *to rise early*] or, *to be early in rising*, to be *late in sitting, eating &c.* *of sorrowes*] that is, gotten with much sorrow or paynes: as *bread of wickednes*, *Prov.* 4.17. is that which is wickedly gotten: or *bread of sorrowes*, may mean course meat, as *bread of pleasures*, *Dan.*10.3. is daynty fine meat. *so*] by building, keeping and blessing their labours without sorow; or *surely he will give.* *his beloved*] or *dearling*; the Hebrue *Iedid*, hath reference to Solomons name *Iedid-jah.* 2 *Sam.* 12.25. that is *Beloved of Iah*: but the Greek turneth it plurally, *his beloved ones.* *sleep*] *quiet rest* without cark and sorow. Therfore also

the

the Hebrue word *Shena* is written with ן a quiet dumm letter, (other wise then usual) to denote the more quietnes.

3 V. 3. *an heritage*] that is, *a reward* (or *blessing*) *given of the Lord*: so *Iob* 20. 29. *Isa.* 54.17. *Psal.*61.6. *wages*] or *reward*, which somtime is of debt, for service, *Num.*18.31. *Gen.*30.28. somtime of favour, *Rom.*4.4. as Gods rewards to his servants, *Gen.*15.1. *Isa.*62.11.

4 V. 4. *sonns of youth*] that is, *yong men*; who are a help to their parents against the enemie, as arrowes in the battel. Compare 1 *Iob.*2.14. *Prov.*20.29.

5 V. 5. *his quiver with them*] that is, his house full of children. *when they shal speak*] that is, *plead in judgment*, which was at the city gates; see the contrary, *Iob.*5.4. It may also be read, *but thay shall subdue the enemies in the gate*. The Greek giveth the first interpretation. The Chaldee sayth, *when they contend with their adversaries in the gate of the judgment hall.*

PSALME 128.

The sundry blessings which follow them that fear God.

A song, of degrees:

1 O Happy *is* every one that feareth Iehovah: that walketh, in his
2 wayes. When thou shalt eat the labour of thy hands: ô happy thou, &
3 good *shal it be* unto thee. Thy wife, *shalbe* as a fruitful vine, by the sides of thine house: thy sonns, as Olive
4 plants, round about thy table. Loe surely thus, shall the man be blessed,
5 that feareth Iehovah. Bless thee wil Iehovah, out of Sion: and see thou the good of Ierusalem, all the dayes
6 of thy life. And see thou thy sonns sonns: peace, upon Israel.

Annotations.

O *Happy*] or *Blessed*: as *Psal.* 1.1.

V. 2. *When thou*] or, *For (surely) thou shalt eat. the labour*] that is, *things got with labour*, according to the law *Gen.*3.19. and this is of Gods hand, *Eccle.* 2. 24. the contrary whereof is a curse, *Deut.*28.30.31.33. *good*] *profitable, and pleasing*; as *Deut.*23.16. The Chaldee explaineth it, *Happy thou in this world; and good (shall it be) unto thee, in the world to come.*

V. 3. *fruitful*] or, *fructifying*: see also this similitude, *Ezek.*19.10. *Gen.*49.22. *Olive plants*] alwayes *green*, *Psal.*52.10. and *legitimate*, as the Olive admitteth no other graff.

V. 5. *will Iehovah*] or, prayerweise (as the Greek hath it) *Iehovah bless thee*. *see thou*] or, *thou shalt see*, that is, *injoy*: look the notes on *Psal.*27.4. & 37.3. *the good*] that is, *the good things*, as the Greek hath it: see *Psal.*65.5.

V. 6. *thy sonns sonns*] or, *sonns to* (or *of*) *thy sonns*. See this fulfilled in *Iob.*42.16. where Iob *saw his sonns, and his sonns sonns, even foure generations.*

PSALME 129.

Many are the afflictions of Israel, but God delivereth them.. 5. Their haters are cursed.

A song, of degrees:

1 OFten have they afflicted me from my youth: may Israel now say.
2 Often have they afflicted me from my youth: yet, have they not prevayled against me. The plowers plowed
3 upon my back: they made long, their furrow. Iehovah just: he hath cut-
4 asunder, the cord of the wicked. Let
5 them be abashed, and turned back: all that hate Sion. Let them be, as
6 the grass of the house-tops: which afore *one* pulleth *it* off, is withered.
7 Wherwith he that moweth, fylleth not

not his hand; or he that bindeth sheaves, his bosome. 8 Neyther doe they that pass by, say: the blessing of Iehovah be upon you: we bless you, in the name of Iehovah.

Annotations.

1 OFten] or *Much: vehemently.* *from my youth*] my first constitution, in Ægypt. *Ezek.*23.3. *not prevayled*] in Chaldee, *they could not doe me evil.*

3 V. 3. *plowers*] *that plow iniquitie*, *Iob.* 4 8. the Greek sayth, *synners.* *furrow*] and *furrowes*: that is, *every of them*; (for the Hebrue hath both readings) meaning their *injuries*, or *iniquitie*, as the Greek turneth it.

4 V. 4. *cord*] for *cordes* or *ropes*: one put for many; see *Psal.*8.9. by *cordes*, meaning counsels and enterprises, wherwith they drew the plough of their iniquitie: *Esai.* 5. 18.

5 V. 5. *Let them*] or *They shalbe abashed.*

6 V. 6. *pulleth* it off] or *pulleth out*, namely *the hook* to cut it. The Chaldee explains it, *which before it flourisheth, an east wind cometh and bloweth on it, & it withereth.*

7 V. 7. *his bosome*] *his arms*; as *Esai.*49. 22. or *lap.*

8 V. 8. *wee bless you*] the Chaldee addeth, *and they answer them not, we bless you &c.* taking this later branch to be the harvest mens answer, as in *Ruth.* 2.4.

PSALME 130.

The Psalmist praying out of deep afflictions, professeth his hope and patience; and exhorteth Israel to the like.

1 A song of degrees:

OVt of the deeps, doe I call unto thee Iehovah. Lord, hear my voice: let thine eares be attentive, to the voice, of my supplications for-
3 grace. If thou shouldest observe iniquities ô Iah: Lord, who shall stand? 4 But with thee *is* forgivenes: that thou mayest be feared. 5 I earnestly-expect Iehovah, my soule earnestly-expecteth: & for his word, doe I hopefully-wayt. 6 My soule for the Lord: *more* than watchmen for the morning, watchmen for the morning. 7 Let Israel hopefully-wayt, for Iehovah: for with Iehovah *there is* mercie; and with him *is* much redemption. 8 And he, will redeem Israel: from all his iniquities.

Annotations.

1 DEeps] or *low-places*, that is, great calamities, *Psal.*69.3.15. with hartie deep affections, and lowlyness of minde.

3 V. 3. *shall stand*] or *can subsist?* meaning, no man can.

6 V. 6. *watchmen*] or *warders, keepers.* Which the Chaldee explaineth thus, *more then they which observe the morning watch, which they observe that they may offer the morning sacrifice.* *for*] or *to the morning.*

8 V. 8. *his*] or *their iniquities*: see the note on *Psal.* 25.22.

PSALME 131.

David professeth his humility, and exhorteth Israel to hope in God.

1 A song of degrees, of David:

IEhovah, mine hart is not haughty, neyther are mine eyes lofty: neyther walk I in great-*matters*, and too
2 marveilous for me. If I have not composed and stilled, my soule: as a weaned-*child*, with his mother; as a weaned-*child* with mee *is* my soule.
3 Let Israel hopefully-wayt for Iehovah: from this time and for ever.

Annotations.

1 HAughty] or *lifted up*, with pride: see *Deut.* 17.20. *Prov.* 16.5. 2 *Chron.* 32. 25.25. *Psal.* 101.5. *marveilous*] that is, too hard for mee, hye and above my reach: as *Psal.* 139.6.

2 V. 2. *If I have not*] that is, *Surely I have*: an oath, wherof part is concealed; see *Psa.* 95.11. *Ier.* 49.20. *composed* or *put fit* and *in order*. The Chaldee expoundeth it, *If I have not put my hand on my mouth, & silenced my soule, till it might hear the words of the law, as a weaned child on his mothers brests* &c.

stylled] or, *made silent*, refreyning it frō noysome lusts. *as a weaned-child*] that is, meek, modest, humble, submissive, simple, &c. See *Mat.* 18.1.2.3.4.

PSALME 132.

Davids care to bring home the Ark of God, 8. His prayer at the removing therof. 11. The Lords oath and promises to David, and to the Church.

1 A song, of degrees:
IEHOVAH, remember unto David: 2 all his affliction. How he sware unto IEHOVAH: vowed, unto the Mighty-one of Iakob. 3 If I enter, into the tent of mine house: if I goe-up, on 4 the pallet of my beds. If I give sleep to mine eyes: slumber to mine eye 5 lids. Vntil I find a place, for Iehovah: dwelling-*place*, for the Mighty-6 one of Iakob. Loe, we heard it *was* in Ephrathah: we foūd it in the feilds 7 of the wood. Wee wil goe-into his dwelling-*places*: wee wil bow-down our selves at the footstool of his feet. 8 Arise Iehovah, to thy rest: thou, and 9 the Ark of thy strength. Let thy Priests be clothed with justice: and let thy gracious-saincts *joyfully*-showt. For thy servant Davids sake: turn not away, the face of thine Anoynted. 11 Iehovah sware unto David, trueth; he wil not turn from it: of the fruit of thy womb, wil I set upon thy throne. If thy sonns keep my Covenant, and 12 my Testimonie that I shal teach them: also their sonns even to perpetuitie, shall sit, upon thy throne. For Iehovah hath chosen Sion: hath desired *it*, 13 for his seat. This *is* my rest even to 14 perpetuitie: here wil I sit, for I have desired it. Her vittailes, I wil blessing 15 bless: her poor, I wil satisfy with bread. And her Priests, I wil cloth 16 with salvation: and her gracious-saincts, shall showting showt-*joyfully*. There, wil I make the horn of David 17 to bud: I have ordeyned a lamp, for 18 mine Anoynted. His enemies wil I cloth with shame: and on him, his crown shall flourish.

Annotations.

1 VNto *David*] or *for him*, that is, for good unto him: or, *David: with all his affliction*. So *Psal.* 137.7. *affliction*] or, *humiliation, afflicting-care*, for to have the Ark brought home unto him. 1 *Chron.* 13.1.2.3.12. & 15.1.2. &c. or, to build God an house, 2 *Sam.* 7.1.2.

2 V. 2. *the Mighty one*] in Greek, *the God of Iakob*: so called first by Iakob himself, *Gen.* 49.24. This title is also given to other things, as *Psal.* 78.25. & 22.13.

3 V. 3. *If I enter*] that is, *surely I wil not enter*: see *Psal.* 95.11. & 89.36. Compare this care of David, with the contrary negligence of the people, *Hag.* 1.4. 2 *Sam.* 7.1.2. *mine house*] mentioned 1 *Chrō.* 15.1.

5 V. 5. *find*] that is, *prepare* or *build*: so *Act.* 7.46. Also, in *Psal.* 36.3. *finding*, is *accomplishing*. *for Iehovah*] that is, for his Ark to rest in: which the Chaldee explaineth,

plaineth, *a place for the house of the Lords sanctuarie.* *dwelling* places] or, *habitacles*, see *Psal.*43.3.

6 V. 6. *it*] *Gods Ark*; verse 8. *Ephrathah*] the country of Ephraim, the citie *Shilo*; where Gods house and Ark had long continued, *Iudg.* 18.31. & 21. 19. 1 *Sam.*1.3. therfore an *Ephraimite* is called an *Ephrathite*, *Iudg.*12.5. *the fields of the wood*] in the citie of *Kirjath-jearim* (that is, the *Citie of the woods*) where the Ark was twenty yeares, after it came home from the *Philistines*, 1 *Sam.*6.21. & 7.1.2. It was also called *Baale* (the *Playns*) *of Iudah*, 2. *Sam.*6.2.

7 V. 7. *at the footstool*] or *towards* it, meaning the sanctuarie: see *Psal.*99.5.

8 V. 8. *thy rest*] the sanctuary builded for thy name, as 1 *Chron.* 28.2. 2 *Chron.*6. 41. *Ark*] or *Chist*, *Coffer*, which was made of *Shittim* (or *Cedar*) wood, overlayd with plates of gold, whose cover (called the *Mercy seat*) was also of pure gold, on which were *two glorious Cherubs* of gold, from whence God gave his Oracle; *Exod.*37.1.2.–6.7. *Num.*7.89. In this *Ark* were the two tables of the law or testimonie, written with the finger of God. *Deut.*10.3.4.5. This *Ark* is called Gods *strength*, and *glorie*, *Psal.* 78.61. For *Ark of thy strength*, the Chaldee sayth, *the Ark wherin thy Law is.*

9 V. 9. *clothed with justice*] that is, let them justly and holily administer their priests office. So Iob speaking of his *just administration*, sayth, *I put on justice and it clothed me, my judgment was as a robe and crown: Iob* 29. 14. Therfore the Priests had holy garments to administer in, *Exod.* 28. 2.3. In 2 *Chron.* 6. 41. and after here in verse 16. *the Priests are cloathed with salvation*: so Christ, and his people, *Isa.* 61. 10. *Rev.* 1. 13. & 19. 8. *thy saincts*] the people of Israel, 1 *Chron.*15.28. and specially the Levits which were singers in Gods sanctuary. So the Chaldee paraphraseth, *Let thy Priests be cloathed with the garments of Iustice, and let the Levits thy saincts say prayses for the oblations.*

V. 10. *Davids sake*] for the promises made to David: or, for Christs sake, called often *David*: see *Psal.*18.51. *turn not away the face*] that is, *deny not the request*: as 1.*King.*2.16.17, 20. 10

V. 11. *trueth*] that is, a true oath, a faithful promise. *fruit of thy womb*] or *belly*, that is, *thy children*: see 2 *Sam.*7.12. And this propheste respecteth *Christ*, *Act.*2.30. 11

V. 13. *his seat*] or *dwelling place*; see *Ps.* 68.17. 13

V. 15. *victuals*]or *meat*: see *Psal.*78.25. *blessing bless*] this noteth *certainty* and *abundance of blessing.* 15

V. 16. *with salvation*] the ministration of the word, wherby *they save themselves and those that hear them. Deut.* 33. 10. 1 *Tim.* 4.16. So Gods *ministers*, are called *Saviours*, *Obad.*21. See before, *verse* 9. The Chaldee translateth, *with garments of salvation* (or *of redemption.*) 16

V. 17. *the horn to bud*] or *to grow*: that is, the kingdome and power to increase. as the Chaldee sayth, *I will make a glorious king to bud in the house of David.* See *Psalm.* 75.5. & 89.18.25. So Christ is called *the horn of salvation*, *Luk.* 1.69. *ordeyned a lamp*] or, *prepared a candle*, the bright glorie of the kingdome by a *successour*; as 1 *King.*11.36. & 15.4. 2 *King.*8.19. See *Ps.* 18.29. 17

V. 18. *cloath with shame*] the Chaldee sayth, *with garments of shame.* He meaneth, they shalbe disappointed & confounded in all their enterprises: So *Psal.*35.26. & 109.29. *crown*] or *diademe*; a signe of government, and sanctitie: therfore the Greek turneth it *sanctification*: see *Psal.*89. 40. 18

PSALME 133.

The benefit of the communion of Saincts.

A song of degrees, of David:

BEhold how good and how pleasant *it is*: for brethren to dwell even togither! Like the good oile, 1 2

upon the head; *which* went-down, upon the beard, the beard of Aaron: which went-down, upon the coller of his garments. 3 Like the dew of Hermon; which descendeth, upon the mountayns of Sion: for there, Iehovah hath cōmanded the blessing, life, unto eternitie.

Annotations.

1 TOgether] *in unitie* and *concord*. The Chaldee paraphraseth, *to dwel in Sion and Ierusalem, like two brethren together.*

2 V. 2. *the good oile*] *the balsam*, or, *oile of holy ointment*, made of the principal spices, for the Lords Tabernacle and Ministers; see *Exod.*30.23.25.26.--30. *the coller*] Hebr. *the mouth*, that is, *the edge*: the upper hole or border which was bound about that it should not rent, *Exod.*39.23.

3 V. 3. *Hermon*] an high and fertile mount without Iordan, watered with the dew of heaven: it was called also *Shirion*: see *Psal.* 29.6. *which descendeth*] understand here againe; *and as the dew that descendeth*: for *Hermon* and *Sion* were farr asunder. *there*] where brethren dwel in unitie. *commanded*] appointed, and sent effectually: see *Psal.*42.9.

PSALME 134.

An exhortation to bless God.

A song, of degrees:

1 BEhold, bless ye Iehovah, all *ye* servants of Iehovah: that stand in the house of Iehovah, in the nights.

2 Lift up your hands, *in* the sanctuarie: and bless, Iehovah.

3 Iehovah bless thee out of Sion: he that made, heavens and earth.

Annotations.

1 THat stand] that is, *serve*, or *minister*; as, *which stood before the King*, *Ier.*52.12. for which is written, in 2 *King.* 25.8. *servant of the King*. Here is meant chiefly the *Priests*, and *Levites*, whose office was *to stand and minister*, *Deut.*10.8. & 17.12. *Ezek.*44.11.15. So *Nehem.*12.44. *the Priests and Levites that stood*; that is, *served*. See also *Psal.*135.2. The Chaldee expoundeth it, *that stand in the watches of the house of the sanctuarie of the Lord, and doe praise in the nights*. *in the nights*] keeping the watch of the Lord. See *Levit.*8.35. 1 *Chro.* 9.33.

2 V. 2. *in the sanctuarie*] or, towards *the holynes*, that is, *the most holy place*, where God dwelt between the Cherubims: or, in *holynes*; that is, *holily*.

3 V. 3. *bless*] or *will bless thee*; speaking to Gods people. Compare *Num.*6.24. *Ps.* 128.5. and the promise, *Exod.* 20.24, *In all places where I put the memorie of my name, I will come unto thee, and bless thee.*

PSALME 135.

Gods servants are exhorted to praise him for his mercies to Israel, 5. *his power,* 8. *his judgments on their enemies,* 15. *The vanitie of Idols.* 19. *An exhortation to bless God.*

Halelu-jah;

1 PRayse ye the name of Iehovah: praise *him*, ô ye servants of Iehovah.

2 That stand in the house of Iehovah: in the courts, of the house of our God.

3 Praise ye Iah, for Iehovah *is* good: sing-psalme, to his name, for *it is* pleasant.

4 For Iah hath chosen to him *self* Iakob: Israel, for his peculiar treasure.

5 For I doe know, that Iehovah *is* great: & our Lord, *is* above all Gods.

6 All that pleaseth Iehovah, he doeth: in the heavens and in the earth; in the seas, and all deep-*places*.

7 He causeth vapours to ascend, from the

the end of the earth: he maketh lightnings with the rayn: hee bringeth forth the wind, out of his treasuries.
8 Who smote, the firstborn of Egypt: from man unto beast.
9 Sent signes & wonders, in mids of thee ô Egypt: on
10 Pharaoh & on all his servants. Who smote many nations, and slew, mighty
11 Kings. Sihon, King of the Amorites; and Ogh, King of Bashan: and
12 all the Kingdoms of Canaan. And gave their land *for* a possession: a
13 possession, to Israel his people. Iehovah, thy name *is* for ever: Iehovah, thy memorie *is* to generation and generation.
14 For Iehovah will judge his people: and for his servants, he will
15 repent himself. The idols of the heathens, *are* silver & gold: the work,
16 of the hands of men. A mouth they have, and speak not: eyes they have,
17 and see not. Ears they have, & hear not: also, there is no breath in their
18 mouth. Like them, be they that make them: every one, that trusteth in
19 them. O house of Israel, bless ye Iehovah: ô house of Aaron, bless yé
20 Iehovah. O house of Levi, bless ye Iehovah: ye that fear Iehovah,
21 bless Iehovah. Blessed *be* Iehovah, out of Sion: which dwelleth in Ierusalem; Halelujah.

Annotations.

1 HAlelu-jah] that is, *praise*, or *glorify ye Jah*; it is a word of joyful exhortation to sing praises to the Lord for his mercies; & in the end of Psalms, is added as *Amen*, for a chearful acclamation: see *Psal.* 104 35. & 106.48. *Rev.* 19.1 3.6.

4 V. 4. *peculiar-treasure*] or *precious and singular-possession, proprietie*: so *Deut.* 7.6. This was promised by the law, *Exod.* 19.5. but performed by Christ his redeeming and purifying of his people, *Tit.* 2.14. 1 *Pet.* 2.9.

7 V. 7. *vapours*] or *elevations*; in Greek *clouds*: for by vaporous clouds drawn frō the end of the earth or sea, cometh rayn; as it is sayd, *he calleth for the waters of the sea, and poureth them out, on the face of the earth*; *Amos* 5.8. So *Ier.* 10.13. & 51.16. *with the rayn*] or, *to the rayn*; so fyre and water are mixed in one clowd. *treasuries*] or *coffers, store-houses*: see *Psal.* 33.7.

8 V. 8. *from man &c.*] that is, *both men and beasts*: see *Psal* 78.50.51. *Exod.* 12.12.29.

9 V. 9. *Pharaoh*] the King, who was plagued first in Egypt; and after drowned in the red sea: *Exod.* 7. & 8. & 9. & 10. & 14.

10 V. 10. *Many*] or *ample, great* nations: the *Amorites, Canaanites &c.*

11 V. 11. *Ogh*] a giant, whose bedsted was of yron, nine cubits long, and foure broad. See *Num.* 21.23.--35. *Deut.* 3.11. *kingdoms*] *thirtie and one*, as is rekned, *Iosh.* 12.9.--24.

12 V. 12. *a possion*] or *heritage*: see *Psal.* 78.55.

14 V. 14. *for*] or *concerning his servants*: this is taken from *Deut.* 32.36.

15 V. 15. *idols*] compare this that followeth, with *Psal.* 115.4. *&c.*

19 V. 19. *house of Israel*] that is, *the posteritie of Israel*; so after. *of Aaron*] to whom the Priesthood was committed. *Exo.* 28.1.

20 V. 20. *of Levi*] which were taken frō among the sonns of Israel, and given and joyned with the Priests to minister unto them: *Num.* 18 2.6. *ye that fear*] all strangers converts; profelytes: *Act.* 2.5. & 10.35.

PSALME 136.

An exhortation to confess Gods goodnes, power and wisdom, shewed in the creation of the world, the deliverance of Israel out of Egypt, & many other mercies.

1 CONfeſs ye to Iehovah for *he is* good: for, his mercie *endureth*
2 for ever. Confeſs ye to the God of Gods: for, his mercy *endureth* for
3 ever. Confeſs ye to the Lord of Lords; for, his mercie *endureth* for e-
4 ver. To him that doeth wondrous great *things* himſelf alone; for, his
5 mercie *endureth* for ever. To him that made the heavens, with prudencie: for, his mercie *endureth* for ever.
6 To him that ſpread-out the earth, above the waters: for, his mercie *endu-*
7 *reth* for ever. To him that made the great lights: for, his mercie *endureth*
8 for ever. The Sun, for dominion by day: for, his mercie *endureth* for
9 ever. The Moon and ſtarrs, for the dominions by night: for, his mercie
10 *endureth* for ever. To him that ſmote Ægypt, in their firſt-born: for, his
11 mercie *endureth* for ever. And brought-forth Iſrael, from mids of them: for, his mercie *endureth* for e-
12 ver. With a ſtrong hand, and with a ſtretched-out arm: for, his mercie
13 *endureth* for ever. To him that parted the red ſea, into parts: for, his
14 mercie *endureth* for ever. And made Iſrael to paſs through the mids of it:
15 for, his mercie *endureth* for ever. And ſhook-off Pharaoh and his power, into the red ſea: for, his mercie *endu-*
16 *reth* for ever. To him which led his people, in the wilderneſs: for, his mer-
17 cie *endureth* for ever. To him which ſmote great Kings: for, his mercie
18 *endureth* for ever. And kylled magnificent Kings: for, his mercie *endu-*
19 *reth* for ever. Sihon King of the Amorites: for, his mercie *endureth*
20 for ever. And Ogh the King of Baſhan: for, his mercie *endureth* for ever.
21 And gave their land for a poſſeſſion:
22 for, his mercie *endureth* for ever. A poſſeſſion to Iſrael his ſervant: for,
23 his mercie *endureth* for ever. Which remembred us in our baſe eſtate: for,
24 his mercy *endureth* for ever. And hath redeemed us from our diſtreſſer: for, his mercie *endureth* for ever.
25 Which giveth bread, to all fleſh: for,
26 his mercie *endureth* for ever. Confeſs ye to the God of heavens: for, his mercie *endureth* for ever.

Annotations.

1 MERCIE] the Hebrue *Cheſed*, ſignifieth a ſacred affection of mercie, pietie, grace, benignitie and bountiful good wil towards any without reſpect of merit. In man ſometime it is, the *pious benigne affection* wherwith he doeth good: ſometime the *mercy* or *bountied* which he receiveth; as in *Iſa.* 40. 6. it is the *glorious grace* which man hath frō God, called by the holy Ghoſt in Greek *doxa, glorie*, 1 *Pet.* 1.24. uſually the Greek verſion hath for it *eleos, mercie*, which the new Teſtament alloweth, *Mat.* 9.13. from *Hoſ.* 6.6. Herof a godly man is called *Chaſid, gracious*, or *merciful*: ſee *Pſal.* 4.4.

8 V. 8. *dominion*] or *rule, ſoveraignty*: ſee *Gen.* 1.16.

10 V. 10. *Ægypt*] or, *the Ægyptians*: ſee *Pſal.* 78.43.—51.

13 V. 13. *parts*] or *diviſions*. By the Iewes tradition, the red ſea was parted into twelve ſeveral parts, for every of the twelve tribes to goe through.

15 V. 15. *ſhook-off*] that is, overthrew: ſo *Exod.* 14.27,

18 V. 18. *magnificent*] mighty and excellent: mentioned after, and *Pſalm.* 135.10. 11.12.

24 V. 24. *redemed*] or *delivered, broken off* and *pulled away* as by violence: for ſo alſo the word ſignifieth, *Pſal.* 7.3.

25 V. 25. *bread*] that is *food*: *Bread* is uſed

ſed for all *meats*: ſo in the Greek, *to buy bread, Mark. 6. 36.* is, *to buy meat* (or *victuals*;) *Mat. 14. 15.* Therfore this word is vſed alſo for beaſts food, *Pſal. 147. 9.*

PSALME 137.

The Iewes tears in the captivity of Babel: Their conſtancie in God, and love to Ieruſalem. 7. A curſe on Edom and Babel.

1 BY the rivers of Babel, there wee ſate, yea we wept: when wee re-
2 membred Sion. Vpon the willowes in the midds therof: we hanged our
3 harps. For there, they that led us captive aſked of us, the words of a ſong: & they that threw us on heaps, mirth: ſing unto us, of the ſong of
4 Sió. How ſhal we ſing Iehovahs ſong:
5 in the land of a ſtranger? If I forget thee, ô Ieruſalem; let my right hand
6 forget. Let my tongue cleave to my palate, if I doe not remember thee: if I preferr not Ieruſalem, above
7 the head of my joy. Remember Iehovah, unto the ſonns of Edom, the day of Ieruſalem: who ſayd, raſe raſe;
8 even to the foundatió therof. Daughter of Babel, waſted: ô bleſſed *ſhal* he *be* that repayeth unto thee thy reward, which thou haſt rewarded unto us.
9 O bleſſed *ſhall* he *be*, that taketh and daſheth in-peeces thy babes, againſt the Rock.

Annotations.

1 *Babel*] or *Babylon*, the chief citie in *Chaldea* or land of *Shinar*, where *Nimrod* that mighty hunter (the ſon of Cuſh, the ſon of Ham,) began his reign, called therfore his land: *Gen. 10. 9. 10. Mic. 5. 6.* There in a playn, the people were building a citie and towr whoſe top mought reach to heaven: but God *confounded their language*, ſo the building ceaſed; wherupon it was called *Babel*, that is, *confuſion*; *Gen. 11. 1. 2. 4. 8. 9.* Afterward when *Nebuchadnezar* reigned there, it was the chief citie in the world for luxurie, crueltie, idolatrie and other ſynns, (ſo that *Shinar* is noted for the land and ſeat of *Wickednes*, *Zach. 5. 8. 11.* and *Babylon* is a type of the citie and ſeat of *Antichriſt*, *Rev. 17. 1.—5.*) In this citie & coũtry were the Iewes captives 70. yeres, *Ier. 25. 11 12.* Ieruſalem and the temple being burned, *2 King. 25. 8. 9. 10. 21.* In that captivity, they lamented as in this pſalm is ſhewed.

V. 3. *words of ſong*] that is, *ſongs*: ſo *words of marvayls*, *Pſal. 145. 5.* 3
mirth] underſtand againe, *they asked of us mirth*; or *words of merriment.*

V. 4. *land of a ſtranger*] or, *land of alienation*, that is, *a ſtrange land*; or, *of a ſtrange* God, or people. 4

V. 5. *hand forget*] to weet, *her cunning*, ſome ſuch word is often vnderſtood, in defective paſſionate ſpeeches. See *Pſalm. 103. 9.* 5

V. 6. *to my palate*] or *to the roof of my mouth*: that is, let me be ſpeechleſs, as *Ezek. 3. 26. Iob. 29. 10.* 6
preferr] or, *make to aſcend*. *the head*] that is, *the chiefeſt.*

V. 7. *unto the ſonns of Ædom*] that is, *againſt the Ædomites*: ſee the like ſpeech in a contrary ſenſe, *Pſal. 132. 7.* Of *Ædom* ſee *Pſal. 60. 10.* and *83. 7.* 7
the day] that is, the calamitous time: ſee the notes on *Pſal. 37. 13.* So the Chaldee expoundeth it, *the day wherin they deſtroyed Ieruſalem.*
raſe] or *powr out, empty* (as the Greek alſo turneth it) that is, deſtroy and leave it bare. See this word *Pſal. 141. 8.* The *Ædomites* being alwayes enemies to their brother Iſrael, rejoyced at his ruine, and helped forward his deſtructiõ: for which they are menaced by the Prophet, *Obad. 1: 12. 13. 14. &c.*

V. 8. *Daughter*] that is, Congregation, or Common wealth: ſee *Pſal 9. 15.* 8
waſted] that is, *worthy to be waſted*; as *prayſed*, *Pſal. 18. 4.* is *prayſe-worthy*. Or, *that ſhalbe waſted*; as, *is born*, *Iſa. 9. 6.* for, *ſhalbe born*.

born: becauſe God had ſo certaynly promiſed, *Ier.*50. & 51. or, *the waſter*, to weet, of others. *thy reward*] thy evil deed: ſee *Pſal.* 13.6. where it is contrarily uſed for *a good-deed*. Compare herewith *Ier.*50. 29. *Rev.*18.6.

9 V. 9. *the Rock*] that is, *rocks* or *ſtones*: ſo *the Rock*, *Luk.*8.6. is *rockie* or *ſtony places*, *Mat.*13.5. Compare *Eſai.*13.16.

PSALME 138.

David prayſeth God for the trueth of his word. 4. *He propheſieth that the Kings of the earth ſhal praiſe God.* 7. *He profeſſeth his confidence in God.*

1 *A pſalme*, of David;

I Will confeſs thee with all my hart: before the Gods, wil I ſing-pſalme
2 unto thee. I wil bow me down, towards the Pallace of thine holynes; and confeſs thy name, for thy mercie and for thy truth: for thou haſt magnified above all thy name, thy word.
3 In the day *that* I cried, then thou anſweredſt me: thou haſt made me courragious, in my ſoule *with* ſtrength.
4 All the Kings of the earth ſhall confeſs thee Iehovah: when they hear,
5 the words of thy mouth. And they ſhall ſing in the wayes of Iehovah: for
6 great *is*, the glorie of Iehovah. For Iehovah *is* high, yet hee ſeeth the lowly: and the haughty, he knoweth a
7 farr off. If I walk in the midds of diſtreſs, thou reviveſt me: againſt the anger of mine enimies, thou ſendeſt forth thine hand, and thy right hand
8 ſaveth me. Iehovah will perfectly-accompliſh for me: Iehovah thy mercie *is* for ever: ſlack not, the works of thine hands.

Annotations.

THe Gods] the Kings and Princes of the earth, as *verſe* 4. called *Gods*, *Pſ.* 82.1.6. before ſuch David uſed to confeſs the Lord, *Pſal.*119.46. The Greek here for *Gods*, ſayth *Angels*, as *Pſalm.*8.6. which alſo behold Gods holy things in his church: 1 *Cor.*11.10. 1 *Pet.*1.12. *Eph.* 3.10. but the Chaldee tranſlateth, *before the Iudges*.

V. 2. *thy word*] or *thy ſaying*; thy promiſe in Chriſt, concerning thy people, is greater then all other things wherby thou haſt made thy ſelf known. 2

V. 3. with *ſtrength*] which I have from thee; as the Greek ſayth, *with thy might*: ſtrengthned by Gods ſpirit in the inner man, as *Eph.*3.16.20. 3

V. 5. *in the wayes*] or, *of the wayes*; wherof ſee *Pſal* 103.7. 5

V. 6. *For*,] or *Though*. *the haughty*] *the prowd* perſon: in Greek *the high things*? The Chaldee paraphraſeth, *the prowd, from the heavens farr off, he wil depreſs*. *a farr off*] or *aloof*; not neer, or familiarly, but in wrath to puniſh them. 6

V. 7. *reviveſt*] or, *wilt revive and keep me alive*: ſo after. *againſt the anger*] to repreſs it; or, *on the noſe (the face,)* to ſmite it with thy hand. The Hebrue ſignifieth both *anger*, and *noſe*, *Pſal.*2, 5. but the Greek ſayth, *anger*. 7

V. 8. *perfectly-accompliſh*] or, *perform*, to weet, his work begun, againſt my foes; and his mercie concerning me. So the Greek turneth it, *he wil recompenſe for me*; and the Chaldee *he wil recompenſe them evil for me*. See *Pſal.* 57.3. *ſlack not*] or *leave not off*. It is properly to leave off work by unloſing the hand: *Neh.*6.3. So David prayeth, that God which had begun a good work for him, would not give it over, but perform it, until the day of Ieſus Chriſt, as *Philip.*2.6. 8

PSALME 139.

David praiſeth God for his all-ſeeing providence, 17. *and for his infinite mercies.* 19. *He defyeth the wicked*, 23. *and prayeth for ſincerity.*

To the mayster *of the musik*,
Davids Psalme:

1 IEhovah thou hast serched me, and known. 2 Thou knowest my sitting and my rising: thou understandest my *familiar*-thought, a farr off. 3 Thou fannest my path and my lying-down: and art accustomed to all my wayes. 4 When the speech *is* not *yet* in my tongue: loe Iehovah, thou knowest it all. 5 Thou dost beset me behind, & before: and puttest, thy hand upon me. 6 A knowledge too marveilous for me: it is high, I cannot *atteyn* to it. 7 Whither, shall I goe from thy spirit? and whither, shall I flee from thy presence? 8 If I ascend-up the heavens, thou *art* there: and *if* I make my-bed *in* hell, loe thou *art there*. 9 Take I the wings of the morning: dwell I, in the uttermost-*part* of the sea. 10 There also, thy hand will lead mee: and thy right-hand hold mee. 11 And *if* I say, but surely the darknes shall shrowd mee: then the night *is* a 12 light about me. Yea darknes, darkneth not from thee: but night giveth light as the day: as *is* the darknes, so *is* the light. 13 For thou, hast possessed my reines: hast covered me, in my mothers womb. 14 I will confess thee, for that fearfully, marveilously made am I: marveilous *are* thy works; and my soule, knoweth *it* very well. 15 My bone was not hid, from thee: when I was made in a secret-place; was embroidered, in the nether-*places* of the 16 earth, Mine unformed-*substance*, thine eyes did see; and in thy book, all of them were written: *in* the dayes they were formed, and *when* not one 17 of them *was*. And to me, how precious are thy thoughts ô God: how mightily-increased are, the summs of them? 18 Would I tell them, they wilbe moe than the sand: I awake, and still I *am* with thee. 19 If thou wouldest slay the wicked, ô God: & men of bloods, depart ye from me. 20 Which speak of thee, to a mischeevous purpose: lift-up doe thy foes, unto falsе-vanitie. 21 Doe not I hate them, ô Iehovah, that hate thee: and am *not* I greeved, for those that rise up against thee? 22 With perfection of hatred doe I hate them: they are to me, for enemies. 23 Search me ô God, and know my hart: prove mee, and know my cogitations. 24 And see, if the way of sorow *be* in mee: and lead me, in the way of eternitie.

Annotations.

Davids psalme] see the notes on *Psal.* 1 50 1.

V. 2. *my familiar-thought*] in Greek, *my reasoning* (or *disputing*) *thoughts*: in Chaldee, *my fellowship in the church*; the Hebrue hath the signification of *freindship* and *familiaritie*, used here and in verse 17. for *thoughts*, or *cogitations*. 2

V. 3. *fannest*] or *winnowest*, or *compassest*: that is, discussest and triest out to the utmost, even tracing the footsteps, as the Greek signifieth. Compare *Iob* 31. 4. 2

accustomed to] and so *acquainted with*: the Greek sayth, *foreseest*.

V. 4. *When the speech &c.*] or *For* there is *not a word in my tongue*, but *loe, &c.*: which the Chaldee expoundeth, *a lying word in my tongue*. 4

V. 5. *beset*] *straytly besiege* and *inclose*, *holdest strayt*: or, *hast formed me*. *thy hand*] or *palme*: that I cannot break away. The like phrase is in *Iob* 40.27. The Chaldee interpreteth it, *the stroke of thine hands*. 5

V. 6. *a knowledge*] or, This *knowledge*; namely, *of thee*, as the Greek addeth. 6

it is high] or, *set on a high place*, as *Psal*

59. 2. attayn *to it*] or, *prevayl against it*, as *Psal.* 129. 2.

7 V. 7. *thy presence*] or, *thy face*.

8 V. 8. *make my bed*] or *spread-my-couch*: in Greek, *descend*. Compare *Amos* 9. 2.

9 V. 9. *wings of the morning*] or, *day-dawning*, which is sayd to have *wings*, for that it speedily flieth over all the aier; *of the sea*] meaning the furthest parts of the world; for so *the sea* often signifieth. *Psal.* 65. 6. & 72. 8. *Isa.* 24. 14.

11 V. 11. *shrowd*] *over-dim me*, as with the dark-twilight: or, *shal bruise, shal crush me down*; as *Gen.* 3. 15. so the Greek, *shal tread me down*.

12 V. 12. *darkneth*] that is *hideth*: compare *Iob* 34. 22. *Ier.* 23. 24. *as* is &c.] or, *like darknes, like light*; that is, they are equal; as that which in *Mat.* 22. 30. is *like*, in *Luk.* 20. 36. is *equal*.

13 V. 13. *covered*] that is, safely kept, and protected; as the Greek sayth, *holpen me*: or, *covered me* with skyn and flesh &c. as *Iob* 10. 11.

14 V. 14. *fearfully*] or, in *fearful-sorts*; to weet, *I am made*: or, these are *fearful-things*; the Chaldee sayth, *thou hast doen fearful things*. *marvelously-made*] or, *excellently-made*: elswhere this word is used for *separated from*, and *excelling* others: see *Psal.* 4. 4.

15 V. 15. *my bone*] that is, *bones*, any of them; or *my substance*, or *strength*; for thereof the *bone* is named. *embrodered*] that is *cunningly wrought* with nerves, sinewes, veins, and variety of limms. A similitude taken from *broiderie-work*, *Psalm.* 45. 15. *nether places of the earth*] so he calleth his *mothers womb*: because of Gods secret & unknown making of men there, *Eccles.* 11. 5. And thus may the like phrase *Eph.* 4. 9. be understood of *Christs incarnation*.

16 V. 16. *My unformed substance*] or, *Mine embryon*, which is *the body in the womb before it hath perfect shape*, or *unwrought up*, as the Greek here translateth it: The Hebrue name is of wrapping or winding up like a bottom: *my wound-up-mass*, or *body*. *all of them*] all my members, wound up in that my embryon or unperfected-substance. Or generally, *all men*. The Chaldee sayth, *all my dayes were written in the book of thy memorial*. *were written*] Hebr. *shal be written*, which meaneth a continual act: see *Psal.* 22. 31. So after, *shalbe formed*. in *the dayes they were formed*] or, what *dayes they should be formed*: meaning that all his members, in the dayes that they were in fashioning in his mothers womb, were written down of God: or, that the dayes of their forming were written. The Chaldee sayth, *in the day when the world was created &c.* and, when *not one*] Hebr. *and not one of them*, or *in them*. Meaning, that God had written down all parts of his body, not onely when they were in forming, but long before. So commending his providence, *who calleth things which be not, as though they were*, *Rom.* 4. 17.

17 V. 17. *how precious are*] that is, how rare are thy thoughts to me, how few of them can I speak of; how incomprehensible are thy cogitations! The words following, shew this to be the meaning. Compare *Iob* 26. 14. And a thing is sayd to be *precious*, which can not be atteyned unto or effected; see *Psal* 49. 9. Otherwise we may take it thus: *Thy thoughts*, that is, the thoughts that I have of thee, *how precious*, of how much esteem and worth *are they to me*? So *precious* is used *Psal.* 36. 8. The Chaldee expoundeth it, *How honourable are they that love thee ô God: & how are their princes fortified*. *mightily-increast*] *many* and *strong*: see *Psal.* 40. 5. *the summs*] Hebr. *heads*: used for *summs* and so the Greek *archee*: *Num.* 1. 2. & 26. 2.

I awake and] or, *when I awake I am stil with thee*: that is, stil meditating of thee. The Chaldee referreth this to the last resurrection, thus, *I shal rise agayn in the world to come, and shalbe still with thee*. See *Psalm.* 17. 15.

19 V. 19. *If thou wouldest*] or *O that thou wouldest*, for it seemeth here to be a wish: as also in the Greek of the new Testamẽt, *Luk.*

Luk. 12. 49. *what wil I, if it were* (that is, *ô that it were*) *already kindled.* So in 1. *Chron.* 4. 10. *If thou wilt bleſs me*; that is, O *that thou wouldeſt bleſs.* Or, *Surely thou wilt ſlay &c.*

and men &c.] this may alſo be referred to God, thus; *and* wouldeſt ſay ye bloody men depart *from me*: or to David, who ſayth, *depart ye from me.* The Chaldee expoundeth it, *and let the men addicted to the judgment of death depart from me.*

20 V. 20. *ſpeak of thee*] or, *againſt thee*, as the like Hebraiſme meaneth, 1 *King.* 21. 13. *witneſſed of* (or *againſt*) *him.* See the notes on *Pſal.* 5. 5. Or *ſay thee*, that is, *mention* or *ſpeak off*: as *Pſal.* 40. 11. 2 *Sam.* 6. 22. The Chaldee underſtands it of ſwearing; *which ſwear in thy name deceytfully.* *to a miſchievous purpoſe*] or, *with a crafty-intent*, that is, *craftily, wickedly.* See *Pſal.* 10 2.

lift up doe thy foes &c.] or, *thy foes take up* thy name *to vanitie*: this ſenſe the Chaldee paraphraſe giveth; and the phraſe is taken from *Exod.* 20 7. the word name being underſtood; (as in *Levit.* 24. 11. the word *Lord* is underſtood,) or, *thy foes lift up* their head (as is expreſſed, *Pſal.* 83. 2.) *in vayn*; that is, *they are vainly prowd, and inſolent.* Often times, words wanting are to be ſupplied; ſee the notes on *Pſal.* 103. 9. Or, *they lift up thy foes in vayne*; that is, *the wicked (which ſpeak evil of thee,) doe vainly extol thine enemies, to falſe-vanitie*] or, *in vaine*; ſee *Pſal.* 12. 3. & 24. 4.

21 V. 21. *am not I greeved*] or, *griev*, (yrk) *my ſelf*: ſo *Pſalm.* 119. 158. Compare alſo 2. *Chron.* 19. 2. *Prov.* 29. 27.

23 V. 23. *Prove*] or, *trie me.* Compare *Pſal.* 26. 2.

24 V. 24. *way of ſorow*]. or *of grief*, that is, *wicked way* (*purpoſes* or *actions*) which are grievous to God and men: and in ſpecial, the *way of idolatrie*; for of this word, *Idols* have their name; ſee *Pſal.* 16. 4. So *a word of grief*, *Proverb.* 15. 1. is that which grieveth him to whō it is ſpoken. *way of eternity*] or *of antiquitie, the old way*, as *Jer.* 6. 16. meaning, the way of faith and godlynes, which God taught from the beginning, and which continueth for ever: cōtrary to *the way of the wicked*, which periſheth, *Pſal.* 1. 6.

PSALME 140.

David prayeth for deliverance from the wicked. 9. He prayeth againſt them. 13. He comforteth himſelf by confidence in God.

To the mayſter *of the muſik*, a pſalm of David. 1

REleaſe mee ô Iehovah, from the evil man: from the man of violent-wrongs, preſerve thou me. 2
Which think evil *things* in hart: every day, they gather warrs. 3
They ſharpen their tongne, like a ſerpent: the hot-poiſon of the aſp, *is* under their lips Selah. 4

Keep me ô Iehovah, frō the hands of the wicked: from the man of violent-wrongs preſerve thou me: which think, to thruſt-away my feet. 5
The proud have hid a ſnare for me, and cords; they have ſpred a net by the pathes ſide; they have ſet grinns for me Selah. 6

I ſayd to Iehovah, thou *art* my God: hear ô Iehovah, the voice of my ſupplications-for-grace. 7
Iehovih Lord, the ſtrength of my ſalvation: thou haſt covered my head, in the day of arms. 8
Grant not ô Iehovah, the deſires of the wicked: further not his crafty-device, *leſt* they exalt *themſelves* Selah. 9

The head of thoſe that compaſs me about: the moleſtation of their lips ſhall cover them. 10
They ſhal bring upon them, coles: he ſhall fell them into the fyre; into deep-pits, that they riſe not up. 11
An *yll* tongued man, ſhall not be eſtabliſhed in the earth: a man of violent-wrong, evill 12

13 shall hunt him to a suddayn-overthrow. I know, that Iehovah wil doe
14 the judgment of the poor-afflicted; the doom of the needie. Surely the just shall confess to thy name: the righteous shall sit, before thy face.

Annotations.

3 *They gather warrs*] or are *gathered to warrs*: getting themselves and other togither. The active is often used passively, *Psal.* 32.9. & 109.3.

4 V. 4. *of the Asp*] or *Viper*: Greek, *of Asps*, so *Rom.* 3.13. Compare *Psal.* 58.5.

5 V. 5. *to thrust-away my feet*] or, *to overthrow my footsteps.*

6 V. 6. *by the paths side*] or, *fast by* my *path*: Hebr. *at the hand of the path.* Compare *Psal.* 142.4. *Jer.* 18.22. *Prov.* 29.5.

8 V. 8. *Iehovih*] or *God*: see *Psal.* 68.21. *of arms*] or *of armour*, that is, *of battel* (as the Greek translateth it;) when men harness themselves. This is that *helmet, salvation*, *Eph.* 6.17.

9 V. 9. *further not*] or, *bring not to pass.* lest *they*] or, *they will exalt themselves*; that is, *be proud*, or *lofty*. Compare *Deut.* 32.27.

10 Vers. 10. *the head*] that is, *As for the head* (the *chief*) *of those*, &c. An *head* sometime signifieth *a company of chiefe men*, 1. *Chronic.* 4.42. though here perhaps some one man is meant, as the Chaldee nameth *Achitophel.* It is also used for *a band* of men, as *Iob.* 1.17. Sometime the Hebrue word signifieth *gall*, as *Psalm.* 69.22. Which sense also is not amyss here. *shall cover*] or prayerweise, *let it cover them*, and *him*; (as *Psal.* 2.3.) that is, *every of them:*

11 V. 11. *They shall bring*] or, *make move* (as *Psal.* 55.4.) *upon them* selves: or *coles shalbe moved* (that is, *thrown*) *upon them.* The Hebrue hath a double reading, yielding both these senses; their judgments to be frō God, but procured by themselves. *he*] that is, *God, shall fell them*; or indefinitely, *they shalbe feiled*, or *cast*. *deepp ts*] or *suddeyn-sorowes*; the Greek sayth, *calamities*: the Chaldee, *the fyre of Gehenna.*

12 V. 12. *An yll-tongued man*] Hebr. *a man of tongue*, that is, *a pratler*, or *evil speaker*, that hath tongue at will to use and abuse at his lust, and *to smite* therwith, as *Jer.* 18 18. So *a man of lipps*, *Iob.* 11.2. is one *talkative*: *a man of words*, *Exod.* 4.10. is one *eloquent*: *a man of arm*, *Iob.* 22.8. is one *mightie*; and sundry the like. *to a suddeyn-overthrow*] or, his *utter-ruine* and *miserie*. Hebrue, *to* (or *with*) *thrustings-down*: The Chaldee paraphraseth, *The Angel of death shall hunt him, and thrust him down into hell.*

14 V. 14. *sit before thy face*] or *dwell with thy face*, that is, *in thy presence*: see *Psal.* 16. 11. & 61.8.

PSALME 141.

David prayeth that his suit may be acceptable, his conscience sincere, and his life safe from snares.

A Psalm, of David:

1 IEhovah I call upon thee, make-haste unto me: give-ear to my voice, whē I call unto thee. Let my prayer be
2 firmly-directed *as* incēse, before thee: the lifting-up of my hands, *as* the evening oblation. Set thou Iehovah,
3 a watch before my mouth: keep, the dore of my lipps. Incline not
4 my hart, to an evill thing: to pretend pretenses, in wickednes; with men that work painful-iniquitie: and let me not eat of their dainties. Let
5 the *just-man* smite me, *it shalbe* a kindnes, and let him reprove me; the head oile, let it not break mine head: for yet my prayer also, *shalbe* in their
6 evils. Their Iudges are thrown-down by the Rock sides: and they shall hear my sayings, for they are
7 pleasant. As *when* one cutteth and cleaveth on the earth: our bones are
8 scattered, at the mouth of hell. But

mine

mine eyes *are* unto thee, Iehovih Lord: in thee I hope-for-safetie; pour
9 not out my soule. Keep mee, from hands of the snare, *which* they have layd for me: and the grinns, of them
10 that work painful-iniquitie. Let the wicked fall into his net: whiles I together pass-over.

Annotations.

2 BE *firmly-directed*] or *prepared*; and so acceptable. as *incense*] or *perfume*, which was a confection of sweet spices, made after the art of the Apothecarie, pure and holy, and was by the Priests, burned upon the golden altar every morning before the Lord: *Exod.*30. 31. 35. 36. 7. 8. a figure of the prayers of the saincts, acceptable to God, through Christs mediation; as this place sheweth, compared with *Rev* 8. 3. *my hands*] or *palmes*, lifted up in prayer; see *Psal.*63.5. *evening oblation*] the *Minchah* properly was the *meat offring*; (which was *fine flowre mingled with oile*) offred together with the Lamb every evening, before the Lord continually: as *Exod.*29.39.40.41.42. *Num.* 28.2.3.—8. Here it is taken for the whole oblation, at the time of the offring wherof, the godly used to pray, *Exod.*9.5. *Dan.* 9.21. it was at *the ninth howre* of the day, (about three of the clock in the after noon,) called *the howr of prayer*; *Act.*3.1.

3 V. 3. *a watch*] or, *a ward, custodie*, to keep me from speaking amyss. *keep*] *observe thou*: or, *an observation*, before the dore. *the dore*] or *gate of my lyps*, by which my words pass out as at a dore: so *the dores of the womb*, *Iob* 3. 10. The original *dal*, is contracted for *deleth*, *a dore*: though this be rare: yet the Hebrue text sometime doeth the like; as *Chaji*, 2. *Sam.*23.20. for *Chajil*, 1 *Chron.*11.22.

4 V. 4. *Incline not*] to weet, by Satan, or mine own corruption: for God properly tempteth no man to evil, but the divil, and mans own concupiscence, *Iam.* 1.13.14. 1 *Cor* 7.5. and by Satan, God moveth mens minds; as appeareth, 1 *Chron.* 21.1. with 2 *Sam.*24.1. So *Mat.* 6.13. *evil thing*] or *word*: see *Psal.*7.1. *to pretend pretenses*] or, *excuses*; thus the Greek turneth it: the Hebrue also signifieth *occasions pretended*, as *Deut.* 22.14.17. Or, we may read it; *to practise practises, in wickednes.* *with men that work*] or, *with men workers*, that is, such as stowtly, boldly, and manfully work iniquitie. *their dainties*] the Chaldee expoundeth it of their songs at bankets.

V. 5. *smite*] or *beat me*; the word properly signifieth *beating with an hammer*; *Psal.* 74.6. *Iud.*5.26. applied to *sharp rebukes*. So *Prov.*23.35. Compare also *Prov.*9.8. *&* 25. 12. *&* 28.23. *Zech.* 13.6. it shalbe *a kindnes*] *a mercie*, or, *with kindnes*, that is, let him smite me, kindly; and *reprove me.* the *head oil*] that is, *the chief* or *precious oil*: (as *head spices*, are *chief* and *principal*, *Exod.*30 23.) or *oile of the head*, which is to anoint the head with. Or, by *head*, understand the *Chiefest* of his adversaries, as before *Psal* 140.10 for this seemeth to be an opposition to the former thus, *let the just smite me, but let not the precious oile* (or *the oile of the head*) of the wicked, *break mine head*: and this the Greek favoureth, saying *but let not the oile of the synner supple mine head*: by *oile* meaning *flattering words*, as *Psal.*55.22. Otherwise, we may referr it to the former just mans reproof, it shalbe *a precious oile*, *let him not make it fayle my head*. The Chaldee otherwise expoundeth it; *and let the Priest reprove me, anoynting me with the anointing oile of the Sanctuarie: but let him not take the crown of the kingdome from mine head.* *let it not break my head*] not distract, or dazel my witts, not overcome mee; the Hebrue word signifieth *breaking* and *bringing to naught*, *Psal.*33.10. and is applyed to *the breaking of the hart* by discouragement, *Num.*32.7 and here to *the breaking of the head*, or *bringing to nought* of counsels, purposes, &c. by flattery. Or, if it be understood of the just, we may read it; *let him not make it fayl mine*

head; that is, let the oile of his reproof, not be wanting upon mine head. *in their evils*] or *against their evils*: which may be applied to the *evil deeds* of the wicked; or *calamities* of the just: and here understand, *is* or *shalbe in their evils*: or, as the Chaldee explaineth it, *is ordered against their evil.*

6 V. 6. *Their Iudges*] *the Princes* of mine adversaries. *are thrown-down*] or, *throw-down themselves*, that is, secretly pursue and beset me in the rocks and mountayns whither I am forced to flee, 1. *Sam.* 24.3. & 23.26. The word may also bear their *throwing-down* to destruction; as 1. *Chro.* 25.12. *by the rock sides*] or, *in rocky places*; Hebr. *in the hands of the rock*: as *Psal.* 140.6. *and they shall hear*] or, *though they have heard.*

7 V. 7. *cutteth and cleaveth*] to weet, *wood*; or *the ground* with the plough. *of hell*] or, *the grave*. Compare *Ezek.* 37.1.11.12. *Iehovih*] or *God*: see *Psal.* 68.21. *pour not out my soule*] to weet, *unto death*, as *Esa.* 53.12. that is, kyll me not: or, *make not my soule bare*, that is, leave it not destitute and helpless.

10 V. 10. *Let the wicked fall*] or *They shall fall.* *into his net*] that is, *every of them into his own net*, or *flue.* *together*] namely, with their fall; or *together* with them that are with me: or, *altogither* (wholly) *pass over, and escape*: the Greek sayth, *alone I am, until I pass over*. See this word, *Psal.* 33.15.

PSALME 142.

David sheweth that in his troubles, when his own hart and all other help fayled him, all his comfort was in faith and prayer unto God.

1 An instructing *psalm* of David: a prayer when he was in the cave.

2 WIth my voyce, unto Iehovah did I crye; *with* my voice, unto Iehovah did I supplicate-for-grace.

3 I powred-out before him my meditation: my distress, I did shew before him. When my spirit was overwhelmed within me, then thou, knewest my path: in the way that I walked, they privily-layd a snare for me. 4

5 *I did* look on the right-hand and see; and no man acknowledged me: refuge is perished from me; no-man seeketh for my soule. 5

6 I cryed unto thee, Iehovah: I sayd, thou *art* my hope-for-safetie; my portion, in the land of the living. 6

7 Attend unto my showting, for I am brought very low: deliver me from my persecutors; for, they are stronger than I. 7

8 Bring-forth my soule out of the close-prison, to confess thy name: the just shall inviron me about, for, thou wilt *bounteously*-reward unto me. 8

Annotations.

1 *IN the cave*] fled thither from the persecution of Saul, 1 *Sam.* 24.4. &c.

4 V. 4. *was overwhelmed*] or, *swowned, fainted*: see *Psal.* 77.4. *then thou*] Hebr. *and thou*: so *And* he sayth, *Mar.* 14.34. is expounded *Then* he sayth, *Mat.* 26.38.

5 V. 5. I did *look*] or *Look thou* &c, continuing his complaint to God. But the Greek turneth it, *I considered*: and the Hebrue *Look thou*, or *To look*, is often resolved by other definite persons: see the notes on *Psalm.* 22.9. & 49.15. & 65.11. & 77.2. & 103.20. *and see*] or, *and behold*, to weet, on *the left hand.*

refuge] or *flight*; *is perished from mee*] that is, fayleth mee; I have no place to flie unto and escape. So *Iob.* 11.20. *Amos* 2.14. *seeketh*] that is, careth for: so *Prov.* 29.10. usually *to seek the soule*, is in the yll part to destroy it: see *Ps.* 35.4.

7 V. 7. *brought-low*] or, *weakned*: see *Ps.* 116.6.

8 V. 8. *the prison*] the cave wherin I am shut up close. *inviron*] *compass*, as *Ps.* 22, 13. or, *expect*, as *Iob.* 36.2. and so the Greek translateth, *the just shall wayt for me until,*

untill thou reward me. See *Psalm.13.6.* The Chaldee sayth; *for my sake the just shall make thee a crown of praise, because thou wilt render a good reward unto me.*

PSALME 143.

David prayeth for favour in judgment. 3. He complaineth of his griefs. 5. He strengthneth his faith by meditation and prayer. 7. He prayeth for grace, 9. for deliverance, 10. for sanctification, 12. for destruction of his enemies.

A psalme, of David:

1 IEHOVAH hear my prayer; give-ear to my supplications-for-grace; in thy faithfulnes answer me, in thy justice.
2 And enter not into judgment, with thy servant: for before thee, shal not any living be justified.
3 For the enemie, persecuteth my soule; smiteth-down my life to the earth: maketh me sit in darknesses, as the dead *for* ever.
4 And my spirit is overwhelmed in me: in midds of me, my hart is wondrously amazed.
5 I remember the dayes of old; I meditate on all thy work: I muse on the action of thy hands.
6 I spread-out my hands unto thee: my soule, as a wearie land, *thirsteth* for thee Selah.
7 Make-speed, answer me Iehovah, my spirit fayleth: hide not thy face from me; for I shal-be made-like to them that goe-down the pit.
8 Cause me to hear, thy mercie in the morning, for in thee doe I trust: cause me to know, the way that I should walk; for unto thee, doe I lift up my soule.
9 Deliver me from mine enemies, ô Iehovah; unto thee I flie-for-covert.
10 Learn me to doe thine acceptable-will, for thou *art* my God: thy good spirit shall lead me,
11 in the land of righteousnes. For thy names sake Iehovah, thou wilt quicken me: in thy justice, wilt bring-forth my soule out of distres.
12 And in thy mercie, wilt suppres mine enemies: and destroy all them that afflict my soule; for, I *am* thy servant.

Annotations.

V. 2. *And enter not into judgment*] or, *but goe not to Law with mee*; by the deeds wherof, no flesh shalbe justified in thy sight, *Rom.3.20.* so *Iob.22.4.* & 14.3. *Esa.3.14.* In Chaldee, *goe not into the judgment hall*: namely, to judge me with severity. *not any*] or *not all*, that is, *none living*: so *Mat.24.22. not all*, that is, *no flesh*: 1 *Iob.2.21. every lye is not*, that is, no lye is of the trueth, so 2 *Pet.1 20. Psal.76.6.*

V. 3. *my life*] or, *my company*, the Hebrue signifieth both: *Iob.33.18.22. Psalm. 68.11. darknesses*] or, *dark-places*: so *Psal.88.7.19* & *74.20.* for ever] or, *of eternitie, of old*; meaning *dead long since*, and *for ever* after: the word respecteth time past and to come. So *Lam.3.6.*

V. 4. *overwhelmed*] *fainteth*, or, *is perplexed*: see *Psal.77.4. wondrously-amazed*] *astonished*: or *desolate*. Gr. *troubled*. See this word, *Esai.59.16*, & *63.5. Dan.8.27. Psal.40.16.*

V. 5. *of old*] or, *of antiquitie*; so *Psal. 77.6.*

V. 6. *spread out*] that is, *pray*; as the Chaldee saith *spread out my hands in prayer*. See *Psal.44.21. weary*] that is, *drye* and *thirstie*: in Greek, *waterles*: see *Ps.63.2.*

V. 7 *for I*] or *lest I*; Hebr. *and I*: which may be supplied thus, *lest I perish, and be made like*, &c. See *Psal.28.1.*

V. 8. *in the morning*] speedily: so *Ps. 90.14.*

V. 9. *I flie-for-covert*] or *I cover* (*I hide*) my self, flying *unto thee*: or, *to thee I covertly-flee*; secretly discloseing to thee, that which I would hide from others: so the Greek, *I flie to thee*. The Chaldee expoundeth it, *I have made thy Word my redeemer.*

V. 10.

V. 10. *thy good spirit, shall lead me*] so the Greek translateth this and the rest, as assured: we may also read it prayer-weise, *let thy good spirit lead me*; or, *thy spirit is good; let it lead me* &c. and so the rest. Compare *Nehem.9.20.* *in the land*] or, *into the land of righteousnes; in a playn* (or *even*) *ground*: see *Psal.26.12. Esai.26.10.*

PSALME 144.

David blesseth God for his mercie in helping him in his warrs. 3. He confesseth mans miserie and unworthynes; 5. prayeth that God would powrefully deliver him from his enemies. 9. He promiseth to praise God. 11. He sheweth the vanity of worldly felicitie, 15. and happines of Gods people.

A Psalm, of David;

1 BLessed *be* Iehovah, my Rock; which learneth my hands to the battel: my fingers, to the warr. 2 My mercie and my fortress, my high-tower and my deliverer for me: my shield, and he in whome I hope-for-safetie; that subjecteth my people under me. 3 Iehovah, what is earthly-man, that thou takest-knowledge of him: the son of wretched-man, that thou makest-account of him? 4 Earthly-man, is like to vanitie; his dayes, *are* as a shadow that passeth-away. 5 Iehovah, bow thy heavens and come-down: touch the mountayns, and they shall smoke. 6 Lighten the lightning, and scatter-them-asunder: send thine arrowes, and disturb them. 7 Send thy hands, from the high-*place*: release me and deliver me, from the many waters; from the hand of the sonns of the stranger. 8 Whose mouth, speaketh false-vanitie: and their right hand, *is* a right hand of falshood. 9 O God, I wil sing unto thee a new song: with psalterie *and* ten-stringed-*instrument*, I wil sing-psalmes to thee. 10 That giveth salvation, unto kings: that releaseth David his servant, from the evil sword. 11 Release me and deliver me, from the hand of the sons of the stranger: whose mouth speaketh false-vanitie; and their right-hand, *is* a right hand of falshood. 12 That our sonns, as plants, grown-great in their youth: our daughters as corner *stones*; cut *after* the similitude of a pallace. 13 Our garners ful, affording from meat to meat: our flocks bringing-forth-thousands, increased-by-ten-thousands, in our streets. 14 Our Oxen, loden: no breaking-in, and none going-out; and no out-crie, in our streets. 15 O blessed *is* the people, whose *state is* such: ô blessed *is* the people, whose God *is* Iehovah.

Annotations.

MY Rock] in Greek, *my God*; see *Psal.18.3.*

V. 3. *takest knowledge*] or *acknowledgest, carest for*: compare *Psal* 8.5. & 16. & 31.8. *makest account*] or, *thinkest on him.*

V. 4. *passeth away*] *vanisheth*. Compare *Psal* 102.12. *Eccles.* 7 2

V. 5. *come down*] for my help, and my foes ruine: see *Psal.18.10.* *and they shall*] or, *that they may smoke*; see *Psal.*104.32.

V. 6. *Lighten*] that is, *Cast forth*: compare *Psal.*18 15. *disturb*] or *trouble*; that is, discomfit and destroy: see this word, *Exod.*19.24. & 23.27.

V. 7. *the high-place*] that is, *heaven*; compare *Psal.*18.17. *many waters*] which the Chaldee expoundeth, *armies, like to many waters*. *sonns of the stranger*] *of a strange God*, or *people*: as *Psal.*137.4. born *aliants*, see *Psal.*18.45,

V. 9.

9 V. 9. *new song*] *of triumph*: see the notes on *Psal.*33 2.3.

10 V. 10 *That giveth*] understand, *O hee that giveth*, that is, *O thou that givest*, *&c.* See the like phrase, in *Psal.*59.10. *&* 65.7. Or, *It is hee that giveth*,

12 V. 12. *as plants*] understand, *are as plants*: for this seemeth to be an imitatiō or expressing of the vayn words of the wicked forementioned, which say, *our sonns are as plants*; &c. whose boasting cōtinueth til the last clause, which is opposed to all their worldly felicitie. The Greek to make this playner, chāgeth person, and translateth, *Whose sonns* (or, *Of whom their sonns*) are *as new-plants*, &c. So elswhere the Greek useth the like change of person; as in *Genes.*26.7. Or, understanding it of the godly, supply, *may be as plants*, *&c.* and so it hath respect to the outward blessings of the law; *Deut.*28.4. *&c.* In this latter sense the Chaldee taketh it. *cut*] that is, *hewen, carved, polished.*

13 V. 13. *garners*] or, *Corners, Chambers, Cellars*, places of store and provision, made usually in nooks and corners of houses. *from meat to meat*] or *from sort to sort*, that is, all sorts and store of victuals.

14 V. 14. *loden*] that is, fat and fleshy: or, able to bear lodes: or, *big* with yong. *no breach*] in the walls, for the enemie to enter the towne. *none going out*] no cattel driven away by the enemie.

15 V. 15. *whose state is such*] as is before mentioned: the Greek turneth it, *They cōt that people blessed, which hath these things.* *whose God*] this sentence is opposed to all the other worldly wealth.

PSALME 145.

David praiseth God for his greatnes, power, glorie, and fearful acts. 7. His goodnes, justice, mercie; 11. his kingdome, and gracious providence unto all: 18. His speciall mercies to those that call upon him, that fear and love him.

1 An hymne, of David;

I Will extoll thee, my God ô King: and bless thy name, for ever and aye. א

2. In every day wil I bless thee: & praise thy name, for ever and aye. ב

3. Great *is* Iehovah, and praised vehemently: and of his greatnes, *there is* no serch. ג

4. Generation to generation, shal lawd thy works: and they shall shew thy powers. ד

5. The comly-honour, of the glorie of thy majestie: and the words of thy marvels, wil I talk of. ה

6. And the strength of thy fearful-*acts* they shall speak of: and thy greatnes, it wil I declare. ו

7. The memorie of the multitude of thy goodnes, they shall utter; and thy justice they shall showt. ז

8. Gracious and pitiful *is* Iehovah: long suffring, and great in mercie. ח

9. Good *is* Iehovah unto all: and his tender-mercies, are over all his works. ט

10. All thy works, shal confess thee Iehovah: and thy gracious-saincts bless thee. י

11. They shal tell the glorie of thy kingdome: and speak of thy power. כ

12. To make-known to the sonns of Adam, his powers: & the glorie of the comly-honour of his kingdome. ל

13. Thy kingdome, *is* a kingdome of all eternities: and thy dominion, in every generation and generation. מ

14. Iehovah upholdeth all that fall: and up-righteneth, all that are crooked. נ

15. The eyes of all, look-attentively unto thee: and thou givest to them ע

their meat in his time.

16. Openeſt thine hand: and ſatiſfieſt the deſire of every living-thing.

17 Iuſt *is* Iehovah, in all his wayes: and merciful, in all his works.

18. Neer *is* Iehovah, to all that call upon him: to all that call upon him in trueth.

19. He wil doe the deſire of them that fear him: and wil hear their crie, and wil ſave them.

20. Iehovah preſerveth all them that love him: and all the wicked he wil aboliſh.

21. My mouth ſhall ſpeak, the praiſe of Iehovah: and let all fleſh bleſs the name of his holynes, for ever and aye.

Annotations.

1 *AN. hymne*] or *Praiſe*; and herof the whole book in Hebrue is called *the book of hymnes*. This hymne is compoſed after the order of the Hebrue Alphabet; onely one letter wanting. See *Pſ.* 25.1. *aye*] or *perpetually*: ſee *Pſal.* 9.6.

3 V. 3. *praiſed*] ſee *Pſal.* 18.4. *no ſearch*] that is, it is paſt finding out: *of greatnes*, ſee *Pſal.* 150.2.

4 V. 4. *powers*] that is, *powrfull* (mighty:) *acts*: ſo *verſe* 12. *Mat.* 13.58.

5 V. 5. *honour of the glorie*] or *glorious honour*, or *comelyneſs*. *words of thy marvels*] that is, *thy miracles*; *thy marvelous words* (or *things*.) So, *words of ſong*, *Pſal.* 137.3. *talk*] *diſcourſe of*, or *meditate*.

8 V. 8. *pitiful*] or, *compaſſionate*. Compare *Pſal.* 103.8. *Exod.* 34.6. *long-ſuffering*] or, *ſlow to anger*: ſee *Pſal.* 86.15.

10 V. 10. *ſhall confeſs*] or, *let them confeſs* &c.

11 V. 11. *tell*] *talk of*, or *preach*: Hebr. *ſay*.

14 V. 14. *up-righteneth*] *lifteth right up*, or *maketh ſtraight all that are bended down*, or *bowed togither*: ſo *Pſal.* 146.8.

15 V. 15. *in his time*] that is, *in due ſeaſon*: ſee *Pſal.* 1.3. & 104.27.

16 V. 16. *the deſire*] or *pleaſure*, or *with contentment*, *contentedly*; *acceptable*; with that which ſeemeth good to thee, and pleaſeth (or contenteth) them.

18 V. 18. *in trueth*] this word implieth faith, ſynceritie, earneſtnes and conſtancie. Compare *Deut.* 4.7. *Iob.* 4.24.

19 V. 19. *the deſire*] or, *the will* the *pleaſure*, and *contentment*; as *verſe* 16. We are to deſire that Gods will may be doen, *Mat.* 6.10. here he doeth his ſervants will: ſo he honoureth them that honour him; 1. *Sam.* 2.30.

21 V. 21. *ſhall ſpeak*] or, *Let my mouth ſpeak*. *all fleſh*] all ſorts of people; ſee *Pſal* 65.3.

PSALME 146.

The Pſalmiſt voweth perpetual praiſes to God. 3. He exhorteth not to truſt in man. 5. God for his power, juſtice, mercy and kingdom, is onely worthy to be truſted in, and celebrated.

Halelu-jah;

MY ſoule, praiſe thou Iehovah. I wil praiſe Iehovah in my life: I will ſing pſalmes to my God, while I *am*. Truſt not ye in bounteous-princes: in ſon of Adam, with whom is no ſalvatiō. His ſpirit goeth-forth, he returneth to his earth: in that day, his thoughts periſh. O bleſſed *is* he, in whoſe help the God of Iakob *is*: whoſe hope, *is* in Iehovah his God. Which made heavens, and earth; the ſea & all that in them *is*: which keepeth trueth for ever. Which doeth judgment, to the oppreſſed; giveth bread to the hungry: Iehovah looſeth the bound. Iehovah, openeth-the-eyes of the blind; Iehovah, up-righteneth the crooked: Iehovah, loveth the juſt. Iehovah, keepeth the ſtrā-gers; ſetteth-upright the fatherleſs & the

the widow: and overthroweth the
10 way of the wicked. Iehovah ſhall reign, for ever; thy God ô Sion, to generation and generation; Halelu-Iah.

Annotations.

1 HAlelu-jah] that is, *Praiſe ye Iah:* ſee *Pſal.*135.1.

V. 2. *in my life*] ſo long as I live: ſo *Pſal.*104.33.

4 V. 4. *his ſpirit*] mans *ghoſt*; ſo *the ſoule* is ſayd *to goe forth*, *Gen.*35.18. *to his earth*] wherof he was made; *earth* is in Hebrue *Adamah*; hereof man was called *Adam*, *Earthly*; compare *Gen.*2.7. & 3.19. *Pſalm.* 104.29. *his thoughts*] or *purpoſes*, the moſt excellent effects of the mind or ſpirit of man.

7 V. 7. *the bound*] or *priſoners*, but here it may be meant more largely; for *ſickneſſes* alſo are *Satans bonds*, which our Lord Chriſt *looſed*, *Luk.*13.16. See alſo *Iſa.*61.1.

8 V. 8. *openeth the eyes*] or, *giveth ſight to:* compare *Mat.*9.29.30. *Iob.*9.6.7.32. *uprighteneth*] or *maketh ſtraight*; as *Pſalm.* 145.14. ſee this fulfilled, *Luk.*13.13.

9 V. 9. *ſetteth-upright*] *maketh to continue ſure:* ſo *Pſal.*20.9. & 147.6. Compare *Deu.* 10.18. & 27.19. *Exod.*22.22.23.24. *Pſalm.* 68.6. *overthroweth*] or *turneth up ſide down:* ſo *Iob.*19.6. ſee alſo *Pſal.*1.6.

PSALME 147.

The Prophet exhorteth to praiſe God, for his care of the church, wiſdom, power, mercie, and providence unto all. 12. To praiſe him for his bleſſings upon the kingdome. 15. For his works in nature, 19. and for his gracious word and ordinances given to his people.

1 PRaiſe ye Iah; for *it is* good, to
2 ſing-pſalms to our God: for *it is* pleaſant; praiſe *is* comely. Iehovah buildeth Ieruſalem: gathereth togi-
3 ther, the outcaſts of Iſrael. He healeth, the broken in hart: and bindeth-
4 up, their griefs. Counteth the number of the ſtarrs: calleth them all, *by* names. Great *is* our Lord, and much
5 in able-might: of his underſtanding, *there is* no nũber. Iehovah ſetteth-up-
6 right the meek: debaſeth the wicked, unto the earth. Sing ye to Iehovah
7 with confeſſion: ſing-pſalms to our God with the harp. That covereth
8 the heavens, with clouds; that prepareth rayn for the earth: that maketh the mountaynes to bud-forth graſs. *That* giveth to the beaſt his food: to
9 the young ravens, which crie. He
10 delighteth not in the ſtrength of the horſe: he taketh not pleaſure, in the leggs of man. Iehovah taketh-plea-
11 ſure in them that fear him: that patiently-hope for his mercie. Laud
12 Iehovah, ô Ieruſalem: praiſe thy God, ô Sion. For he ſtrengtheneth,
13 the barrs of thy gates: he bleſſeth thy ſonns within thee. He putteth *in* thy
14 border peace: he ſatiſfieth thee, with the fat of wheat. He ſendeth his edict,
15 *upon* earth: his word runneth very ſwiftly. He giveth ſnow like wooll:
16 the hoar-froſt, he ſcattreth-abroad like aſhes. He caſteth forth his yce
17 like morſels: who *can* ſtand, before
18 his cold? He ſendeth his word and melteth them: he cauſeth his wind to blow, the waters flow. He ſheweth
19 his words unto Iakob: his ſtatutes & his judgments, unto Iſrael. He hath
20 not dealt ſo, with any nation; & judgments they have not known them; Halelu-Iah.

Annotations.

2 O *Vncaſts*] or *driven out*, in Greek the *diſperſions*, (that is, *the diſperſed*,) which word the Apoſtle uſeth, 1. *Pet.*1.1. *Iam.*1.1. Compare *Deut.*30.4. *Iſa.* 11.12. & 56.8. *Ioh.*11.52.

3 V. 3. *bindeth up their griefs*] that is, *healeth their wounds*, as *Luk.* 4. 18. with *Iſa.* 61.1. Compare alſo *Ezek* 34.16.

4 V. 4. *Counteth*] or *Telleth*, *numbreth*; which to man is impoſſible; ſee *Gen.*15.5. *Ier.*33.22. *Iſa.*40.26.

5 V. 5. *no number*] nor *ſerching out*, *Iſa.* 40.28.

6 V. 6. *ſetteth-upright*] *conſerveth*, to continue yet: ſee *Pſal.*146.9.

7 V. 7. *Sing*] or, *Anſwer*, that is, *Sing by turns, one after another*: as *Exod.*15.21.

8 V. 8. *with clowds*] as in Elias time, 1 *King.*18.45. *the mountayns*] and deſerts where no man is, as *Iob* 38. 25 27. *Pſal.*104.14.

9 V. 9. *food*] Hebr. *bread*; that is, *the beaſts their food*: as the Greek hath it.

yong ravens] Hebr. *ſonns* (that is *yonglings*) *of the ravens*. So in *Iob* 39. 3. *who prepareth for the raven his meat, when his yong ones call unto God, wandring for lack of meat?*

13 V. 13. *ſtrengthneth*] or, *hath made ſtrong*; a ſigne of Gods favour, and Sions ſafetie: ſee the contrarie, *Lam.*2.9. *Ier.*51.30. *Amos* 1.5. *Pſal.*107.16. *Iſa.*45.2. Theſe graces are to be referred unto the church under the goſpel, called the *heavenly Ieruſalem*, *Rev.* 21. 2. and which is *above*, *Gal.* 4.26. So the Hebrue doctors ſay, *It is written, Lawd the Lord ô Ieruſalem; and the ſcripture ſpeaketh of the Ieruſalem that is above. R. Menachem* on *Gen.*3.

14 V. 14. *putteth in*] or *putteth thy border &c.* that is, *maketh peace in thy borders*. Compare *Iſa.* 60.17.18. *Ier.* 12. 12. & 15. 13. & 17.3. *fat*] that is, *fine flowr*: ſo *Pſal.*81.17.

15 V. 15. *his edict*] or *ſaying*, that is, *commandement*.

17 V. 17. *yee*] or *froſt*; the frozen hayl ſtones. can *ſtand*] that is, *endure it*: ſo *Prov.*27.4. *Nahum.*1.6.

19 V. 19. *his words*] *the ten commandements* (or *moral law*) *Exod.* 20. 1. called the *ten words*; *Deut.*10.4. *ſtatutes*] *decrees* and *conſtitutions* of Gods worſh p; ſee the note on *Pſal.* 2. 7. *judgements*] *the judicial lawes* for puniſhing offenders, *Exod.* 21.1. *Pſal.*19.10.

20 V. 20. *any*] or *every*: but in Hebrue, *all*, is often uſed for *any*: ſee *Pſal.* 103.2. & 143.2. *judgements*] the Greek ſayth, *his judgements he hath not manifeſted to them*: which ſenſe, the Hebrew alſo may beare, *he hath not made knowen to them*: as the Chaldee alſo interpreteth it.

PSALME 148.

The Pſalmiſt exhorteth all the heavenly, 7. *the earthly,* 11. *and the reaſonable creatures to praiſe God.*

Hâlelu-Iah.

1 PRaiſe ye Iehovah, from the heavens: praiſe ye him, in the high-places. 2 Praiſe ye him all his Angels: praiſe ye him, all his hoſts. 3 Praiſe ye him, Sun and Moon: praiſe ye him, all ſtarrs of light. 4 Praiſe ye him, heavens of heavens: and the waters, that *be* above the heavens. 5 Let them praiſe the name of Iehovah: for he, commanded and they were created. 6 And he ſtabliſhed them for aye for ever: a ſtatute he gave, and it ſhall not paſs. 7 Praiſe ye Iehovah, from the earth: Dragons, and all deeps. 8 Fyre and hayl, ſnow and vapour: ſtormie wind, doing his word. 9 Mountayns and all hills: fruitful tree, and all cedars. 10 The wild beaſt and all cattel; creeping-thing, and fethered foule. 11 Kings of the earth, and all peoples: Princes, and all Iudges of the earth. 12 Yong-men and alſo Maydens: old-men, with children. 13 Let them praiſe the name

name of Iehovah; for high-advanced is his name *even* his alone: his glori ous-majestie, *is* above earth and hea-
14 vens. And he hath exalted the horn of his people, the praise of all his gra-cious-saincts, the sonns of Israel, a people neer him; Halelu-Iah.

Annotations.

1 FRom the heavens] *ye heavenly creatures*; as the Chaldee, *ye holy creatures of heaven*: so after, *from the earth, verse 7.* is *earthly creatures.* Compare *Rev.5.13.* *in the hye places*] which the Chaldee expoundeth *hye Angels.*

3 V. 3. *starrs of light*] bright shining starrs; which *praysed* God *togither, Iob 38.7.*

4 V. 4. *above the heavens*] in the clowds of the *aier*, *Gen.1.7. Iob.26.8. & 37.11.*

6 V. 6. *stablished*] or, *made them stand: Psal 119,91.* *a statute*] that is, *statutes*, or, *decrees, rules, ordinances*, wherby every creature is bounded to his set time and place, as *Iob.14.5,13. & 26.10.* wherupon mention is made of the *statutes* or *ordinances of heaven, of the Moon and starrs* &c. *Iob.38.33. Ier.31.35. & 33.25.* *it shall not pass*] that is, *not any* of the things fore-mentioned, *shall pass the statute* (or bound) set of God: or *it, the statute, shall not pass away*, or fayl: or, not be altered; as *Esth. 1.19. & 9.27.28.*

7 V. 7. *dragons*] or *whale-fishes.*

8 V. 8. *vapour*] or *smoke, exhalation, damp.* As these and all other creatures, are here styrred up to praise the Lord: so for our sakes are these things written, that wee should learn by them to praise the creator. And it is a rule in the Hebrue canons, that *for winds when they blow tempestuously, and for lightning and thonder, &c. for lights in the aier which seem to be starrs that fall, or run from place to place; or blazing starrs, comets &c. when a man seeth any of these, hee is to bless God who hath filled the world with his power and might. Also, he that seeth the bewtiful creatures; as going out into the fields or gardens in the spring time, seeth the trees sprowting and blossoming: he is to bless God, who hath not let his world lack any thing: but hath created in it goodly creatures, & fayr trees, &c. for the use of the sonns of Adam. So, for mountayns and hills, seas and deserts, rivers &c: if he see any of them from three dayes to three dayes, he is to bless the creator of the world.* Maimony *in Misneh, in Beracoth, chap. 10. sect. 14.13.15.*

10 V. 10. *feithered foule*] or *winged bird* Heb. *bird of wng.*

13 V. 13. *hye-advanced*] or *set-on-high*: so *Esa. 12.4.* It is a strong tower, into which the righteous runneth, and is also *set on high* in safety. *Prov.18.10.*

14 V. 14. *the horn*] *the power, and glorie*, as the Chaldee sayth, *the glorie of the kingdom of his people*: see *Psal.75.10.* This is accomplished in *Christ, the horn of salvation. Luk.1.69.* *the praise*] understand, *which is the praise of his saincts*, that is, their glorie; or *an argument of praise to them.* *neer him*] Gods people are sayd to be *neer unto him*, in respect of his covenant with thē in Christ, *Ephe.2.13.* their service of him, *Levit.10.3.* and spiritual alliance in Christ, *Iob.20.17. 1 Iob.3.1.* For this word, *nigh*, is used for *kindred, Levit.21.3.* Christ *draweth neer* uno God for them, *Ier.30,21.* and they by him. *Heb.10.19.22.*

PSALME 149.

God is publikly to be praised for his graces to his church, and power given to the same.

Halelu Iah.

1 SIng ye to Iehovah a new song: his praise, in the church of gracious-saincts. Let Israel rejoyce in his ma-
2 kers: let the sonns of Sion be glad in their King. Let them praise his name
3 with flute: with timbrel and harp, let them sing psalmes unto him. For Ie-
4 hovah taketh pleasure in his people: he will bewtifie the meek with salvati-on. The gracious-saincts shalbe glad-
5 som in glorie: shall shout *joyfully*, up-

6 on their beds. The exaltations of
God, in their throat: and a two-edg-
7 ed ſword, in their hand. To doe ven-
geance, on the hethens: reproofs, in
8 the nations. To bind their Kings in
chaines: and their Nobles, in fetters
9 of yron. To doe on them the judg-
ment written; this comely-honour, *is*
to all his gracious-ſaincts; Halelu-
Iah.

Annotations.

2 *His makers*] the *Father*, the *Word*, & the *Holy Ghoſt*, which *three are one*, 1. *Ioh.* 5.7. The myſterie of the Trinitie is in the Hebrue phraſe; ſo in many o-ther, as, *Let us make man in our image*, *Gen.* 1.26. *Where is God my makers?* *Iob.* 35.10. *Thy makers* is *thine huſbands*, *Eſai.* 54.5. *Remember thy Creatours*, *Eccleſ.* 12.1. and ſundry the like. *God* alſo is *our maker*, both in nature, and grace; ſee *Pſal.* 100.3.

their King] *Chriſt*: as *Mat.* 21.5. *Song.* 1.4.

3 V. 3. *with flute*] as *Pſalm.* 150.4. or, *in a dance*: as *Ier.* 31.4.13. *Pſal.* 30.12. One name is given both to the *dance*, and the *pipe* wherto they danced.

4 V. 4. *beawtifie*] or, *adorn*, *make glorious*: ſo *Eſa.* 60.7. 9.13. The Greek here ſayth, *exalt*.

6 V. 6. *The exaltations*] that is, *exalting-ſongs*, *high-acts*, *high-praiſes*; or, *lifting-up* of the voice, *preachings*. *in their throat*] that is, aloud ſpoken of, and proclaymed: ſo *Eſai.* 58.1. *Cry with the throat*, is, *Cry a-loud*. *two-edged*] Heb. *a ſword of mouthes*; that is, *of two mouthes*, as is expreſſed, *Iudg.* 3.16. in Greek, *two-mouthed*, that is, *two-edged*, biting or cutting both wayes. This *ſword* is Gods *word*, and commeth out of Chriſts mouth. *Ephe.* 6.17. *Heb.* 4.12. *Rev.* 1.16.

7 V. 7. *on the heathens*] by preaching a-gainſt their idolatries, *Act.* 14.15. & 17. 16.17. 22. &c. Cõpare 2 *Cor.* 10.4.5.6. *Eſa.* 41.15. *reproofs*] for ſyn, as *Iob.* 16.8. &c.

8 V. 8. *To bind their Kings*] reſtreyning their vices, and bringing them under the bonds and ſubjection of the goſpel; ſee *Pſ.* 2.3. *Mark.* 6.20. *Act.* 24.26. *Rev.* 21.24. *Eſa.* 45.14. a figure of captivitie, *Nahum.* 3. 10. 2 *Cor.* 10.4.5.6. *Math.* 16.19. *Nobles*] or *Honourable*.

V. 9. *written*] in the book of God; ſee 9 *1 Cor.* 4,6. *Rev.* 22.18. So the Chaldee paraphraſeth, *written in the Law*. And this may have reference to that law, *Deut.* 7. 1.2. &c. *honour* is] or, *this* ſhalbe *the honour, of all his Saincts*.

PSALME 150.

An exhortation to praiſe Gods holyneß, power & goodnes, with all kind of inſtruments, and all breath.

Halelu-Iah;

PRaiſe ye God in his ſanctitie: 1
praiſe him, in the firmament of
his ſtrength. Praiſe him, in his pow-
ers: praiſe him, according to the 2
multitude of his greatnes. Praiſe him,
with the ſound of the trompet: praiſe 3
him, with the pſalterie and harp.
Praiſe him, with tymbrel and flute: 4
praiſe him, with Virginals and Organ.
Praiſe him, with wel-ſounding Cym- 5
bals: praiſe him, with lowd-ſounding
Cymbals. Let all breath praiſe Iah; 6
Halelu-Iah.

Annotations.

1 *IN his ſanctitie*] or, *for his holynes*; his moſt holy being: *Iſa.* 6.3. the firſt argument of praiſe from Gods holy eſſence in himſelf: or, *in his ſanctitie*, (his *ſanctuarie*) *his holy place*; meaning *heaven*. *in the firmament of his ſtrength*] that is, *for his ſtrong firmament*, (called *heaven*, *Gen.* 1.8.) the ſe-cond argument of praiſe, from the frame of the world, wherof *heaven* is chiefeſt: ſee *Pſalm.* 19.2. or *for the out-ſpreading of his ſtrength*; that is, *for his ſtrength, ſpread out* as the firmament.

V. 2.

2 V. 2. *in his powers*] or, *for his powerful acts*, as *Psalm.*145.4. the third argument of praise, from Gods mighty administration of all things since the creation. *of his greatnes*] or *majestie*; in special mercie towards his own people and against their enemies: which is the fourth argument of his praise. Compare *Deut.* 3. 24. & 9. 26. & 32. 3. *Exod.*15.16. 1 *Chron.*17.19. *Luk.* 1.46.49.58. *Act.*2.11. *Psalm* 79.13. & 145. 3. 6. *Majestie*, hath the name of *greatnes*, and is applied to the greatest state of Polities or Common weals: which is to be minded here.

4 V. 4. *flute*] or *dance*: *Psalm.*149.3.

Virginals] or, *stringed-instruments*: this word is not elsewhere in scripture. *Organ*] or, *the Organon*, as the Greek translateth it: the Hebrue name signifieth *a lovely* (or *delyteful*) *instrument*: it is one of the ancientest of the world, invented by *Jubal*, *Gen.*4.21. and an instrument of joy. *Iob* 21. 12. & 30. 31. *wel-sounding cymbals*] Hebr. *cymbals of hearing*, that is, *easy* or *delyteful to be heard*, which the Greek translateth *wel sounding*. The *Cymbals* were of metal, as bells, and have their name of their *shrill tinkling sound*.

lowd-sounding,] or *joyfully-sounding*, or *tinkling*; as 1 *Cor.* 13. 1. Hebr. *cymbals of showting-sound*.

V. 6. *all breath*] or, *every breath*, that is, *every thing that hath breath*: this word is used for the *breath* that God inspired into man, *Gen.*2.7. and so for mans *mind* or immortal *soule*, *Isa.* 57. 15. and usually is applied to man; and to the breath of God, *Psalm* 18.16. but in *Gen.*7.22. it seemeth to be spoken *of all living things*. Compare *Rev.* 5. 13. where *every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them*; were heard, saying; *Unto him that sitteth upon the Throne and unto the Lamb*; be *blessing, and honour, and glorie, and power forever and ever. Amen.* 6

The end of the Book of Psalmes.

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A Table, directing to ſome principall things, obſerved in the Annotations of the Pſalmes.

A

Baſhing, what it ſignifieth, *Pſal.*6.11.
Ædom deſcribed, *Pſal.*60.10.
Ægypt, *Pſal.* 68.32. the plagues of Ægypt deſcribed, *Pſal.*78.44.&c. & 105. 28 &c.
Æthiopia, *Pſal.*68.32.
Almighty, *Shaddai*, how God is ſo called, *Pſal.*68.15.
Alone diverſly taken, *Pſal.*4.9.
Amalek, *Pſal.*83.8.
Amen, what it ſignifieth, *Pſal.*41.14.
Ammonites, *Pſal.*83.8.
Angels, *Pſal.*68.18. & 104.4.
And, in ſted of *For*: *Pſal.* 1.3.& 7.10.& 55.13.
And, for *But*, *Pſal.*55.14.
And for *That*, *Pſal* 43.4. & 49.10.
And, a ſigne of paſſion, *Pſal.*2.6.& 115.3.
Anger, outward, as *wrath* inward, *Pſ.*2.5.
Arrowes, what they mean, *Pſal.* 18.15. & 45.6.
Aſaph, who he was, *Pſal.*50.1.

B

Belial, what it meaneth, *Pſalm.* 18.5. & 41.9.
Baal, what it ſignifieth, and how it is turned into *Boſheth*, *Pſal.*106.28.
Bands, ſignes of ſubjection. *Pſalm.*2.3.
Babel deſcribed, *Pſalm.*137.1.
Being, for *continuing*, *Pſal* 64.8.
Bleſſed: a title given to God. *Pſal.*68.36.
Bleſſing, diverſly uſed: *Pſal.*3.9.
ô Bleſſed, or *Happy*: how it differeth from the former. *Pſalm.*1.1.
Bloods, and *man of bloods*, what they mean, *Pſalm.* 5.7. & 51.16.
Bounteous-princes, *Pſalm.* 47.10.
Bounteous-reward, *Pſal.* 13.6.
Bread, for all *food*, *Pſal.*78.20.
Brooks, what they are, and of what uſe, *Pſalm.*13.
Burnt-offring, what it was, *Pſalm.*20.4.

C

Captivity for *captives*, *Pſalm.* 14.7. & 68.19.
Cedar-tree deſcribed, *Pſalm.*29.5.
Cherub, *Cherubims*, what they were, *Pſalm.* 18.11.
Chriſt, or *Anointed*, *Pſalm.* 2.2.
Commanding, diverſly uſed, *Pſalm.*42.9.
Condemn as guilty, *Pſal.*5.11.
Confeſſion, diverſly uſed, *Pſal.* 6.6. & 32.5. & 50.14.
Corrupt not, a title of ſome pſalms: *Pſalm.* 57.1.
Corruption, *Pſalm.*16.10.
Corrupting-ditch, or *pit*, wherfore ſo called, *Pſalm.*7.16.
Covenant what it ſignifieth, *Pſal.*25.10.
Striking *Covenant*, *Pſal* 50.5.
Covetous, or *gain-thirſty*, wherof it is named, *Pſal.*10.3.
Courts of Gods houſe, *Pſal.*65.5.
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D

Daughter] for *Congregation*, *Pſal.*9.15.
Daughters for *villages*, *Pſal* 48.12.
David put for *Chriſt*, *Pſal.*18.50. & 40.1.& 89.4.
Day, for time of affliction. *Pſal.*37.13.18.
Deceyt, wherof named. *Pſal.*5.7.
Decree, or *Statute*, what it meaneth, *Pſal.*2.7.
Degrees, what they meane, *Pſal.*120.1.

Divils

Divils, wherof they are named, *Pſ.* 106.37.
Dooing, for *yeelding fruit*, *Pſal.* 1.3.

E

Edom deſcribed, *Pſal.* 60.10.
Egypt, *Miſraim*, *Pſal.* 68.32.

F

Face for *anger*, *Pſalm.* 21.10.
Face for *grace*, *Pſalm.* 27.8. & 42.6.
Faithful, what it meaneth. *Pſalm.* 19.8.
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Falſly-deny, *Pſalm.* 18.45.
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Fools-vainglorious, *Pſalm.* 5.6.
Fool: Nabal, *Pſal.* 14.1.
Fool, *Æevil*, *Pſal.* 38 6.
Fool-unconſtant, *Pſal.* 49.11.
Forgiving, what it meaneth, *Pſal.* 25.18.

G

Gates of death, *Pſal.* 9.14.
Gates of the daughter of Sion, *Pſal.* 9.15.
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Gathering diverſly uſed, *Pſal.* 26.9.
Generation, what it meaneth, *Pſal.* 12.8.
Girding what it meaneth, *Pſal.* 76.11.
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Giving, for *granting*, *ſuffering*. *Pſal.* 16.10.
Gladnes, *gladſomnes*, outward, as *joy* is inward, *Pſal.* 2.11.
Glorious-majeſtie, *Pſal.* 8.2.
Glorie or *Honour*, wherof it is named, *Pſal.* 3.4. & 85.10.
Glory, for the *tongue*, *Pſal.* 16.9.
Glorying, or *praiſing ones ſelf*, *Pſal.* 34.3.
God, Elohim, what it meaneth, *Pſal.* 3.3.
God, *El*; *Pſal.* 5.5.
Gods for *Angels*, *Pſal.* 8.6. & 97.7.
Gods, for *Magiſtrates*, *Pſal.* 82.1.6.
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H

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Harp, *Pſal.* 33.2.
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Hell, what it meaneth, *Pſal.* 16.10.
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Houſe, wherof it is named, *Pſal.* 5.8.
Hypocrites, why ſo called, *Pſal.* 35.16.

I

Iaakob, what it meaneth, *Pſal.* 14.7.
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Ieruſalem deſcribed, *Pſal.* 51.20.
In, often noteth the cauſe of a thing: *Pſ.* 31.2.
In, for *of*, *Pſal.* 87.3.
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Iniquitie, *Pſal.* 18.24. it is ſometime put for puniſhment. *Pſalm.* 31.11. & 40.13. & 59.5.
Iſrael, what it meaneth, *Pſal.* 14.7.
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K

Knowing, what it meaneth, *Pſal.* 1.6.
Korach and his *ſonns*, who they were *Pſal.* 42.1.
Kyſſing, what it ſignifieth, *Pſal.* 2.12.

L

Land of Canaan, Pſal. 25.13. deſcribed Pſal. 105. 11. the *land of deſire*, Pſal. 106.24.

Law, wherof it is named, Pſal. 19.8.

Leading, gentle guiding, Pſal. 23.2.

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Life, Pſal. 7.6. & 30.6.

Lifting up the ſoule, Pſal. 25.1.

Light, what it meaneth, Pſal. 27.1. & 97. 11. & 112.4.

Light of the face: Pſal. 4.7. & 31.17.

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Lions of ſundry kinds, have ſundry names, Pſal. 7.3. & 57.5.

Livjathan, the Whale, Pſal. 74.14.

Lodge, for *continue*, Pſal. 49.13.

Lord, *Adonai*, what it meaneth, Pſal. 2.4.

Lot, what it meaneth, Pſal. 16.5.

M

Making diverſly uſed, Pſal. 100.3.

Man, *Iſh*, of his excellencie, ſo named, Pſal. 4.3. & 49.3.

Sory-*man*, *Enoſh*; and *earthly Man*, Adam Pſal. 8.5. and ſtrong-*Man*, *geber*, Pſ. 18.26.

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Man of bloods, Pſal. 5.7.

Manſion, or dwelling place, Pſal. 26.8.

Maſter of the muſik; who he was, Pſ. 4.1.

Meditate, is not onely to think, but to ſpeak. Pſal. 1.2. & 55.3.

Mercie, what it ſignifieth, Pſal. 136.1.

Mercifully-cover, Pſal. 65.4.

Michtam, what it meaneth, Pſal. 16.1.

Moab deſcribed, Pſal. 60.10.

Moleſtation, what it is, Pſal. 7.15.

Morning, what it meaneth, Pſal. 5.4. & 49.15.

Moving, implieth often evil, Pſal. 15.5.

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Mountayns, diverſly uſed. Pſal. 121.1.

N

Name, how it is uſed. Pſal. 8.2.

Near, or *nigh*, what it meaneth, Pſal. 148.14.

Neginoth, ſtringed inſtruments, Pſal. 4.1. & 33.3.

New ſong, what it meaneth, Pſal. 33.3.

Noſe, and *anger*, have one name in Hebrue, Pſal. 10.4.

O

Oblation, what it is was. Pſal. 20.4.

Outſpred firmament, what it is, Pſal. 19.2.

P

Painful-iniquitie, why ſo called: Pſ 5.6.

Pallace, what it is. Pſal. 5.8.

Paleſtina, *Philiſtims*, Pſal. 60.10.

Palms and *hands* lifted up & ſpred in prayer, Pſal. 63.5.

Palm tree deſcribed, Pſal. 92.13.

Parable diverſly uſed, Pſal. 44.15. & 49.5. & 78.2.

Part, for *inheritance*, Pſal. 16.5.

Peace what it ſignifieth, Pſal. 29.11. of it *Solomon* was named, Pſal. 72.7.

Perpetuitie, victorie of time, Pſal. 9.7.

Pit of corruption: ſee *Corruption*, & Pſ. 7.16.

Pleading what it is. Pſal. 35.1.

Prayer, wherof it is named, Pſal. 4.2.

Precepts, why ſo called, Pſal. 119.9.

Precious, diverſly uſed, Pſal. 36.8. & 116.15. & 72.14. & 49.9. & 139.17.

Prieſt, what it ſignifieth, Pſal. 99.6.

Prophet, what it meaneth, Pſal. 74.9.

Pſalm, wherof it is named, Pſal. 3.1. & 7.18.

Pſalterie, Pſal. 33.2.

R

Rebel, or, *turn rebellious*, wherof it is named, Pſal. 5.11.

Rebuke, for *deſtruction*, Pſal. 9.6.

Redeemer, wherof named, Pſal. 19.15.

Redemption, Pſal. 111.9.

Reward, Pſal. 19.12.

Rock, the title of God often: Pſal. 18.3.32.

Rod of God, what. Pſal. 23.4.

S

Sabbath, day of *Reſt*, Pſal. 92.1.

Sacrifice, and *ſacr. of juſtice*: what it is, Pſal. 4.6. of *ſhouting*, Pſal. 27.6.

Salvation, & *Saving*, largely uſed, for *help*, *victorie*, *deliverance*, &c. Pſ. 12.2. & 98. 1. & 118.15.

Scornfull, *proud*, Pſal. 1.1.

Seat, ſometime is *a chaire*, ſometime *a dwelling*

ling, *Pſal.*1.1. & 107.4.
Secret or *myſterie*, *Pſal.*25.14.
Secret, for *Councel*. *Pſal.*64 3. & 89.8.
Seed, for *children*, *Pſal.*21.11.
Seeking, is for good or evil, *Pſal.*35.4.
Selah, what it ſignifieth: *Pſal.*3.3.
Shadow, *Pſal.*121.5.
Shadow of death, *Pſal.*23.4. & 107.10.
Shout joyfully, *Pſal.*5.12.
Shout-triumphantly: *Pſal.*41.12.
Silence, for *ſubmiſſion*, *Pſal.*62.2.
Silence, for *deſtruction*, *Pſalm.* 31.18. & 49.13.
Simple, why ſo called, *Pſal.*19.8.
Sion, the mount; *Pſal.*2.6.
Sitting, diverſly uſed, *Pſalm.*1.1. & 102.13.
Skies, *Pſal.*18.12.
Sleep, for *death*, *Pſal.*13.4.
Sleep, for *reſt*, *Pſal.*127.2.
Son, diverſly uſed, *Pſal.*79.11. & 80.16. & 89.23.
Son, for every yong thing. *Pſal.* 114.4. & 147.9.
Soule, what it is, *Pſal.*16.10.
Soule for *life*, *Pſalm.* 35.4. for *will*, *Pſalm.*26.12.
Standing for *continuing*, *Pſal.*33.11. & 111.3. for *miniſtring*, *Pſal.*134.1.
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Strength, for *praiſe*, *Pſal* 8 3.
Strength for *kingdome*, *Pſal.*21.2.
Strength for Gods Ark, *Pſal* 78.61.
Stylnes, what it meaneth, *Pſal.*4.5.
Styrring, *Pſal.*4.5.
Sun, wherof it is named, *Pſal.*19.5.
Syn, properly is *miſſing*, or *miſdoing* *Pſalm.*4.5.
Synners, who they are, *Pſal.*1.1.
Swallowing, for *deſtroying*, *Pſal.*21.10.

T

Tarſhiſh for the *Ocean ſea*, *Pſal.* 48.8.
Tel, for *preach*, *Pſal.*2.7.
Tent, what it is, *Pſal.*15.1.
Teſtimonies of God, what they are, *Pſalm.*19.8.
Togither, diverſly uſed, *Pſalm.*33.15.& 141.10.
Treſpaſſes, what they are, *Pſal.*5.11.
Tribes of Iſrael, wherof named, *Pſalm.*78.55.
Tyrus the citie, deſcribed; *Pſal.*45.13.

V

Vain-idols, *Ælim*, wherof named, *Pſa.*96.5.
Vanities, for *idols*, *Pſal.*31.7.
Vnconſtant-fool, *Pſal.*49.11.
Vnicorn, *Pſal.*22.22.
Voice, for *thonder*. *Pſal.*29.3.
To give the *voice*, what it meaneth, *Pſal.*18.14.
Vowes, *Pſal.* 50.14.

W

Walking, for *converſation*. *Pſal.*1.1. & 56.14.
Warr, wherof it is named, *Pſalm.*35.1.
Waters, for *troubles*, and *peoples*, *Pſal.*18.5.17. & 124.4.
Way, for *courſe of life*, or *religion*; *Pſal.*1.1. & 25.4.
Wicked, what it ſignifieth; *Pſal.*1.1.
Woeful-evils, wherof ſo called, *Pſal.*5.10.
Wondrous excellent, *Pſal.*8 2.
Word, for *thing*, or *matter*, *Pſalm.*7.1.
Work, for *wages* or *reward*, *Pſal.*109.20. & 95.9.

Y

Yles, for *gentiles*; *Pſal.*97.1.

Hebrue phraſes obſerved, which are ſomwhat hard and figurative.

1 DEfect or want of wordes; as,
Of a verb ſubſtantive, *am*, *art*, *is*, &c. *Pſal.* 2.7. and often.
Of a nown ſubſtantive after a verb; *Pſal.* 103.9. & 109.21. & 137.5. & 139.20.
Of a nown ſubſtantive after an adjective, *Pſal.*16.10.

Of a verb generally, *Psal* 69 11. & 18.7.29.
Of a pronown, *Psalm.*45.4. & 59.14. & 68.36. & 69.2. & 71.18. & 115.12.
Of a prepoſition, *Psal.*5.4. & 2.8. & 9.12. & 42.3.
Of a part of a ſentence, *Psal.*6.4. & 89.36.
2. Overplus or redundance of ſome ſmal words, *Psal.*1.4. & 46.7. & 118.14. & 137.3.
3. Change, or putting one for another, as Of number, *foule* for *foules*, *Angel* for *Angels &c*, *Psal.*8.9. & 34.8. & 78.2.45. & 79.2. and often.
Of perſon, *Psalm.*59.10. & 65 7. & 80.7. & 115.9. & 144 10.
Of time, *Psal.*2.1. *and* 18.7. and often.
Of gender, *Psal.*45.17. & 79.8.
Of an active verb; for a paſſive, *Psal.*32.9. & 36.3. & 109.13. & 49.15.
4. Queſtions or expoſtulations, uſed
For affirmations, *Psal.*56.9. & 14.4.
For denyals, *Psal.*94.20.
For prayers, *Psal.*10.1.
For wiſhes, *Psal.*4.7. *and* 14.7.
5. Words uſed in the plural number for excellencie *&c*. *Psal.*103.6.
One word ſingular and another plural, uſed for exactnes, *Psal.*66.3.
6. The myſterie of the holy Trinitie, *Psal.* 11.7. & 3.3. & 149.2.
7. A verb indefinite, of like ſignification with that which went before, *Psal.* 49.15.

General obſervations touching the Pſalmes.

THe Pſalter is in the Hebrue divided into five books.
1. The firſt conteyneth the 41. firſt pſalmes.
2. The ſecond conteyneth the next 31. pſalmes, to the 73.
3. The third hath the next 17. pſalmes, vnto the 90.
4. The fourth conteyneth the next 17. pſalmes, to the 107.
5. The fift conteyneth the 44. laſt pſalmes.

Every of theſe bookes is ended with *Amen*, or *Halelu-Jah*. But being all joyned togither, they are uſually counted one book, and ſo the Apoſtle Peter ſpeaketh of them, *Act.*1.20.
The inditers of theſe Pſalmes are expreſſed five; Moſes, David, Aſaph, Heman, and Æthan.

Of the titles of the Pſalmes.

THe Pſalmes; many of them have no title at all: others have titles, but very divers. Some ſignifie the writers, as *David*, *Aſaph &c*: ſome the ſingers, as the *ſonns of Korach*, *Jeduthun &c*. ſome the inſtruments whereto they were ſung, as *Neginoth*, *Nechiloth &c*: ſome the nature of the Ditty, as *a Pſalm*, *an Hymn*, *&c*. ſome the uſe of it, as *an inſtructing Pſalme* &c. ſome the occaſion of making it, as Davids *fleeing from Abſalom*, his *going in to Bathſhebah &c*.

Five and twentie pſalmes are without any title: namely, the 1.2.10.33.43.71. 91.93.94.95.96.97.99.104.105.107.114. 115.116.117.118.119.136.137.& 147. Yet of ſome of theſe the holy Ghoſt witneſſeth that *David* wrote them, *Act.* 4.25. *Heb.*4.7.& ſo we may judge of the reſt.

Davids name is prefixed unto 74 pſalms; but diverſly. *David.*

Five & thirtie are intituled, *a Pſalme of David*, as, the 3.4.5.6.8.9.11.12.13.14.15. 19.20.21.22.23.24.29.31.38.39.40.41.51.62 63.64.70.101.109.110.139.140.141.143.
Three are intitled, *A Pſalme & ſong of David*, *Psal.*30. & 65. & 68.
One is intitled, *A ſong, a pſalme of David*: *Psal.*108.
Fourteen are intituled, *Of David*; underſtãding the word *Pſalm*, or *Song*: as the 18.25.26.27.28.34.35.36.37.61.69.103. 138.144.

One

One is intituled, *An hymn of David: Psal.* 145.

Two are intitled, *A prayer of David: Psal.* 17. & 86.

Six are intitled, *Michtam of David; Psal.* 16. 56.57.58.59. & 60.

Five are named *Instructing* psalmes *of David: Psal.* 32.52.53.54.55.

One is called *An instructing* psalm *of David, a prayer &c. Psal.* 142.

One is intitled, *Shigajon of David; Psal.* 7.

Five are intituled *A song of degrees of David; Psal.* 122.124.126.131.133.

A. Saph. *Asaphs* name is set to 12. psalmes as written by him, or at least cõmitted unto him.

Seven are intituled, *A psalm of Asaph, Psal.* 50.73.77.79.80.81. & 82.

Two are intituled, *A Psalme of Asaph, a song, Psal.* 75. & 76.

One is named *A song a psalm of Asaph; Ps.* 83.

Two are called, *Instructing* psalmes *of Asaph; Psal.* 74. & 78.

Hemã. One is named, *An instructing* psalm *of Heman; Psalm.* 88.

Æthan. And one, *An instructing* psalm *of Æthan; Psal.* 89.

Fourteen other have this title, *An instructing* psalm, or *Maskil; Psal.* 42.44 45.45 32.52.53.54.55.142.74.78.88.89.

One of these is called *An instructing* psalm; *a song of the welbeloved* virgins. *Psal.* 45.

So the title of *Instruction*, is set in all, over 14. psalms.

Fowr have this title before them, *Corrupt not*, or *Al Taschith; Psal.* 57.58.59.75.

Two are intituled, *for to record; Ps.* 38. & 70.

Moses. One is intituled, *A prayer of Moses the man of God; Psal.* 90.

One is intituled onely, *A Psalme; Ps.* 98.

Two have this title, *A psalm a song; Psal.* 67. & 87.

One is intituled *A song a psalme; Psal.* 66.

One is intituled, *A psalm for confession; Ps.* 100.

One, *A psalm a song for the Sabbath day. Psal.* 92.

One, *A prayer for the afflicted &c. Psal.* 102.

Fifteen are intituled *Songs of degrees*, as frõ *Psal.* 120. to the 134.

Two have the titles *For Solomon; Psal.* 72. & 127.

Five and fiftie are intituled *To the maister* of the musik; as *Psalm.* 4.5.6 8.9.11.12. 13.14.18.19.20.21 22 31.36.39.40.41.42 44.45.46.47.49.51.52.53 54.55 56.57.58. 59.60.61.62.64.65.66.67 68.69.70.75. 76.77.80.81 84.85 88.109.139 140.

Two are intituled *To Jeduthun, Psalm.* 39. & 77.

The sonns of Korach: have eleven psalmes directed unto them. Of which,

Fowr are intituled *A psalm to the sonns of Korach, Psal.* 47.49.84.85.

Two thus, *A song a psalm to the sonns of Korach, Psal* 48.88.

One thus, *To the sonns of Korach, a psalm, a song: Psal* 87.

One thus, *To the sonns of Korach on Alamoth a song. Psal* 46.

Three are named *Instructing*-psalms *to the sonns of Korach: Psal.* 42 44.45.

Nine Psalms have before them *Halelu-Iah. Psalm.* 106.111.112. 113.135. 146.148. 149.150.

Of the Musik that Israel had in the Temple.

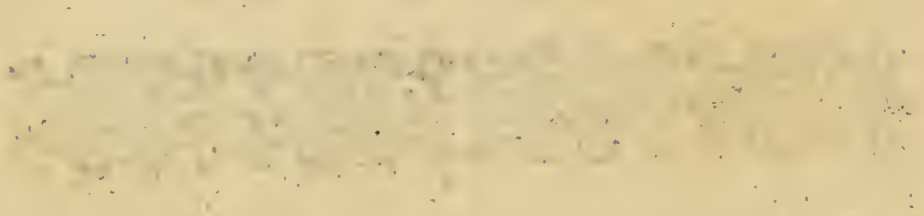
AS Musicall instruments were used with songs of old, when Israel first came out of Egypt, *Exod.* 15 20. and *Trompets* were appointed of God at mõut Sinai, which the Priests should blow over the Burnt-offrings & sacrifices, which was *an ordinance forever, Num.* 10.8.10. so David, the sweet Psalmist of Israel, by the Spirit of God made Hymnes and Songs; with Cymbals, Harps, and Psalteries, which the Levites in their courses should sing and play upon continually in the Sanctuarie. Which melodie was heard, when the Ark of God was brought into the Tent which David had pitched for it, 1 *Chron.* 15. 1. 16. 19. 20. 21. then *all Israel*

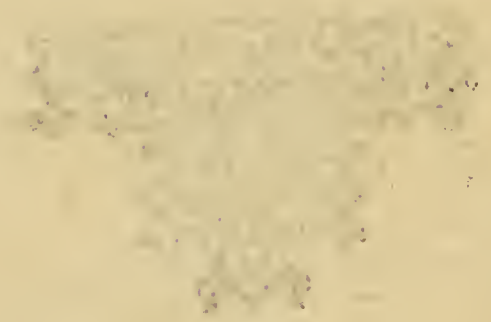
brought up the Ark of the covenant of the Lord, with ſhowting, and with ſound of the Cornet, and with Trompets, and with Cymbals; making a noiſe with Pſalteries and harps; 1. Chron. 15.28. The Trompets which Moſes made, were of *Silver, Numb.* 10.2. Davids Cymbals were of *Braſs*, 1 *Chron.* 15.19. the Harps and Pſalteries were of fine wood, 2 *Chron.* 9. 11. Theſe are called *the inſtruments of muſik* (or of *the ſong*) *of the Lord*, 2 *Chron.* 7. 6. and David appointed them to be uſed *continually before the Ark*, 1 Chro. 16.4.5.6. and divided by lot, the Levites which were muſicians, into foure and twentie wards, 1 *Chron.* 25. and they were by their courſes, *to ſtand every morning, to confeſs and to praiſe the Lord, and likewiſe at evening*, 1 *Chron.* 23. 30. And when Solomon had builded the Temple, he continued therin the order ſet by David his father, ſo that the Levites ſingers & muſicians, *being arayed in white linnen, having Cymbals and Pſalteries and Harps, ſtood at the eaſt end of the Altar, and with them, an hundred and twentie Prieſts ſounding with Trompets; and the Trompeters and Singers were as one, to make one ſound to be heard in prayſing and confeſſing to the Lord*, 2 *Chron.* 5. 12. 13. *and* 7. 6. *and* 8. 14. This order when it was interrupted by the ſyn of the Iewes, K. Ezekias reſtored, 2 *Chron.* 30. 21. that *when the Burnt-offring began, the ſong of the Lord began alſo, with the Trompets & with the inſtruments ordeyned by David King of Iſrael; and all the Congregation worſhiped, and the ſingers ſang, and the Trompeters ſounded: all this continued until the Burnt-offring was finiſhed*, 2 *Chron.* 29 27.28. The ſame order of ſong and muſik, continued in the ſecond Temple after their returne from Babylon, as appeareth by *Ezra* 3.10.11. and *Nehem.* 12.24.27.35.36.42.45. In the Pſalmes of David, we finde mention alſo of *Flutes* (or Pipes) and *Timbrels*, and other inſtruments uſed with ſongs of praiſe unto God, *Pſal.* 149.3. *and* 150.3.4.5. The Hebrew doctors have recorded ſome things more particularly thus; *They ſayd the ſong over all the Burnt-offrings of the Congregation which they were bound (to offer,) & over the Peace-offrings of the Solemne-aſſemblie, at the time when the wine [the dring-offring] was poured out. But the voluntarie Burnt-offrings which the congregation offred, and the drink-offrings brought for them; they ſayd not the ſong over them. A Levite that mourned, might not ſerve, or ſing. And there might not be fewer then twelv Levites ſtanding upon the banck (or ſtage,) every day, to ſay the ſong over the ſacrifice: but they might alwayes have moe ſo many as they would. And they ſayd not the ſong, but by mouth, without inſtrument. For the root (or foundation) of the muſik is, that it be a ſervice by mouth. And there were others ſtanding there, playing with inſtruments of Muſik. And they played on Pſalteries, and Pipes, and Harps, and Trompets, and Cymbal. There might not be fewer then two Pſalteries, nor moe then ſix: not fewer then two Pipes, nor moe then twelve: not fewer then two Trompets, nor moe then an hundred and twentie;* [ſo many as were at the dedication of the Temple, 2 Chron. 5. 12.] *Not fewer then nine Harps, but as many moe as they would: and but one Cymbal onely. In all the dayes of the ſolemn feaſts, and at the new Moones, there were Prieſts blowing with Trompets, in the howre of the ſacrifice, Numb.* 10. 10. *and the Levites ſayd the ſong. The Trompets were of ſilver; and it was not lawfull to have them of other metall. The Pipes which they played on, were of Cane (or Reed.) The Pſalterie (Nebel) was an inſtrument like a bottel, and it had ſtrings, and they played theron. Twelve dayes in the yere they played on the Pipe before the Altar; at the killing of the firſt Paſſover, and at the killing of the ſecond Paſſover, and in the firſt good day of the Paſſover, and in the firſt good day of the Retention (or Pentecoſt,) and in the eight dayes of the Feaſt (of Tabernacles.) Maimony in Miſn. tom.* 3. *in Cle hammikdaſh chap.* 3. and *Talmud Bab.* in *Erachin. chap.* 2. Theſe ordinances being ended by the comming of Chriſt, (who was to *deſtroy the Citie and the Sanctuarie*, and to *cauſe the ſacrifice and the oblation to ceaſe*, Dan. 9.26.27.) it remayneth that now *the word of Chriſt dwell in us richly in all wiſdome*, and that we be *fylled with the Spirit, ſpeaking to*

our

our ſelves, *teaching and admoniſhing one another, in Pſalmes and Hymnes and ſpirituall Songs, ſinging with grace*, and *making melodie* in our *harts to the Lord*, *Coloſſ.* 3.16. *Epheſ.* 5.18.19.

Finis.

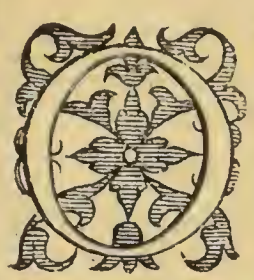




THE PSALMES IN METRE.

A

PSALME 1.



1 Bleſſed man, that doth not in the wickeds counſel walk: nor ſtand in ſynners way;

2 nor ſit in ſeat of ſcornful-*folk*. But *ſet-teth* in Iehovahs law, his pleaſureful de-light: and in his law dooth meditate, by day and eke by night.

3 And he ſhalbe, like-as a tree,
by water brooks planted;
which in his time, ſhall give his fruit;
his leaf eke ſhall not fade;
and whatſoever he ſhall doe,
it proſprouſly ſhall thrive.

4 Not ſo the wicked: but as chaff,
which wind away-doth-drive.

5 Therefore, the wicked ſhall not in
the judgement ſtand-upright:
and in th'aſſemblie of the juſt,
not any ſynful-wight.

6 For, of the juſt, Iehovah he
acknowledgeth the way:
and way, of the ungracious
ſhall utterly-decay.

PSALME 2.

Sing this as the 18. Pſalme.

WHy doe the heathens rage tumultuouſly:
and peoples, meditate on vanity?

2. Kings of the earth,
themſelves preſenting ſet:
and Princes for
to plot togither-get:
againſt Iehovah, 'gainſt his Chriſt alſo.

3. Break we, their bands:
and their cords from us throw.

4. He laugheth, that
in heavens doeth reſide:
the Lord, he them
doth mockingly-deride.

5. Then in his anger ſpeak to them will hee:
and in his wrath,
them trouble-ſuddainlie.

6. And I, anoynted-have my King: upon
the mountayn of
my holynes, Sion.

7. Tel wil I the
decree: IAH ſayd to mee,
thou *art* my ſon;
this day begat I thee.

8. Ask me, and I
wil give thyne heritance,
hethens: and earths
ends, thy firm-retenance.

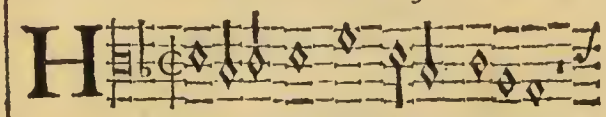
9. Thou ſhalt them roughly-rule with yron rod:
as Potters veſſel ſcatter them abroad.

10. And now, ye Kings
be wiſe: be nurtured,
ye earths Iudges.

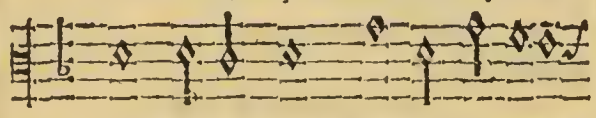
11. Iehovah ſerve with dread:
and joy, with tremb-
12. ling. Kyſs the Son, leſt he
be wroth, and pe-

riſh *in* the way doe ye;
when burn-ſhall ſud-
dainly his angry-face:
O bleſſed, all
their hope in him that place.

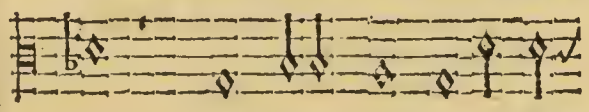
PSALME 3.



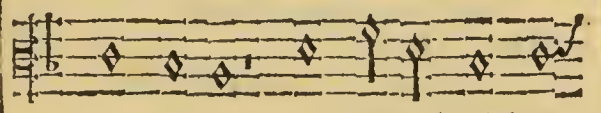
2. OW many my diſtreſſers be, ô Iah:



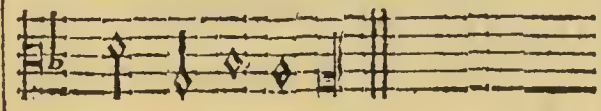
how many, that doe riſe up againſt



mee! 3. *How* many, that of my ſoule



ſaying bee: *there* is no health, for



him in God Selah!

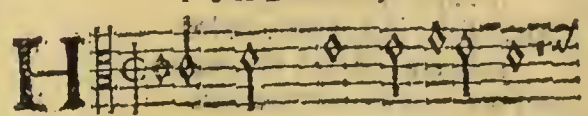
4. But thou, a ſheild
about me *art*, ô Iah:
my glorie, and
up-lifter of my head.
5. I to Ieho—
vah, *with* my voice, called:
he heard me, from
his holy mount, Selah.
6. I layd me down,
and ſlept: I waking roſe;
for me Ieho—
vah firmly-up-did bear.
7. For thowſands ten
of folk, I will not fear:
which me beſet-
ting round-about incloſe.
8. Ariſe thou-vp,
ſave me my God, ô Iah:
for, all my foes
thou ſmiteſt on cheek bone:
breakſt wicked's teeth.
9. To Iah ſalvation:
thy bleſſing, on
thy people *be* Selah.

PSALME 4.

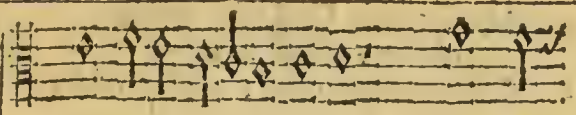
Sing this as the 1. Pſalme.

2. GOD of my juſtice, when I call,
me anſwer; in diſtreſs
thou mad'ſt me roomth: ſhew grace
and hear thou my requeſts. (to me,
3. Mens ſonns, how long ſhal my glorie
to ignominie *bee*;
will ye love vanitie: Selah,
will ye ſeek falſitie?
4. But know ye, that Iehovah hath
ſelected wondrouſly,
his gracious ſainct: Iehovah hears,
when vnto him I cry.
5. Be ſtyrred, and commit not ſyn:
conſiderately-ſay
within your hart, vpon your bed;
and be you ſtill, Selah.
6. The ſacrifices of juſtice
for ſacrifices ſlay:
and confidently put your truſt
in th'ever-being Iah.
7. Many *there bee* that ſay, ô who
wil cauſe vs good to ſee?
the light, Iehovah, of thy face
vp on vs lifted bee.
8. Thou giv'ſt joy into my hart:
more then the time, *wherin*
their corn, and alſo their new-wine
have multiplied been.
9. In peace togither, lay me down
and alſo ſleep will I:
for thou LORD wilt alone me ſeat,
in confident ſafetie.

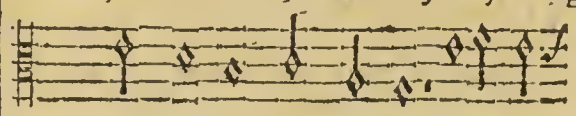
PSALME 5.



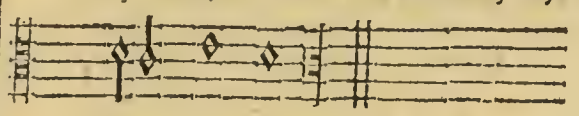
2. EAr thou my words, & underſtand
my



my meditation, ô Iah. 3. My King



my God, to voice attend of my cry:



for to thee, I pray.

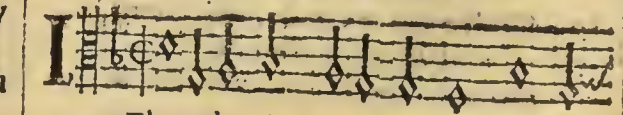
4. Iehovah, hear my voice shalt thou
at morn: at morn will I addres
5. to thee, and will look-out. For, thou
no God delighting wickednes:
None evil, with thee sojourn shall. (eyes
6. Vain-glorious-fools, shall 'fore thine
not set themselves: thou hatest all
that work painful-iniquities.
7. Thou bringest to perdition,
them that be speakers of a lye:
Iehovah, doth abhorr the man
of bloods and guiling-fallacie.
8. But I, will come thine house intoo,
in multitude of thy mercie:
in fear of thee, will worship-doo
to pallace of thy sanctitie.
9. Me in thy justice lead, ô Iah,
because of them that me envy:
before me, make thou straight thy
10. For, in his mouth no certainty; (way.
Their in-part woeful-evils *is*:
their throat a grave *is* open-broad:
their tongue, they smooth with-flatte-
11 As guilty-them cõdemn, ô God; (ries:
From their consulted-purposes
fall let them: drive thou them away,
with their full-many trespasses:
against thee, for rebell doe they.
12 And all that hope in thee-for-stay,
shall joy, shall shout eternally,
and thou shalt cover them: and they
that love thy name, be glad in thee.
13 For thou, Iehovah, wilt bestow
a blessing on the righteous-one:
him, as *with* buckler, crown wilt thou
with gracious-acceptation.

PSALME 6.

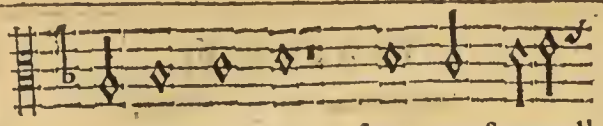
Sing this as the 3. Psalme.

2. IEHOVAH, in
thy wrath rebuke not me:
neyther chastise
me in thine angry-heat.
3. Iehovah shew
me grace, for I am weak:
heal me ô Iah;
for, my bones troubled be.
4. Also my soule,
is troubled vehementlie
and thou Iehovah, how long *wilt thou ceasse?*
5. Return Iehovah, thou my soule release:
ô save thou me,
because of thy mercie,
6. For, record none
of thee in death *appears:*
who shall confess
to thee, in deadly-lake?
7. I faynt with sighes;
my bed to swim I make,
ech night: I bath
my bed-sted, with my tears.
8. Gnawn is with in-
dignation mine eye:
it is wext-old,
for all that me distres.
9. Away from me,
all that work wickednes:
for heard hath IAH,
voyce of my weeping-crye.
10. Iehovah he
hath heard, my suit-for-grace:
Iehovah, hath
my prayer accepted.
11. Abasht be all
my foes, and sore troubled:
return, and be
abasht *in* suddayn-space.

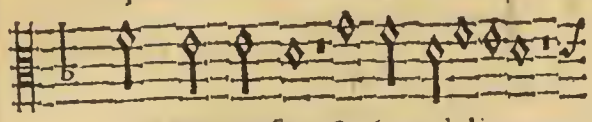
PSALME 7.



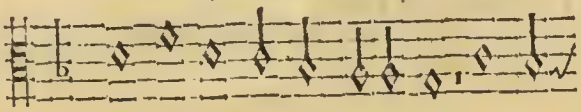
2 EHovah mine *almighty*-God, I hope-



repoſe in thee: ſave me from all

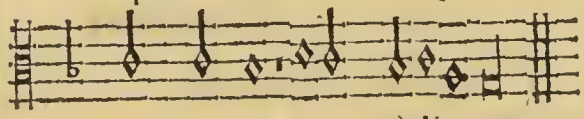


that me purſue, & thou deliver me.



3. Leſt he a *renting*-Lion like, my ſoule

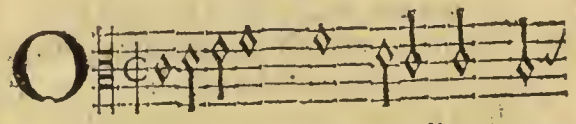
in peeces-tear: breaking-aſunder,



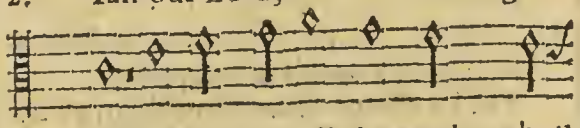
while *there is* no-one deliverer.

4. Iehovah mine *almighty*-God,
if this-*thing* done have I:
if that there be within my hands
wrongful-iniquitie.
5. If I have him rewarded yll,
that with mee was at-peace:
(yea him that my diſtreſſer was
cauſleſs, I did releaſe.)
6. Let foe purſue my ſoule, and take;
and tread my life on clay:
my glorie alſo let him make-
dwell, in the duſt Selah.
7. Riſe-up, Iehovah, in thy wrath;
for rages of my foes,
be thou lift-up: and wake to me,
judgement thou diddſt propoſe.
8. And round-about thee compaſs ſhall,
the peoples aſſembly:
and for the ſame, doe thou returne
vnto the place-on-hye.
9. Iehovah, wil the peoples judge:
my judge Iehovah be;
even-as my juſtice *is*, and as
my perfectnes in me.
10. Oh let the wickeds malice end,
and ſtabliſh-thou-firmly
the juſt-*man*: for, ô juſt God, thou
the harts and reins dooſt-try.
11. My ſheild in God; the ſaviour,
of the vpright in hart.
12. God, *is* a juſt judge: and ech day,
God, angry-threatneth *ſmart*.
13. *For* if that he doe not return,
his ſword he ſharp wil whett:
his bow he bended hath, and he
the ſame hath ready-ſett.
14. And for him, he hath ready-made
the inſtruments of death:
for them that hotly-perſecute,
his arrowes he worketh.
15. Loe he ſhalbe in travel of
painfull-iniquitie:
for moleſtation he conceivd,
and ſhall bring forth a lye.
16. A hollow-pit he digged hath,
and delved deep the ſame:
and falln he is, into the ditch
that he did working-frame.
17. His moleſtation, it ſhall
vpon his head turn-down:
his violent-wrong alſo ſhall
deſcend vpon his crown.
18. I wil confeſs Iehovah as
is his juſt-equitie:
and wil ſing-pſalm, vnto the name
of Iehovah moſt-hye.

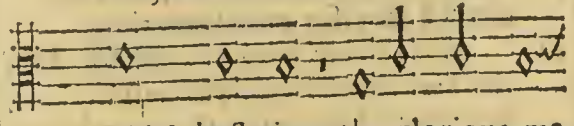
PSALME 8.



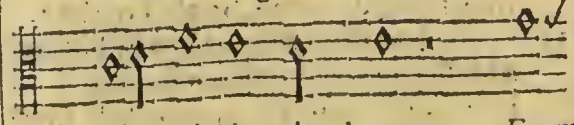
2. Iah our Lord, how excellent-great



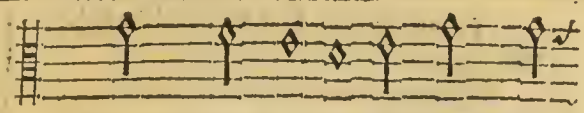
is thy name in all the earth: thou



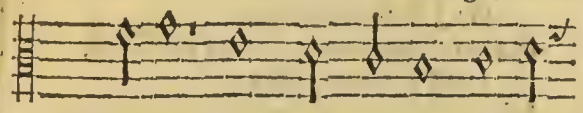
which haſt given thy glorious ma-



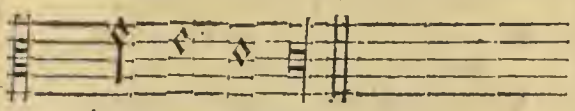
3. jeſtie above the heaven... From



mouth of babes, & ſucklings, thou



firmnes foundedſt; becauſe of them



that thee diſtreſs.

To make the foe,
and ſelf avenger ceaſs:
4. When I behold
thy heav'ns, thy fingers deed:
the moon and ſtarrs,
which thou haſt ſtabliſhed.
5. What *is* frayl-man
that him thou remembreſt?
and Adams ſon,
that him thou viſiteſt?
6. For thou a li-
tle leſſer haſt made him,
than *be* the Gods:
and crown'd him with glorie,
and eke with ho-
nourable-decencie.
7. Of thy hand-works,
thou gaveſt him ruling:
under his feet
thou ſet didſt ev'ry-thing.
8. Sheep and beeves all:
and field beaſts with the ſame.
9. Foule of the heav'ns,
fiſh of the ſea alſo:
that through the path-
wayes of the ſeas dooth goe.
10. O IAH our Lord:
how excellent great-fame
in all the earth
hath thy renowmed-name.

PSALME 9.

Sing this as the 25. Pſalm.

WIth all my hart,
Iehovah I confeſs:
all thy works-mar-
veilous, I will expreſs.
3. Rejoyce, and glad-
nes ſhew in thee wil I:
I wil ſing pſalm,
to thy name ô moſt-hye.
4. Mine enemies
when backward they turned:
they from thy face,
ſtumbled and periſhed.
5. For thou my judge-
ment and my doom, haſt done:
haſt ſitten, judge
of juſtice, on the throne.
6. The hethens thou
ſevere-rebuked haſt,
the wicked-one
haſt to-perdition-caſt:
the name of them
thou wiped haſt away;
to everlaſting
and perpetuall-aye.
7. The deſola-
tions of th'enemie,
quite-ended are,
to perpetuitie:
and cities thou
haſt pulld-up; of them-all
with them, is pe-
riſht the memoriall.
8. Iehovah al-
ſo, ſhall for ever ſitt:
his throne for judge-
ment, he prepareth-fitt.
9. And he, will judge
the world with right juſtice:
wil judge the peo-
ples, with right-equities.
10. And for th'oppreſt,
IAH wilbe refuge-hye:
a refuge-hye,
at times in miſery.
11. And they that know
thy name, wil truſt in thee:
for thou LORD lea-
veſt not, them that ſeek thee.
12. Sing to Ieho-
vah, that in Sion dwells:
his practiſes,

ſhew-

shew-forth among peoples.
13. For them remembreth, he that bloods doth seek;
he forgetts not,
crye of th'afflicted-meek.
14. Iehovah, shew
me grace; my trouble see
from my foes: from
deaths gates, up lifting me.
15. That I, in daughter Sions gates, may noyse,
thy prayses all:
may in thy health rejoyce.
16. The heathens sunk
are, in the pit they made:
caught is their foot,
in net that close-they-layde.
17. Known is Iehovah; judgment he hath done:
in his hand-work,
snar'd is the wicked-one;
O minde this well!
18. Turn shall into the pit
the wicked; heathens all, that God forget.
19. For, not for aye
forgott shalbe the poore:
nor needies hope,
perish for evermore.
20. Iehovah rise,
strong let not weak-man bee:
let heathens judged be, 'fore face of thee.
21. Iehovah, strike
in them a dread-dismay:
let heathens know,
weak-men they *be* Selah.

PSALME 10.

Sing this as the 7. Pslame.

1 WHerefore Iehovah standest thou removed-farr-aside?
at times *when wee are* in distress,
wherfore doest thou *thee* hide?
2. The wicked in his haughtines,
hotly-pursues the poore:
let them be taken in the crafts
that they have thought before.
3. For, for his soules desyred-lust,
praise doeth the wicked-wight:
the covetous eke he doth bless,
he doth the LORD despight.
4. The wicked-man, his countenance
is of such loftynes,
that he seeks not: *ther* is no God,
in all his purposes.
5. His wayes, in all time, wel-succeed;
on high thy judgments bee,
above his sight: his pressing-foes,
puff at them all doeth hee.
6. Within his hart he sayth, I shall
not be remov'd away:
for *I shall* not in evil *bee*,
in any age for aye.
7. His mouth is full of cursing-oath,
and frawd and fallacie:
under his tongue, *is* mischief and
painfull-iniquitie.
8. In wayting-place of villages,
he sites; in secrecies
he murdereth the innocent;
for poor doe lurk his eyes.
9. He lyes in wayt in secret-place,
as Lion in his denn;
he lyes in wayt, to snatch away
the poor-afflicted *men*:
th'afflicted-poor he snatcheth, him
when to his net he drawes. (poor
10. He stoups he bowes: that troup of
may fall, in his strong-pawes.

* 2 *

11. WIthin his hart he sayth, God doth
forget: he hides-away
his face, *so that* he will not see
vnto perpetual aye.
12. Iehovah rise thou up; ô God,
lift thou thine hand on hye:
let not the meek-afflicted *men*
be out of memorye.
13. O wherfore, doth the wicked *man*
despight th'Almighty-one?
he in his hart sayth, thou wilt not
make-inquisition.
14. Thou lookest, for molesting-toyl
and greevance thou dost see,
to take *the thing* into thine hand:
the poor leaves *it* to thee;
Thou helper art of fatherless.

15. Break

15. Break th'arm of wicked-one:
and of the ev'l; his wickednes
seek, *till* thou findest none.
16. Iehovah King, *for* ever *is*
and *to* continual-aye:
out of his land, the heathen-men
are perished-away.
17. The meek afflicted-mens desire,
Iehovah thou dooſt hear:
thou firmly-dost-prepare their hart,
dost make-attent thine eare.
18. To judge th'oppresst and fatherless:
that add no more he may,
that is frayl-man, out of the earth,
with-terrour to-dismay.

PSALME II.

Sing this as the 1. Psalme.

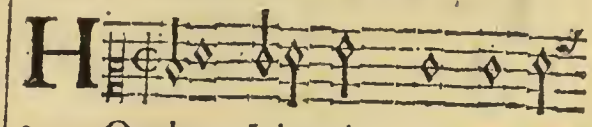
1. IN Iehovah, hope-repose;
how (*therfore*) doe ye say
unto my soule: *as* bird *unto*
your mountayn, flee-away?
2. For loe the wicked, bend the bow;
their shaft on string prepare:
to shoot even in the dark, at them
in hart *that* upright *are*.
3. For the foundations, are cast-down:
the just, what hath he done?
4. IAH, in his holy Pallace *is*;
IAH, in the h'aven his throne:
his eyes wil view; his eye-lids prove,
the children of Adam.
5. Iehovah, wil the just-man prove:
also the wicked-man,
His soule eke hateth him that loves
wrongful-transgression.
6. Vpon the wicked he wil rayn,
even snares: fyre and brimston,
and wind of burning-storms, *this shall*
the part of their cup *bee*.
7. For just *is* IAH, he justice loves:
his face, the right, wil see.

PSALME 12.

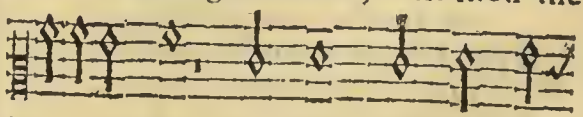
Sing this as the 50. Psalm.

2. SAve LORD, for god-
ly-man is at-an-end:
for faithful-ones,
from Adams sonns, decay.
3. They speak vain lyes,
ech-man with his next-freind:
with flattring lip,
with hart and hart speak they.
4. The Lord cut-off,
all lipps of smoothed-flattrings:
the tongue, that speak-
eth *arrogantly* great things.
5. Which sayd have; with
our tongue we wil prevayl,
our lipps *are* ours:
who Lord *is* over vs?
6. For the afflict-
ed-poor mens wastful-spoyl,
for needy-poor
mens groning-pitteous:
now wil I rise,
the LORD sayth; in salvation
I wil *him* set,
he shall have respiration.
7. The sayings of
the LORD, *are* sayings pure:
as silver tride,
in earthen choise-fornace;
fined, sev'n times.
8. Thou Lord wilt them keep-sure:
wilt him preserve,
for ever, from this race.
9. On ev'ry side,
the wicked-ones have walked:
when vilenes is,
of Adams sonns, exalted.

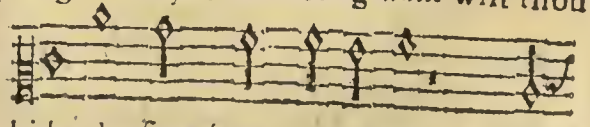
PSALME 13.



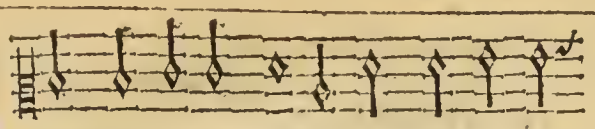
2. Ow long Iehovah, wilt thou me



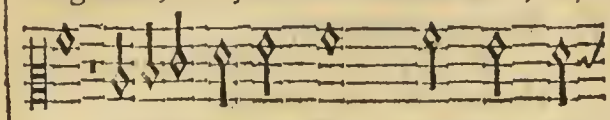
forget for aye: how long-*while* wilt thou



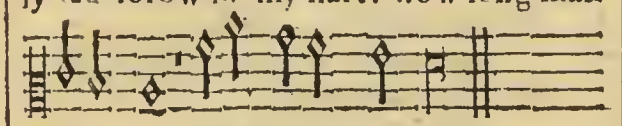
hide, thy face from mee away? 3. How



long ſhall, in my ſoule, I counſels ſet; day-



ly ſad-ſorow in my hart: how long ſhall



my foe bee exalted, above mee?

4. Iehovah ô my God,
behold me anſwer make:
illuminate mine eyes,
leſt ſleep of death me take.
5. Leſt *that* my foe doe ſay,
gainſt him prevaild have I:
mine adverſaries they
exſult wil gladſomly,
when moved be ſhall I.
6. But I, I doe repoſe-
aſſured-truſtfulnes
in thy mercy, my hart
ſhall ſhew-forth-gladſomnes
in thy ſalvation:
I ſing wil-*cheerfullie*
unto th'Eternal-one;
for, *bounteouſly* hath hee
rewarded unto me.

PSALME 14.

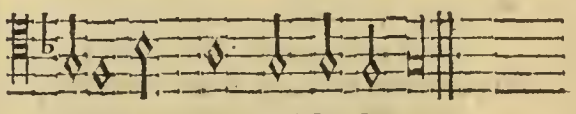
Sing this as the 7. Pſalme.

THe fooliſh-man ſayth in his hart,
ther is not any God:
they have corrupted, loathſome made
their practiſe; none doth good.
2. Iehovah, looked-down from heavn's
on Adams ſonns: to ſee,
if any that doth-vnderſtand,
that ſeeketh God, ther-bee.
3. All is-away-departed, they
become are all-at-one
unprofitable: none doth good;
none, no-not any-one.
4. Doe they not know, even-al that work
painful-iniquitie:
that eat my folk, *as* they eat bread;
to IAH, they doe not crie.
5. There, dread they ſore: becauſe God *is*
in generation juſt.
6. The poors counſel, yee make abaſht:
becauſe, IAH *is* his truſt.
7. Who, Iſr'els health, from Sion gives?
His folks captivitee,
when IAH ſhall turn: Iakob ſhall joy,
Iſrael glad ſhalbee.

PSALME 15.

1. EHovah, who ſhall ſojourner in thy

pavilion bee: who ſhall a dweller be,



within thy mount of ſanctitee?

2. He that walks perfect, juſtice works,
and in his hart ſpeaks truth.
3. *That* ſlandereth not with his tongue;
none yll to his friend doth:
nor 'gainſt his neighbour, takes re-
4. Contemn'd *is* in his eyes, proch.
an abject; but he them that fear
Iehovah, glorifies:
that changeth not, though he unto
his hinderance hath ſworn.
5. *That* hath to biting-uſurie,
his money not forborn:
and hath againſt the innocent;
receiv'd no briberie:
he that doth theſe, ſhall not be mov'd
vnto eternitie.

PSALME 16.

Sing this as the 7. Pſalme.

PReſerve thou me ô God, for I
for ſafetie hope in thee.
2. Thou ſaydſt to IAH, *thou art* my Lord:
my good *is* not to thee.

3. Vnto

3. Vnto the ſanctified-ones,
which are the earth upon:
and th'excellent, in them *is* all
my delectation.
4. Their ſorrowes ſhalbe multiplide,
that give an other dower:
their powred-out-offrings of blood
I will not *them* out-power:
neyther wil I, upon my lipps,
the names of them take-up.
5. Iehovah, *is* the portion
of my part and my cup:
Thou, art-ſuſteyner of my lot.
6. To me the lines falln bee,
in pleaſant-places: yea fayr is,
the heritage for me.
7. I bleſs Iehovah *thankfully*,
which hath me counſelled:
yea *in* the nights, my reins have me
ſeverely-chaſtiſed.
8. Iehovah, I propoſed have
continually fore mee:
becauſe *he is* at my right-hand,
I ſhall not moved bee.
9. Therfore my hart it doth rejoyce,
and glad my glorie is:
my fleſh moreover, it ſhall dwell
in confident-ſurenes.
10. Becauſe, my ſoule in deaths eſtate
thou wilt not leave-alone:
thou wilt not give thy gracious-ſainct,
to ſee corruption.
11. Thou mak'ſt me know, the way of life:
of joyes ſatietie,
before thy face; at thy right hand,
pleaſures perpetuallie.

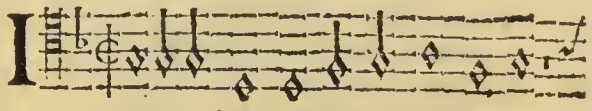
PSALME 17.

Sing this as the 8. or as the 35. Pſalme.

1. HEar juſtice LORD;
tend to my crying-ſhright;
heark to my pray'r:
without lipps frawdulent.
2. From fore thy face,
come forth let my judgement:
let thine eyes view,
the equities vpright.
3. Mine hart, thou pro-
vedſt, viſitedſt by night:
Thou haſt found no-
thing *though* thou didſt me trie:
I purpoſed, my
mouth ſhall not tranſgreſs.
4. By thy lipps word,
touching mens practiſes:
pathes of the brea-
ker-through, obſerve doe I.
5. My ſteps, in thy
paths, ſtay-thou-ſtedilie:
That my foot-ſteps
may not removed bee.
6. I call on thee,
for anſwer me wilt thou
God: hear my ſpeech,
thine ear vnto me bow.
7. Thy mercies mar-
veilouſly-ſhew thou *mee*,
ô Saviour
of them that hope *in thee*:
from them that rayſe
themſelves, with thy right hand.
8. Keep me, as black
of th'apple of the eye:
in ſhade of thy
wings, hide-me-privily.
9. From wick'ds face,
that waſting-me-withſtand:
my deadly foes,
that round againſt me band.
10. They cloſe their fat:
ſpeak with their mouth proudly.
11. Now *in* our ſteps
they vs doe compaſs-round:
they ſet their eyes,
down-bending to the ground.
12. His hiew *is* Li-
on like, to tear greedy:
like lurking-Li-
on, ſitting ſecretly.
13. Iehovah riſe
thou up; prevent his face,
make him bow down:
deliver thou my ſoule,
from wicked *with*
14. thy-ſword. From men mortall,
with thine hand, LORD,
from men of mortall race
worldlings, *that have*

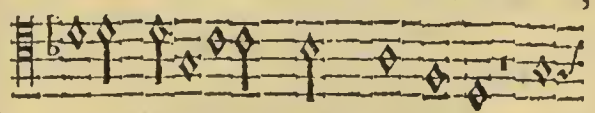
their part in *this* life-ſpace:
Their belly thou
dooſt fyll, with thine hid-*ſee*,
their children ſa-
tiſſied are: and they
doe for their babes,
their overplus up-lay.
15. *But* I, in juſ-
tice, ſhall thy viſage ſee:
ſhall when I wake,
fylld *with* thine image bee.

PSALME 18.

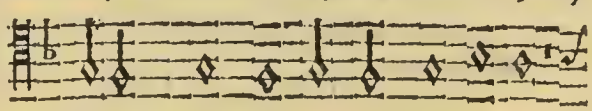


2. Love-thee-deer, Iehovah my firmneſs.

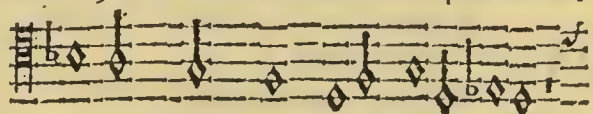
3. Iehovah *is* my Rock and my fortreſs;



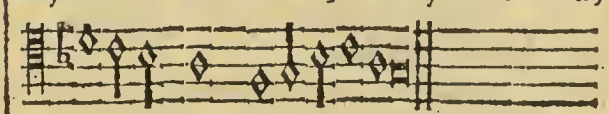
and my deliverer, my God *is hee*, my



Rock, in whome I ſheltred hope to bee:



my ſheild and horn, of my ſalvation;



my fenſed-hye-fortification.

4. Vnto the pray-
ſed LORD I made my cries:
and I was ſa-
ved from myne enemies.
5. The pangs of death
about me compaſſed:
and me the ſtreams
of Belial frighted.
6. The pangs of hell
they round about me went:
the ſnares of death,
did me unwares-prevent.
7. In the diſtreſs
upon me, call did I
upon Ieho-
vah, and to my God crie:
and he my voice
out of his pallace hears;
my crie, before
him, came into his ears.
8. And th'earth, did ſhake
and quake; and ſtyrred bee
grounds of the mounts:
and ſhook, for wroth was hee.
9. Smoke mounted, in
his wrath; and fyre did eat
out of his mouth:
coles, from it burnd-with-heat.
10. And he did bow
the heav'ns, and down-did-paſs:
and gloomy-dark-
nes, vnder his feet *was*.
11. And he did ride
on Cherub, and did fly:
and on wings of
the wind, he flew-ſwiftly.
12. He ſet the dark-
nes, *for* his ſecret-*bound*:
for his pavi-
lion about-him-round:
darknes of wa-
ters, thick-clowds of the skyes.
13. From the reſplen-
dent-brightnes, fore his *eyes*:
his clowds did paſs:
hayl and fyre coals *burned*.
14. And in the heav'ns,
Iehovah, thondered:
And give his voice,
did he *that is* moſt-hye:
the hayl ſtones, and
the coals of fyre *did flye*.
15. He ſent his ar-
rowes, and them ſcattered:
and hurled light-
nings, & them ſtroke with-dread.
16. And channels of
the waters were beheld;

the

the worlds founda-
tions, were eke reveald:
At thy rebuke
Iehovah; at the blaſt,
of wind *that* from
thy wrathful-noſthril *paſt*.
17. He from the hye-
place ſent, take me did hee:
he out of ma-
ny waters, forth-drew mee.
18. He rid me from
my powrful enemie:
and from my foes,
that ſtronger were than I.

2

19. They vnawares-
preventing-came on mee
in day of my
clowdy-calamitie:
and for a ſtaff
to me, Iehovah was.
20. And alſo he
unto a roomthy-place,
did bring me forth:
he ſafely-me releaſ'd;
becauſe, he was
delyteful in me pleaſ'd.
21. IAH did reward
me as my juſtice-right:
as my hands pure-
nes, he did me requite.
22. Becauſe Iehо-
vahs wayes I did obſerve:
and did not from
my God, ungodly-ſwerve.
23. For all his judge-
ments ſtraight-before me *bee*:
and his decrees,
I turned not from mee.
24. And I with him
did-hold-integritie:
and kept my ſelf;
from mine iniquitie.
25. The LORD eke ren-
dred me as my juſtice:
as purenes of
my hands, before his eyes.
26. With gracious-ſainct;
thee gracious ſhew doſt thou
with perfect man,
thou doſt thee perfect ſhow.
27. Thou with the pure
doſt ſhew thy purity:
and with the fro-
ward, thou doſt ſhew thee wry.
28. For poor afflict-
ed people ſave doſt thou:
the lofty eyes,
thou alſo bringeſt low.
29. For thou doſt make
my candle to be light:
Iehovah my
God, makes my darknes bright.
30. For by thee, through
an armie break I ſhall:
and by my God,
I leaped over a wall.
31. Gods way intyre,
tryde is the word of IAH:
a ſheild he is;
to all that on him ſtay.
32. For who *is* God,
beſides th'Eternall-one:
and who a Rock,
except our God *alone*.
33. God, *is he* that
with valour girdeth mee:
and fully-per-
fect, makes my way *to bee*.
34. My feet he match-
eth, as the hindes *feet*: and
on myne hye-pla-
ces, he doth make me ſtand.
35. My hands he learn-
eth, to the warlike-ſtroke:
and with mine arms,
a bow of braſs is broke.
36. And thou haſt giv'n
me, thy ſalvations ſhield:
and thy right hand,
hath ſtrongly-me-vpheld:
alſo thy meek-
humiliation
hath cauſed-me-
multiplication.
37. Thou haſt my paſ-
ſage under me wid'ned:
and my leggs, have

not weakly-staggered.

3

38. My foes I fo-
low'd, and them overgot:
and, till I had
consum'd them, turned not.
39. I wounded them,
and up they could not get:
they down-did-fall,
even underneath my feet.
40. And thou didst gird-
me-in-a-readynes
unto the warr,
with active-valiantnes:
Thou causedst hast,
under me down to stoup,
them that against
me have arisen vp.
41. Neck of my foes,
thou also gavest mee:
and I suppressst
them that my haters bee.
42. They cried-out
but *ther was* none to save:
to IAH, but he
no answer to them gave.
43. And them, as dust
before the wind, I bray'd:
as clay of streets,
I powring-out-them-lay'd.
44. Thou hast me gi-
ven-safe-evasion,
from peoples ma-
nifold-contention:
thou hast me put
the heathens head to *bee*,
a people, *which*
I knew not, serveth mee.
45. At hearing of
the ear, they me obey:
the strangers sonns,
fallsly to me deney.
46. Sonns of the stran-
ger, fading-withered:
and did, out of
their closets, shrink-for-dread.
47. Iehovah live,
and my Rock blessed *bee*:
and God of my
health, hye-extolld be hee.
48. God, he that gi-
veth to me vengeances:
and doth the peo-
ples vnder me depress.
49. My safe deli-
v'rer, from mine enemies:
also from them
that vp against me rise,
thou hast exal-
ted me; hast ridd me-free,
from man of vi-
olent-iniquitee.
50. Therefore, Ieho-
vah, I with-thankfulnes-
will-thee among
the nations confess:
and I unto thy
name a psalm wil-sing.
51. Great maketh he,
salvations of his King:
and unto his
Anoynted, doth mercy;
to David and
his seed; eternally.

PSALME 19.

Sing this as the 22. or as the 1. Psalm.

THe heav'ns, do tell the glory of God:
and firmament doth preach
work of his hands. 3. Day unto day,
dooth largely-utter speach:
and night to night, doth knowledge
4. No speech, & words *are* none: (shew.
5. their voice it is not heard. Their line,
through all the earth is gone:
& to the worlds end, their speakings:
in them he did dispose,
6. tent for the Sun. Who bridegroom-
out of his chamber goes: (like,
joyes strong-man like, to run a race.
7. From heav'ns end, his egress;
and his regress to th'ends of them:
hidd from his heat, none *is*.
8. Iehovahs Law, it perfect *is*;
the soule agayn-turning:
Iehovahs witness faithful *is*,
the simple wise-making.
9. Iehovahs charges, righteous *are*.

giving

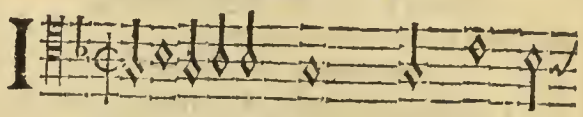
giving harts glad-delight:
Iehovahs precept *it is* pure,
giving the eyes clear-light.
10 Iehovahs rev'rend-fear, *is* clean,
abiding still for ay:
Iehovahs judgments veritie;
togither, just are they.
11 Than gold, than much fine-gold, *they* (*are*
to be desi'red, more:
and sweeter then the honey *is*,
or honey-combs liquour.
12 Also thy servant, *is* by them
admonished clearly:
in keeping them, *is* much reward.
13 Errours who can discry?
from secret-*errours* clense thou me.
14 Thy servant eke restreyn
from *synns*-presumptuous; ô let
them not within me reign,
then shall I perfect be; and cleans'd,
from much transgression.
15 O let the words of my mouth, be
to acceptation;
and meditation of my hart
before the face of thee:
Iehovah, my *almighty*-Rock
and my Redemer-free.

PSALME 20.

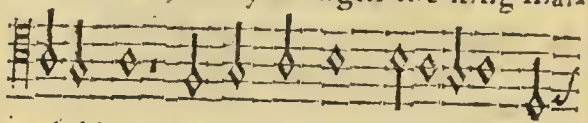
Sing this as the 84. Psalme.

2. THE LORD eternal answer thee,
in day of streight-adversitee:
the name of Iakobs mighty-God,
set thee upon a refuge hye.
3. Send thy help from the sanctuary:
from Sion give thee sure-abode.
4. He all thy gifts in mind up-lay:
thy offring, ashes-make Selah.
5. As thy hart *craves*, give thee *the same*:
and all thy counsel he fulfill.
6. In thy salvation, show wee will;
and banners-rear, in our Gods name:
All thy requests fulfill-doe IAH.
7. Now doe I know, that Iehovah,
he saveth his Anoynted-one;
out of his heav'ns of sanctity,
he answreth him: with powers-migh-
his right-hands safe-salvation. (ty,
8. Of charrets these, of horses thay:
but of the name of our God IAH
9. wee mention-make. They, stoup &
but rise, & stand-upright do we. (fal:
10. Iehovah save-thou: the King, he
us answer in the day wee call.

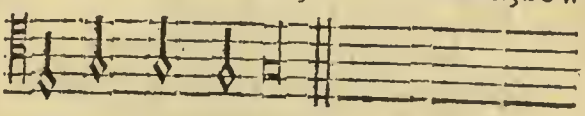
PSALME 21.



Ehovah, in thy strength the King shall



joyful bee: and in thy safe salvation, how



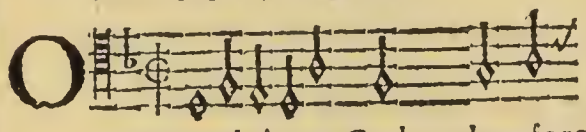
veh'ment glad is hee?

3. Thou unto him hast given,
that which his hart did pray:
and th'erneſt-asking of his lipps,
hast not kept back Selah.
4. For thou preventest him,
with blessings of goodnes:
thou settest on his head, a crown
of gold-of-preciousnes.
5. Life, he did ask of thee,
to him thou gavest-it:
even length of dayes, t'eternitie
and to continuance yet.
6. Great *hath* his honour *beene*,
in thy salvation:
glory and comely-dignitie,
thou puttest him upon.
7. For blessings thou hast set
him to perpetuall-aye:
even with thy face, thou makest him
chearfull-to-bee with joy.
8. For, in Iehovah, doth
the King put trust: and hee,
through mercie of the Highest-one,
shall not removed bee.
9. Thine hand shall find-out, all
that are thine enemies:
even thy right hand, shal find-out them
that thee with-hate-invies.

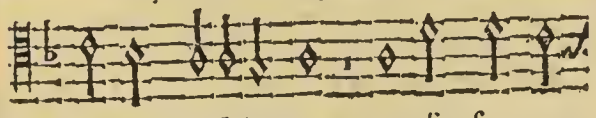
10. At

10. At time of thy *fierce*-face,
them as an oven of fyre
thou wilt diſpoſe: Iehovah, will
them ſwallow in his yre:
and fyre ſhall eat them up,
11. Thou wilt the fruit of them,
ſtroy from the earth: alſo their ſeed,
from ſonns of earthly-men.
12. For they intended have
an evil-thing 'gainſt thee:
a crafty-purpoſe they have thought,
but ſhall not able bee.
13. Becauſe, thou wilt them ſet
even-as a ſhouldring-butt:
againſt their faces, with thy ſtrings,
wilt ready-make *to ſhoot*.
14. Iehovah in thy ſtrength
doe high-thy-ſelf-advance:
& we wil ſing & praiſe-with-pſalm,
thy powrful-puiſſance.

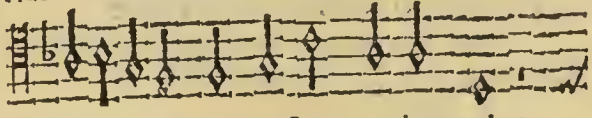
PSALME 22.



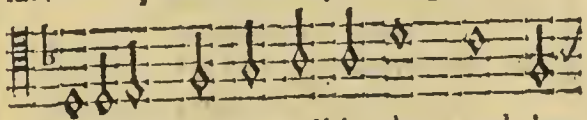
2. My God ô my God, wherefore



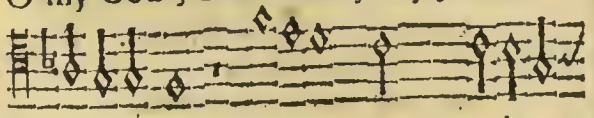
haſt thou forſaken me: *art* far from my



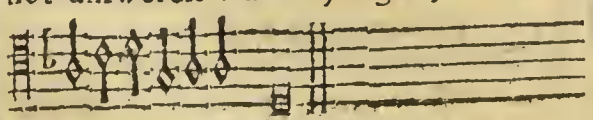
ſalvation; words of my roring-crie? 3.



O my God, I doe call by day, and thou



not anſwereſt: alſo by night, and unto



me *ther is* no ſilent reſt.

4. And thou holy: abideſt-ſtil,
the prayſes of Iſr'el.
5. Our fathers truſted thee: truſted,
thou them deliv'redſt-well.
6. Vnto thee they did cry-out, and
were ſafe-delivered:
in thee, they truſted and were not
with baſhfulnes-ſhamed.
7. But I a worm and not a man:
the vile-reproch *am I*
of earthly-men, of people eke
deſpiſ'd contemptuouſly.
8. All they that doe upon me look,
a ſcoff at me doe make:
they with the lip doe make a mow,
the head they *ſcornful*-ſhake.
9. Vnto Iehovah truſt he did,
let him *now* ridd him quite:
let him deliver him; becauſe,
in him he doth delyte.
10. But *it is* thou that me out of
the belly forth-dreweſt:
that madeſt me to truſt ſecure,
even at my mothers breſt.
11. Vnto thee from the tender-womb
committed been have I:
even from my mothers belly, thou
haſt been my God-*mightie*.
12. O be not thou *therfore* from me
farr-off away *now* gone;
for ſorowful-diſtreſs *is* neer:
for helper *ther is* none.
13. The many bulloks, have me round-
about-encompaſſed:
the mightie-*bulls*; of Baſan have
me round-invironned.
14. Vpon me they their mouthës have
ſet open-gapingly:
like to a Lion ravening
and roaring-*terribly*.
15. As waters I am ſpilt; and all
my bones diſpart-themſelves:
my hart is like the waxe: it melts,
in midds of my bowels.
16. Mine able-ſtrength, as potſheard, is
dride; and my tongue, cleaveth
vnto my jawes: & thou haſt brought
me down to duſt of death.

2

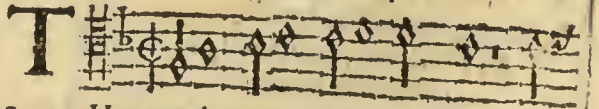
17. For dogs, have compaſt me about:
the crew of men-perverſe,
inclofed me: my hands and feet,
they lion-like did pierſe.
18. My bones I may them number all:
they lookt, they did me view.
19. My cloths among thē they did part:
and lot, for my cote, threw.
20. And thou LORD, be not farr: my
unto mine help make-ſpeed. (ſtrength,
21. My ſoule frō ſword; my lonely-*ſoule*,
from dogs hands, ſafely-rid.
22. *And* from the renting-Lions-mouth,
give me ſalvation-free:
and from the horns of Vnicorns,
thou anſwer gaveſt mee.
23. Of thy name to my brethren I
will make narration:
I will thee praiſe, in middeſt of
the congregation.
24. Ye that be fearers of the LORD,
him praiſe, him honour well
all Iakobs ſeed: and dread ye him,
all ſeed of Iſrael.
25. For, he the poors affliction,
abhorrs not, nor deſpiſe;
nor hides his face frō him: but hears,
when unto him he cryes.
26. Of thee, *ſhalbe* my prayſe, within
the congregation large:
before them that him reverence,
my vowes I will diſcharge.
27. The meek ſhall eat, and be ſuffiſ'd:
Iehovah prayſe ſhall they,
that do him ſeek: your hart, ſhal live
unto perpetuall-aye.
28. All ends of th'earth, remember ſhall,
and turn Iehovah too:
and all the heathens families,
fore thee ſhall worſhip doo.
29. Becauſe unto Iehovah, *doth*
the kingdom *appertayn*:
and *he* among the nations
is ruler-ſoveraign.
30. All they that in the earth be fat,
ſhall eat and worſhip doe:
low-bend before him, ſhall they all
that to the duſt down-goe:
And he *that* quickneth not his ſoule.
31. To him ſerve ſhall *their* ſeed:
it for a generation ſhall
be to the LORD counted.
32. Come ſhall they, and his juſtice ſhall
by them declared bee:
vnto a folk *that ſhalbe* born;
that doon *the ſame* hath hee.

PSALME 23.

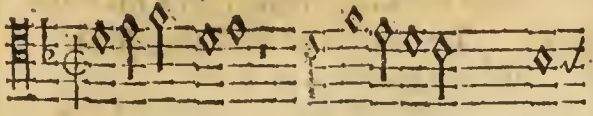
Sing this as the 8. Pſalme.

1. IEhovah feed-
eth me, I ſhall not lack.
2. In graſſy folds,
he down doth make me lye:
he gently-leads
me, quiet waters by.
3. He doth return
my ſoule: for his names ſake,
in paths of juſ-
tice leads-me-quietly.
4. Yea, though I walk,
in dale of deadly-ſhade,
ile fear none yll;
for with me thou *wilt bee*:
thy rod thy ſtaff
eke, they ſhall comfort me.
5. Fore me, a ta-
ble thou haſt ready-made;
in their preſence
that my diſtreſſers be:
Thou makeſt fat
mine head with oincting-oil;
my cup abounds.
6. Doubtleſs, good and mercie
ſhall all the dayes
of my life folow me:
alſo within
Iehovahs houſe, I ſhall
to length of dayes,
repoſe-me-quietlie.

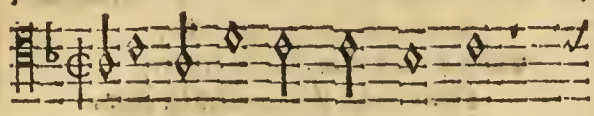
PSALME 24.



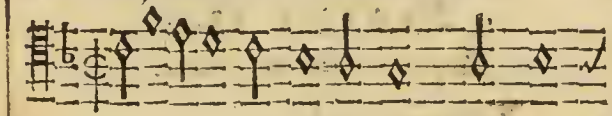
1. He earth, *it is* Iehovahs, and the



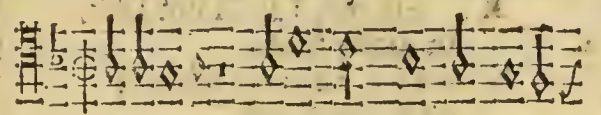
plenteousnes of it: the habitable-world,



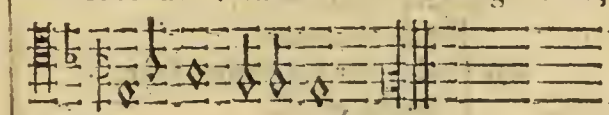
and they that in the same doe sit. 2.



For he, vpon the watry-seas hath-foun-



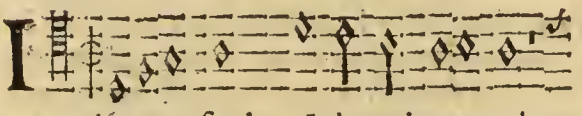
ded it secure: and on the flowing-rivers,



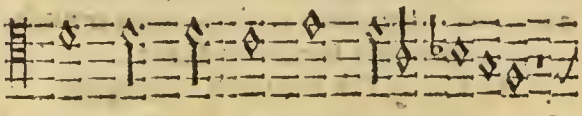
hath the same established-sure.

3. Who shall into the mountayn of
Iehovah vp-ascend:
and in his place of holynes,
who *is he that* shall stand?
4. The clean in hands, and pure in hart;
that to false-vanity
doth not lift-up his soule: and doth
not swear to fallacy.
5. He from Iehovah shall receive
a benediction:
and justice, from the *mighty*-God
of his salvation.
6. This *is* their generation
that doe him seek; *even* thay
that make inquirie for thy face;
thus Iakob *is* Selah.
7. Lift-up ye gates, your heads; and ye
dores of eternal-aye
be lifted-up: that so the King
of glory enter-may.
8. This King of glory, who *is he?*
Iehovah, puissant
and valiant; Iehovah, *he*
in battel valiant.
9. Lift up ye gates, your heads; and ye
dores of eternal-aye
lift-vp *your heads*: that-so the King
of glory enter may.
10. The King of glory, who *is* he?
it is th'eternal-IAH
of warlike-hosts: *even* he the King
of glory *is* Selah.

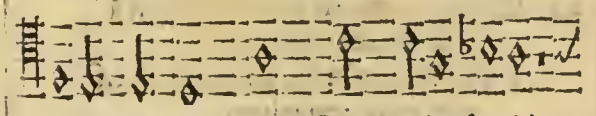
PSALME 25.



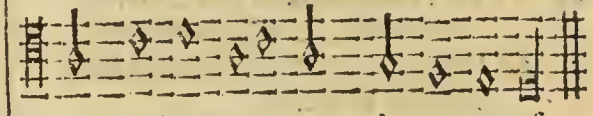
Lift my soule, Iehovah unto thee.



2. My God, in thee my trust I do repose,



O let me not with-shime-abashed bee:



shew-gladnes over me, let not my foes.

3. Yea all that doe
exspect-thee-earnestly,
shall not abash-
ed be-with shamefulnes:
but they shalbe
abashed-shamefully,
that doe in vayn
vnfaithfully-transgres.
4. Thy wayes Iehovah, make thou me discern:
thy pathes, me learn
by information.
5. Make me to tread
in thy truth; and me learn:
for thou, the God
of my salvation:
I earnestly-
exspect thee, all the day.
6. Remember thy
compassionate-mercies,
and thy kind-mercies, ô eternal-IAH:
for, they *have been*

even

even from eternities.
7. The synns of my
youth, and my trespasses,
remember not
thou: *but* remember me
Iehovah, for
thy bountiful-goodnes,
according to
thy loving kind-mercee.
8. Good *is* Iehovah, righteous also:
therefore will he
teach, synners in the way.
9. He will the meek,
in judgement make to goe:
and learn he will,
the lowly-meek his way.
10. Mercy and truth,
Iehovahs paths all *are*:
to them that keep
his league, and witnesses.
11. For thy name LORD:
thou mercifully-spare
wilt mine iniquitie; for much it *is*.
12. Who *is* the man,
that doth Iehovah fear?
him wil he teach,
in way *that* he shal-chuse.
13. His soule, in good
shall lodging-persev re:
his seed the land
for-heritage-shal-use.
14. The secret of
Iehovah, *he doth grant*
to them that him
with-fear doe-reverence:
also his tes-
tamental-covenant,
to make them for
to have-intelligence.
15. Myne eyes alway,
vnto Iehovah *bee*:
for from the net
my feet he will restore.
16. Vnto me turn,
and gracious be to mee:
for I alone
am, and afflicted-poore.
17. Distresses of
my hart inlarged bee:
bring thou me forth,
from my vexations.
18. My trouble, and
my molestation see:
and pardon, all
myne aberrations.
19. Behold my foes
for multiplyde are thay:
and doe, with hate
most-violent, hate mee.
20. Keep thou my soule,
and ridd me free-away:
sham'd be I not,
for I doe hope in thee.
21. Keep me let right-
nes and perfection:
for, I doe thee
expect-with earnestnes.
22. O God, give Is-
rael redemption:
from all his strayt-
afflicting-anguishes.

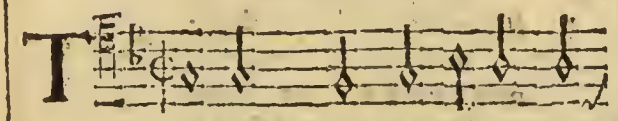
PSALME 26.

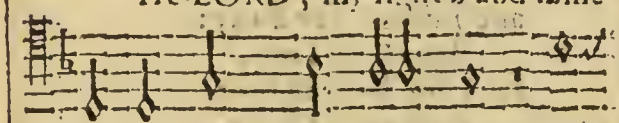
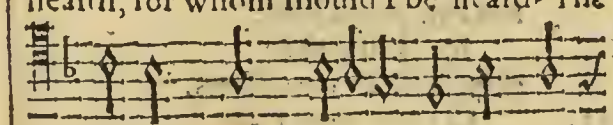
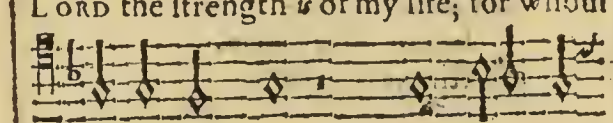
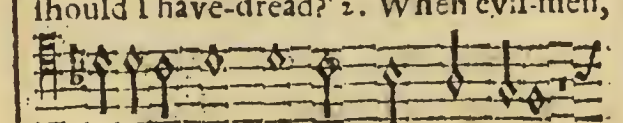
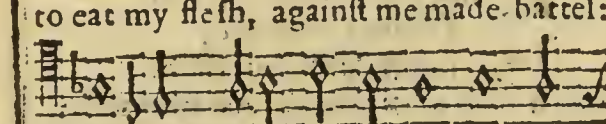
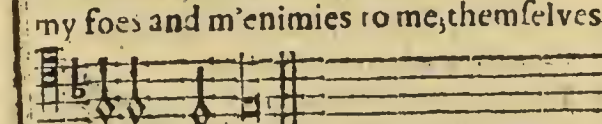
Sing this as the 5. or as the 100. Psalme.

1. IVdge me Iehovah; for I goe
in my perfect-simplicitie:
I in Iehovah trust also;
I shall not slide unstedfastlie.
2. Iehovah prove, tempt me likewise:
my reins and my hart, doe thou trie,
3. For thy mercie, before mine eyes:
and I walk, in thy veritie.
4. I sit not, with vaine mortal-men:
nor enter, with dissemblers hidd.
5. I hate, church of malignant-men:
and doe not sitt, with the wicked.
6. My hands with cleannes wash I clear:
and LORD, I compass thyne altare.
7. With voice of thanks, to cause to hear:
& al thy marvailes, to declare.
8. Iehovah the safe-mansion
of thine house, dearly-love doe I:
place, of the habitation
of thy *most* glorious-majestie.
9. My soule with synners, gather not:

nor with blood-guilty men my life.
10. In whose hands a mischeevous plot:
whose right-hand, with bribes fol-
11. And I, walk in my perfectnes: (*rise,*
redeme and use-me-graciously.
12. My foot, doth stand in righteousnes:
in churches, bless the LORD wil I.

PSALME 27.



THe LORD, my light is and mine

health, for whom should I be 'ffeard? The

LORD the strength is of my life; for whom

should I have-dread? 2. When evil-men,

to eat my flesh, against me made battel:

my foes and m'enimies to me, themselves,

stumbled and fell.

3. If that an host, against me pitch;
my hart unfearfull is:
if warr shall up against me rise;
I boldly trust in this.
4. One-thing I asked of the LORD;
the same requeſt I shall:
that in the LORDS house I may dwel,
the dayes of my life all:
to view, Iehovahs pleasantnes;
and seek in his pallace.
5. For he in his pavilion,
will privily me place,
in th'evil day: he wil me keep
secret, in secrecy
of his tent: *and* upon a rock,
he will exalt me hye.
6. And now, lift up shalbe mine head,
above my foes 'bout mee;
and I wil offer in his tent,
offrings of showting glee:
I sing will and sing psalme to IAH.
7. My voice, Iehovah hear,
when I call; and be gracious
to me and me answer.
8. To thee, mine hart sayth, (*Thou hast*
for my face seek doe yee:) (*sayd,*)
thy face, Iehovah doe I seek.
9. Hide not, thy face from me;
turn not thy servant back, in wrath:
my succour been hast thou:
ô God of mine health, leave me not
neyther forsake me *now.*
10. My father and my mother *both*
though they should me forsake:
yet would Iehovah gathering
unto himself me take.
11. Iehovah teach thou me, thy way;
and my conduct bee,
in path of righteousnes: because,
of them that envie me.
12. Give not me, to my foemens will:
for, lying witnesses
doe up against me stand, and he
that breatheth violentnes.
13. (*I fainted had,*) except I had
beleeved, for to see
Iehovahs goodnes; in the land
of them that living bee.
14. Expect Iehovah earnestly;
confirmed be, and strong-
wex let thine hart: and earnestly
think for Iehovah long.

PSALME 28.

Sing this as the 32. Psalme.

1. IEhovah unto thee, I crie,
my Rock, cease not as deaf frō me:
least thou be mute from me; and I
them

them that goe down the pit, like be.
2. Voice of my suits-for-grace hear thou,
when unto thee I out-doe-crie:
when I lift up mine hands, unto
thine Oracle of sanctitie. (less;
3. Draw not thou me with men grace-
and with them that work-painful-syn:
that with their neighbours speak of
& malice, & their hart within. (peace;
4. Give thou to them as is their fact,
as is their practises offense:
give them, as is their handy act:
render, to them their recompense.
5. Because, they no intentive-heed
vnto Iehovahs works imploy;
neyther unto his handy deed:
he wil not build them, but destroy.
6. IAH blessed be; for he hath heard,
the voice of my requests-for grace.
7. IAH, is my strength and shield, my hart
trusted in him, and holp I was:
My hart therfore shews gladsomnes;
and ile confess him with my song.
8. IAH is their strength: and fort he is
of his Oincteds salvation.
9. O give thy folk salvation-free;
and bless thou thine inheritance:
and even unto eternitee,
doe thou them feed & them advance.

PSALME 29.

Sing this as the 24. Psalme.

1. O Give vnto Iehovah yee;
the sonns of the mighty:
O give vnto Iehovah yee,
glory and potency.
2. O give vnto Iehovah yee,
his names glorious-renown:
in th'honourable sanctuarie
bow to Iehovah down.
3. Iehovahs voice, on waters is;
thonder doth Gods honour:
Iehovah, on waters many.
4. Iehovahs voice with powr:
Iehovahs voice, with comlynes.
5. Iehovahs voice, doth break
the Cedars: Lebanons Cedars,
Iehovah quite-doth-break.
6. And like vnto an heiffer-yong
he makes them vp-to-spring:
the Lebanon and Shirjon *mount*,
like Vnicorns yongling.
7. Iehovahs voice strikes flames of fyre.
8. Iehovahs voice doth make
the desert quake: Iehovah makes
the Cadesh desert quake.
9. Iehovahs voice, doth make the hinds
to travel-tremblingly;
and bares the woods: in his Pallace,
ech-one doth say glory.
10. At Floud, Iehovah sate: and King,
Iehovah sitts for aye.
11. IAH, gives his people strength: with
his people, bless wil IAH. (peace

PSALME 30.

Sing this as the 27. Psalme.

1. IEhovah I will thee exalt,
for thou hast drawn-up me:
and hast at me mine enemies
not joyful made to be.
3. I cryde to thee, ô LORD my God:
and thou didst heal me-safe.
4. Iehovah, thou hast brought my soule
vp from the lowest-grave:
Thou hast kept-me-alive from them
that down the pitt doe goe.
5. Ye *that are* his Saincts gracious,
sing-psalme Iehovah to:
and vnto the remembrance of
his sanctity confess.
6. Because a moment, in his wrath;
life in his favour is:
Weeping shall lodge at even-tide,
but joy at morning-day.
7. And I sayd in my quiet-ease:
I shall not move for aye.
8. O LORD, thou in thy favour hast
strength to my mount setled:
but thou didst hide-away thy face,
and I was-soon-troubled.
9. To thee Iehovah doe I call:
and ask Iehovah grace.
10. What profit in my blood, when I
goe-down to rotting-place?
Shall dust confess to thee, shall it
shew-forth thy veritee?
11. Iehovah hear and shew-me-grace:

ô LORD, my helper bee.
12. My mourning thou converted hast,
to me into a dance:
my sack-cloth thou unlooſed hast,
and girtt me *with* joyance.
13. That, *my* glorie to thee may sing,
and may not silent bee:
Iehovah my God, I for aye
with-thanks-confess will thee.

PSALME 31.

Sing this as the 35. *Psalme.*

2. IEhovah I
for-safetie-hope in thee,
ô let me not
abashed be for ever:
thou in thy jus-
tice freely-me deliver.
3. To me, thyne ear
bow; speedily ridd mee:
thou for a Rock
of strength, vnto me bee;
Be for an house
of forts, me for to save.
4. For thou my Rock
art and my fort-fensed:
and for thy names
sake, wilt me guide and lead.
5. Wilt bring me forth,
from net that hidd they have
for me: for thou,
art my munition-safe.
6. Into thy hand,
my sp'rit I doe depose:
LORD, God of truth,
thou me didst free-redeem.
7. I hated have,
them that obſervers been
of vanities
of vayn-deceitful-glose:
and I, doe in
Iehovah trust repose.
8. I wil be glad
and joy, in thy mercie:
which hast beheld
my troublesom-distress;
hast known, my soule
in painful anguishes.
9. Hast not me closd,
in hand of th'enemie:
hast made my feet
stand, in a place-roomthie.
10. LORD shew me grace,
for I am straytly-pent:
mine eye, my soule
my belly eke, is gnawn
11. with grief. Because
my life with pensive-payn,
my yeres with sigh-
ing also, quyte are spent:
my strength decayd,
with my synns-punishment:
Also my bones
with gnawing-are-wasted.
12. With my distres-
sers all, reproch am I;
Vnto my nigh-
bours also veh'mently:
Vnto my known-
acquaintance eke a dread;
seeing me in
the street, from me they fled.

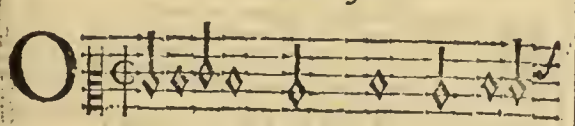
* 2 *

13. As dead-man out
of minde, I am forgot:
I am as bro-
14. ken vessel. For I hear
reproch of ma-
ny; round about me fear:
when-as against
me they togither plot,
to take my soule
they craftily allot.
15. But LORD in thee
my confidence I place:
I say, thou *art*
16. my God. My times *they bee*:
in thy hand: from
my foes hand, rid thou me;
from them that me
17. pursue. Shine make thy face
on thy servant:
save me, through thy good-grace.
18. Iehovah, let
me not be sham'd, for I
doe call on thee:
shame let the wicked have,

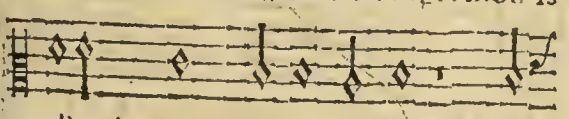
be

be silenced
unto the lowest-grave.
19. Mute be, the ly-
ing lipps: that speak hardly
against the just,
in spite and pride-haughty.
20. How much thy good
which thou hast stor'd for them
that fear thee: wrought,
for them that in thee trust,
before the sonns
21. of men! Them hide thou dost
in secret of
thy face, from prides of men:
from strife of tongues,
in tent thou layst-up them.
22. IAH blessed *be*:
for to me his merey
he wondrous-made,
in city of defense.
23. And I, sayd in
mine hast; I am cut-hence,
from 'fore thyne eyes:
thou heardst yet-certainly.
my prayers voice,
when I to thee did cry.
24. O all his saints,
Iehovah love doe yee:
Iehovah keeps,
the faithful; and payeth
him plenteously,
that haughtyness dooeth.
25. Be ye confirmd,
and strong let your hart bee:
all that wayt for
Iehovah hopefullie.

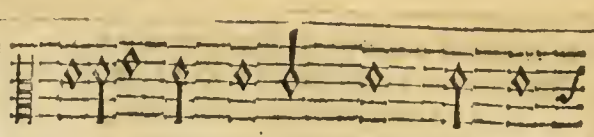
PSALME 32.



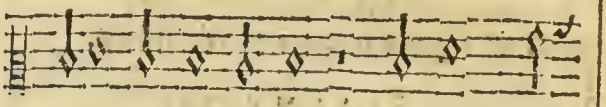
Blessed he whole transgression is



pard'ned, whose syn cov'red is. 2. O

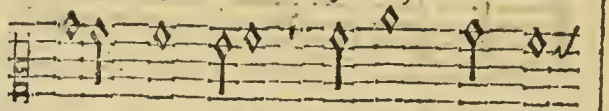


blessed *is* the man to whome the LORD

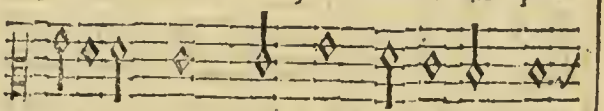


imputes no viciousnes: and in whose

spirit, deceyt non is. 3. My bones with



-age did wear away, because from spea-



king I did cease: in mine out-roring, all

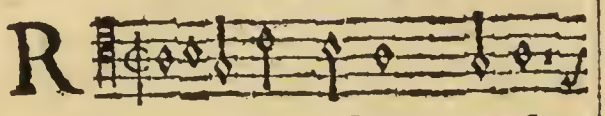
the day.

For, day and night, thy hand sore-lay 4
on me: my moisture was turned,
into the sommers droughts Selah.
My syn, to thee I knowledged,
my viciousnes, I not cov'red,
I sayd, I will confess to IAH, 5
'gainst *me* my faults: and thou pard'nedst
my synns-iniquitie Selah.
For this, shall every man godly,
at time of finding pray to thee: 6
at many waters floud, surely,
to him they shall not reaching-bee.
Thou *art* a secret-place to me,
me from distres thou keepst-away: 7
with shrill-songs of deliv'rance-free,
thou wilt encompass me, Selah.
Thee prudent-make, and teach wil I, 8
in way wherin thou shouldest goe:
I counsel-wil, on thee mine eye.
As Horse as Mule be ye not so,
Which doe not vnderstand: whose jaw 9
with bitt and bridle must be tyde;

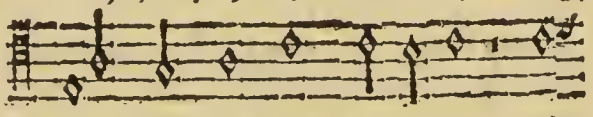
which

which neer to thee *els* doe not draw.
10 Paynes many, for the wicked *bide:*
But he that in Iehovah trusts,
mercy shall compass him about.
11 Rejoyce in IAH, be glad ye just:
and all right harted, joyfull showt.

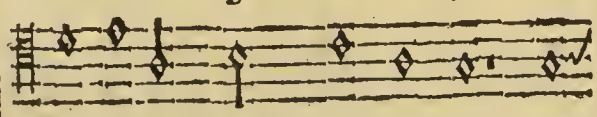
PSALME 33.



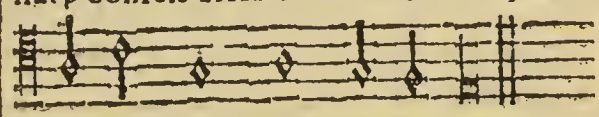
1 Ejoyce ye just, in IAH: prayfing,



2 becomes the righteous decently. With



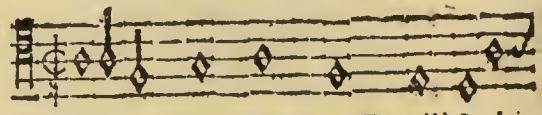
harp confess IAH: with Psalt'rie, with



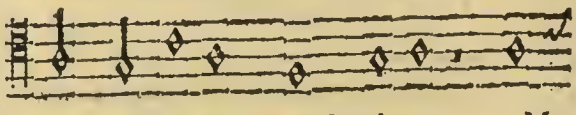
ten-stringd-*luit*, psalme to him sing.

3. O sing unto him a new song:
with triumph make melodious noise.
4. For right'ous *is* Iehovahs voice:
and faithfull, all his action.
5. He loves, justice & judgment right:
the earth is full of IAHS mercee.
6. By word of IAH the heav'ns made bee:
and all their host, by his mouths sp'rit.
7. The waters of the sea, doth he
make as an heap togither-rise:
he putts, the deeps in treasuries.
8. In fear of IAH, the whole earth be:
Let all the worlds inhabitants,
for him with-fearfulnes-back-goe.
9. For he hath sayd, and it was *so:*
he hath commanded, and it stands.
10. Iehovah, he doth dissipate
the counsel of the nations:
the peoples cogitations,
he breaking-doth-annihilate.
11. Iehovahs consultation
shall stand unto eternitee:
and his harts cogitations *bee*
to ev'ry generation.
12. O blessed *is* the nation,
wherof Iehovah God *shalbe:*
the people which chosen hath he,
for to be his possession.
13. Frō heav'ns Iehovah vieweth wel:
doth all the sonns of Adam see.
14. Look from his dwelling place doth
to, al that in the earth do dwel. (he:
15. Their hart togither form doth he:
attendeth, unto their works all.
16. Ther is no King, that saved shall
by multitude of armie be:
Deliv'red is no Champion,
by multitude of able-force.
17. Fälse, for salvation, *is* an horse:
& by his much pow'r, freeth none.
18. Loe, IAHS eye, *is* to thē that have
his fear: that wayt for his mercee.
19. Their soule frō death to reskew free:
and them alive in famin save.
20. Our soule, for IAH wayts earnest
our succour, and our shield *is* he. (ly:
21. For glad in him our hart shalbe:
for wee trust in his name holy.
22. Iehovah, let upon us bee,
thy merciful-benignity:
according as we hopefully
have exspectation for thee.

PSALME 34.

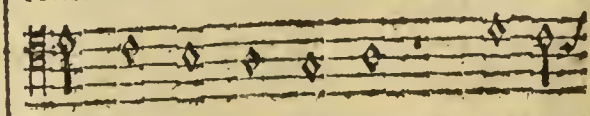


I N all time bless the LORD will I: his

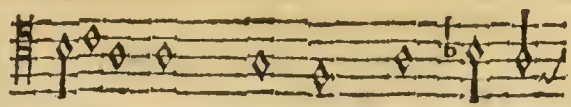


prayse within my mouth, alway. 3. My

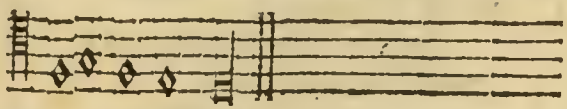
soule shall in the LORD glorie: the meek



shall hear, and joy shall thay. 4. O mag-
nifie



nifie the LORD with mee : his name to-

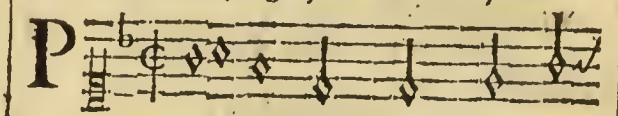


gither, extoll wee.

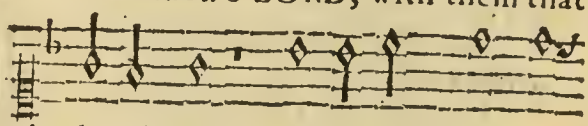
I sought IAH and he me answ'red:
and from my fears all, ridd me free.
To him they looked and flowed:
and sham'd let not their faces bee. (call:
IAH heard, when this poor-*man* did
and sav'd him, from his troubles all.
Iehovahs Angel camp-doth-lay,
'bout them that fear him; and frees them.
Tast ye and see, that good *is* IAH:
ô blessed man, that hopes in him.
Fear ye Iehovah, saincts of his:
for to his fearers, want none *is*.
Lions, are in-penurie-scant,
and they doe hunger greedelie:
but any good shall they not want,
that seekers of Iehovah bee.
Come children, unto me give ear:
I will you learn, Iehovahs fear.
Who *is* the man, that life doth-will:
that loveth dayes, good for to see?
Restreyning-keep thy tongue from yll:
thy lipps, from speaking fallacee.
Doe good, and evil quite-elchew:
seek peace, and after it pursew.
The LORDS eyes, to the just: his ears
attend eke, unto their out crie.
The LORDS face, *is* 'gainst ev'l doers:
to rase from earth, their memorie.
They cryde, and hear Iehovah did:
and them, frō all their troubles, ridd.
To broken harted, IAH *is* nye:
and contrite sp'rited, save will hee.
The just-*mans* evils *are* many:
and from them all, IAH ridds him free.
He keepeth all the bones of his:
not any of them, broken is.
Evil shall cause the wicked dye:
and haters of the just-*man*, they
shalbe condemned as guilty.
His servants soule, redeem doth IAH:
and they shall not be judg'd-unjust,
all that in him for safety-trust.

PSALME 35.

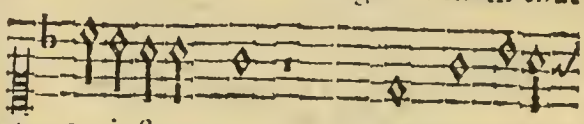
This may be sung also as the 8. Psalme



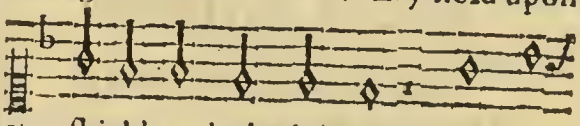
Lead thou ô LORD, with them that



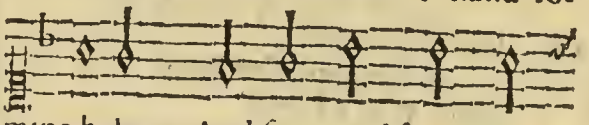
plead with mee : warr against them that



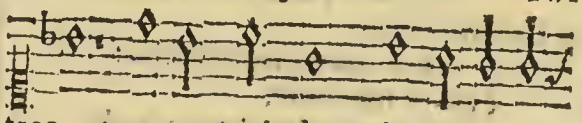
doe against me warr. 2. Lay hold upon



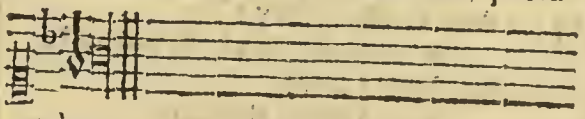
the shield and the bucklar : stand for



mine help. 3. And spear and sword draw-



free, to meet with them that my pursu-



ers bee:

Say to my soule,
I thy salvation *am*.
Let my soule seek-
ers bash'd and shamed be:
turn'd back and blush;
that evil think for me.
As chaff before
the wind, *so* be those-same:
and th'Angel of
Iehovah driving *them*.
Darknes and slip-
pernes let be their way:
and th'Angel of

the LORD them following.
7 Becauſe, they the
corruption of their grin,
without cauſe for
me privily-did-lay:
without cauſe, dig-
ged for my ſoule have they.
8 Let ruine come
on him, unwarie hee:
and catch him let
his privie-hidden grin.
with waſtful-ru-
ine, let him fall therin.
9 And in Ieho-
vah, glad my ſoule ſhalbee:
ſhall in his ſa-
ving health, have joyful-glee.
10 My bones ſhall all
ſay, LORD, who *is* like thee?
that from his ſtrong-
er, riddeſt-free the poore:
even poor and nee-
dy, from his ſpoiler-ſore.
11 Cruel-falſe wit-
neſſes, up riſen bee:
things that I knew
not, they did ask of mee.
12 Evil for good,
they unto mee rendred:
ev'n of my ſoule,
the quite-bereaving-lack.
13 And I, when they
were ſick, my cloth *was* ſack;
my ſoule I have
with faſting afflicted:
my prayer on
my boſom eke turned.
14 As if a friend-
familiar *been he had*
as if *he had*
my brother *been*, I went:
as one that for
his mother doth lament,
ſo bowed I
me down obſcurely-ſad.
15 But when as I
did halt, *then* they were glad,
Alſo togi-
ther-they were-gathered:
the ſmiters 'gainſt
me were-togither-come,
and I knew not:
they rent and were not dum.
16 With hypocrites,
ſcoffers *for* cake of bread:
'gainſt me their teeth
togither they gnaſhed.

* 2 *

17 O Lord *my ſtayes*
how long while wilt thou ſee?
return my ſoule
from their waſtations:
my ſolita-
ry *ſoule*, from the Lions.
17 I in the great
church, will confeſs to thee:
I will thee praiſe,
among a folk mightee.
19 O let not them
that are with falſitie
mine enemies,
be joyful over mee:
and they that with-
out cauſe my haters be,
let them *not* pri-
vily-wink with the eye.
20 Becauſe that they
doe not ſpeak peaceably:
And 'gainſt them that
the quiet of th'earth be,
words of deceits
they have imagined.
21 And have their mouth
againſt me large-op'ned:
have ſayd, aha
aha, our ey doth ſee.
22 O LORD thou ſe-
eſt, ſilent-keep not thee:
O Lord, from me
farr-be-not thine-abode.
23 Styrr-up, and to
my judgment thou awake:
my God, and my
Lord unto my debate.
24 According to
thy juſtice, LORD my God,
judge me: and let
them not at me be glad.

Aha

25. Aha our ſoule,
let them in hart not ſay:
let them not ſay,
we have him ſwallowed.
26. Togither, 'baſh-
ed be they, and ſhamed,
that joy at mine
yll: clad with ſhame be they
and baſhfulnes,
that 'gainſt me magnify.
27. Let them rejoyce
and let them ſhowt-with-ſong,
my juſtice that
delite: and let them ſay,
Iehovah mag-
nified be, alway;
his ſervants peace,
28. that liketh. And my tongue,
ſhall ſound thy juſ-
tice: thy prayſe, all day-long.

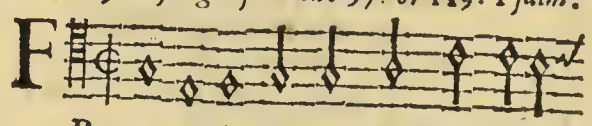
PSALME 36.

Sing this as the 27. Pſalme.

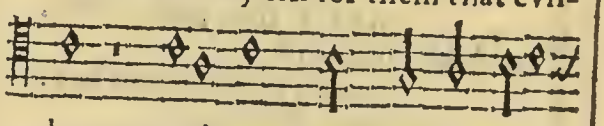
2. THe treſpaſs of the wicked-*man*
ſayth-in-aſſured-weiſe,
even in my hart: *that* dread of
is not before his eyes. (God
3. For flattringly perſwade himſelf
in his-own eyes doth he:
to find-out, his iniquity
that hated ought to be.
4. The words of his mouth, *are* deceit
and vayn-iniquitie:
for to doe good he hath left-off
his prudence to applie.
5. Iniquitie, upon his bed,
he purpoſely-doth-muſe:
he ſetts himſelf, on way not good:
he ev'l doth not refuſe.
6. Iehovah, in the heavens *is*
thy bountiful mercie:
thy conſtant-faithfulnes *doth reach*
unto the hyeſt-skye.
7. Thy juſtice, as the mounts of God;
thy judgments, a great deep:
Iehovah, thou doſt man and beaſt
in helthful-ſafety-keep.
8. How precious *is* thy mercie,
when Adams ſonns, ô God,
within the ſhadow of thy wings
doe hope-for-ſafe-abode.
9. They ſhall with fatnes of thy houſe
have plentiful-moiſtures:
and thou wilt give-them for to drink,
the ſtream of thy pleaſures.
10. Becauſe with thee, the well of life;
in thy light, light we-ſee.
11. Extend thy merciful-kindnes,
unto them that know thee:
thy juſtice eke, to right of hart.
12. Let not the foot of pride,
come-on me: and the wickeds hand,
not make me-move-aſide.
13. There have they fallen-down, that do
iniquitie practiſe:
they have been thruſt-down, & have
ability to riſe. (not

PSALME 37.

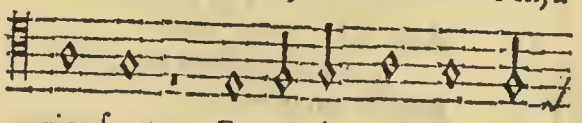
This may be ſung alſo as the 97. or 119. Pſalm.



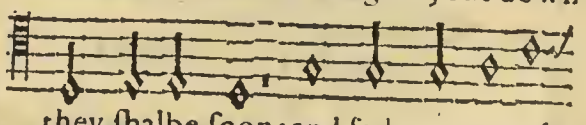
FRett not thy ſelf for them that evil-



doon: envie not, them that doe inju-



rioufnes. 2. For as the graſs, cut down



they ſhalbe ſoon: and fade, even-as the

budding herbs greennes.

3. Doe good, and in
Iehovah truſt-ſecure:
inhabit thou
the land, and feed on faith.
4. And in Ieho-

vah take thou thy pleasure:
and he will give thee,
that which thy hart pray'th.

5. Vpon Iehovah turn thy way aright:
and trust on him,
and he wil set it doon.

6 And will bring-forth
thy justice as the light:
and thy judgement,
as the bright-shining-noon.

7. Vpon Iehovah, with meek-silence-stay;
and for him wayt
thou still-with-patientnes:
frett not, for him
that prospreth *in* his way;
for man, that doth
effect *his* purposes.

8. Surcease from wrath,
and leave-off anger-hot:
frett not thy selfe,
eke to doe naughtynes.

9 For they that naughty-doon, shall down be cut:
and they that wayt
on IAH, shall land possess.

10. And yet a while,
and wicked shall not bee:
and thou shalt mark,
and he not in his place.

11 And meek-men, shall
the land inherit-*free*:
and in much peace,
they shall themselves solace.

12. The wicked, doth
against the just devise:
and doth against
him, gnashing-grind his teeth.

13 The Lord he doth
him laughingly-despise:
for, that his day
a-cóming is, he seeth.

14. Draw sword, and bend
their bow doe wicked-men:
to fell the poor
and needy; for to slay
the right of way.

15 Their sword, shall enter in
their hart: their bowes
eke, broken be shall they.

16. The litle of
a just *man*, better *is*:
then many wicked-mens wealth-manifold.

17 For broke shalbe
the armes of *men*-graceless:
wher as the just,
Iehovah doth uphold.

18. Iehovah knowes,
the dayes of perfect-men:
and their inheritance, shalbe for aye.

19 In th'evil time
they shall not bashed been:
in dayes of hunger, have ynough shall they.

20. But, perish shall
the men-ungracious;
the enemies
eke of Iehovah, shall
be like unto
the ramms *fat*-precious:
they are consum'd,
with smoke consumed-all.

* 2 *

21. The wicked borroweth, and doth not pay:
and just-man, sheweth-grace and give doth he.

22 For his blessed,
possess the land shall thay:
and his accursed-ones, cut-off shalbe.

23. Mans steps are, by
Iehovah, stablisht-fast:
and he his way
affects-delytefully.

24 When he shall fall;
he shall not off be cast:
because Iehovah, holds his hand firmly.

25. I have been yong,
am old; yet never see,
the just forsaken; and his seed seek bread.

26 All day, deal-graciously and lend doth hee:

and

and in the bleſ-
ſing, *bides* his after ſeed.
27. Shun evil, and
doe good: and dwell for aye.
28 For IAH, doth judge-
ment love; and leaveth not
his gracious-ſaincts,
for ever kept are thay:
wheras ſeed of
the wicked, is off-cut.
29. The juſt *men* they
ſhall by-inheritance-
have of the land
rightful-poſſeſſion:
and to perpe-
tual-continuance,
they ſhall therin
have habitation.
30. The juſt-*mans* mouth,
doth wiſdom forth-impart:
alſo his tongue,
the rightful-judgement ſpeaks.
31 The law of his
God is within his hart:
his foot it ſhall
not ſtagger *in* his ſteps.
32. The wicked, for
the juſt, doth ſpyal-ſtand:
and ſeeketh, him
by death-for-to-oppreſs.
33 Iehovah will
not leave him in his hand:
neyther condemn
him, when he judged is.
34. Wayt for Iehо-
vah with continuance,
and keep his way;
and he exalt will thee,
for to poſſeſs
the land by heritance:
when cut-off are
the wicked, thou ſhalt ſee.
35. I have the wick-
ed ſeen, diſmaying-ſore,
and ſpreading-forth
himſelf, as laurel green.
36 He paſſt-away,
and loe he *was* no more:
and I him ſought,
but found he hath not been.
37. Obſerve the per-
fect, and the right'ous ſee:
for th'after-end
of that man *ſhalbe* peace.
38 But treſpaſſers
deſtroyd togither bee:
the after-end
of wicked, cut-off is.
39. And juſt *mens* ſa-
ving-health, of IAH *proceeds:*
their ſtrength in time
40. of need. And IAH helps them,
and ridds them free-
ly: from the wicked ridds,
and ſaveth them;
becauſe they hope in him.

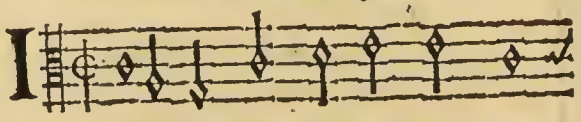
PSALME 38.

Sing this as the 18. *Pſalme.*

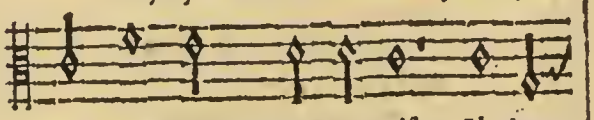
2 IEhovah, in
thy wrath rebuke not me:
neyther chaſtice
me in thine angry-heat.
3. For into me,
ſtuck-deep thine arrowes be:
and thou thy hand
upon me down doſt let.
4 For thy threat, in
my fleſh *is* no ſoundnes:
for my ſyn, in
my bones *there is* no peace.
5. For, my miſdeeds,
are over my head gone:
as weighty lode,
too weighty for me-is.
6 My ſtripes doe ſtinck,
rot-with-corruption:
becauſe of mine
undiſcreet-fooliſhnes.
7 I crooked am,
am bow'd-down vehemently:
I all the day,
doe walk ſad-mournfully.
8. For full my flanks
are of fore-ferventnes:
and in my fleſh,
there is no intyre-part.
9 I weakned am

and cruſh'd with veh'mentnes:
I rore-our, for
the groning of my hart.
10 O Lord, my whole
deſyre *is* thee before:
and hid from thee,
is not my ſighing-ſore.
11. My hart doth pant,
my force hath me forſoke:
and myne eyes light,
ev'n they with me not are.
12 My lovers, and
my friends, ſtand frō my ſtroke:
my neighbours eke,
doe ſtand removed-farr.
13 Snares alſo ſet
they-that my ſoul doe ſeek;
and they that ſeek
myne ill, doe miſchiefs ſpeak:
All day deceyts
they meditating-plot.
14 And I as deaf-
man *am*, I doe not hear:
and as one mute,
his mouth *that* openeth not.
15 And am ev'n-as
a man which gives not ear:
and in whoſe mouth,
no reprehenſions *be*.
16 Becauſe Ieho-
vah I doe wayt for thee:
O Lord my God,
an anſwer thou wilt-graunt.
17 For I did ſay,
leſt at me joy-doe they:
when my foot mooves,
doe 'gainſt me greatly-vaunt.
18 For I to halt
am ready: and alway,
'fore me my payn
19 is. For I doe declare
my vicionſnes:
and for my ſyn ſhew-care.
20 And my foes, liv-
ing mighty-are: and they
are many, that
me hate for cauſe-untrue.
21 And they that e-
vil doe for good repay:
are adverſe to
me, for I good purſue.
22 IAH leave me not:
my God be not from mee.
23 O Lord, my health:
to my help haſten thee.

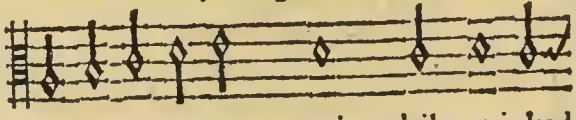
PSALME 39.



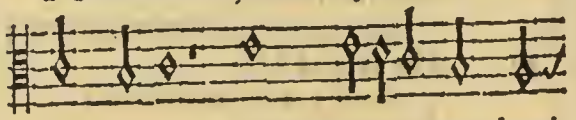
Sayd, I will beware my wayes,



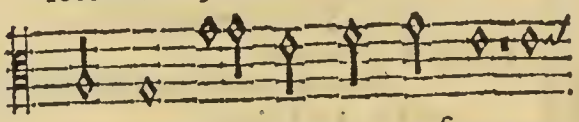
not with my tongue to miſs: Ile keep



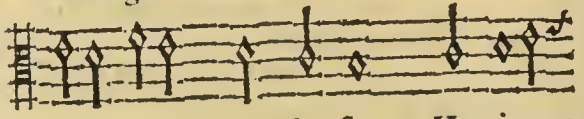
a bridle on my mouth, whiles wicked



'fore me is. 3. With ſtilnes I was dumb,



from good I ſilent was: my ſmart was



alſo ſtyrred-troublouſly. 4. Hot in me

was mine hart:

Fyre in my meditation burn'd:
I with my tongue did ſpeak.
5 Iehovah, make me know mine end:
what my dayes meſure eke:
know let me how ſhort liv'd I *am*.
6 Loe, thou haſt given my dayes
as handbredths, and my worldly-time
'fore thee as nothing *weighes*:
Sure wholly vayn *is* ev'ry man
though ſetled-faſt Selah.

Surely

7 Sure in an image, walk doth man;
surely vayn sturr make they:
one heapes-up *goods*, and knoweth not
who shall their gath'rer bee.
8 And now, what doe I look for Lord?
my longing is for thee.
9 Free me from all my tresp asses:
fools mockage make not mee.
10 I dumb am, op n not my mouth:
for done it is of thee.
11 From upō me, thy scourging-plague,
ô turn away *the same:*
for by the striking of thine hand,
I quite consumed am.
12 With reproofs for iniquitie,
a man thou chastisest;
and makest melt even as a moth
his bewty-liked-best:
Sure all men vinity Selah.
13 Lord hear my pray'r, and cry;
hea k to my tears, cease not as deaf;
for stranger with thee I;
a pilgrim as my fathers all.
14 Stay from me, and let me
refresh my self: ere that I goe,
and I no more *shalbe.*

PSALME 40.

Sing this as the 32. Psalme.

1 WAyting I wayted patiently
for Iehovah: & he did bend
unto me, & did hear my cry.
3 And he did mak: me to ascend
out of the dreadful-sounding pit,
out of the myre of muddynes:
and on a rock, set fast my feet;
ordred my steps with stedynes.
4 And he hath giv'n my mouth into,
a new song; to our God a prayse:
many shall see shall fear also;
and in Iehovah trust-*alwayes.*
5 O blesse-d man, he that doth put
Iehovah, his securitie:
and to the proud respecteth not;
or them that turn unto a lye.
6 Thou makest thy works marvelous,
ô LORD my God, many *to be*,
& thy thoughts-minded, towards us:
none can in order-count to thee;
would I declare and speak of *thieſe*,
moe then to tell, increast they are.
7 Thou would'st not, gift and sacrifice;
myne ears, thou op'ning-dost-prepare:
Burnt-offring and *oblation*
for synn; thou hast not asked *it.*
8 Then did I say, loe I am come:
in the books roll, *it's* of me writt.
9 I joy to doe thy will my God:
and thy l: w, in my bowels *is.*
10 I in the great Church, tel abroad
the joyful-tidings of justice:
Loe I my lips have not closed;
11 ô LORD, thou know'st. Within my
thy justice I have not cov'red: (hart
thy constant-faith I have declar'd,
and thy healthful-salvation:
Concele I did not thy mercie,
to the great congregation,
and thyne assured-veritie.

* 2 *

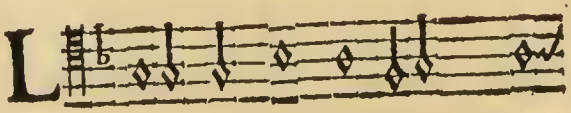
12. Doe not thy mercies-pitifull
close up from me, ô Iehovah:
but let thy mercy-bountifull
and thy truth, me preserve alway.
13 For evils moe than can be told,
have round-about-assayled mee:
my crooked-synns on me take-hold,
and I not able am to see:
They doe surmount hairs of my
al'so my hart doth me forsake. (head:
14 Vouchsafe Iehovah, me to ridd:
speed to mine help Iehovah make.
15 Let them abasht be, and have-shame
together, that the seekers are
of my soule, to consume the same:
let them be back-returned-farr;
And blush let them, that would my
16 Quite-desolated let them be, (blame.
for a rewarding of their shame:
that say, aha aha, to mee.
17 Ioy let them and rejoyce in thee,
all that doe seek thee, let them say
that thy salvations lovers bee,
the Lord be magnifyde, alway.
18 And I, afflicted *am* and poor,
think on me doth the Lord-my-stay:
my help and my deliverour
thou *art*, my God, doe not delay.

PSALME 41.

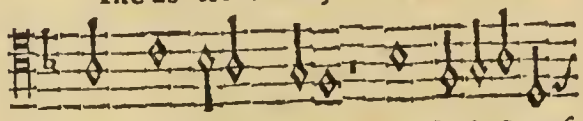
Sing this as the 39. Pſalme.

2. O Bleſſed, he that to the poor
doth prudently-attend:
Iehovah, him in th'evil day
deliverance-wil-ſend.
3 IAH, wil him keep and give-him-life,
he bleſſednes-ſhall-find
upon the earth: and give him not,
unto his foemens mind.
4 Iehovah, he will him uphold,
on ſorowful bedſted:
thou in his ſick infirmitie,
haſt turned all his bed.
5 Say did I, ô Iehovah ſhew
unto me graciouſnes:
heal thou my ſoul, for againſt thee
I ſynned-have-amiſs.
6 Mine enemies, of me ſayd ev'l:
when ſhall his dying bee,
and his name periſh quite-away?
7 And if he comes to ſee;
he ſpeaks a vayn-lye *in* his hart
iniquitie he heaps
unto himſelf: he goeth forth,
abroad *the ſame* he ſpeaks.
8 Togither, 'gainſt me whiſper doe
all that my haters be:
againſt me, they malicious-yll
doe-think concerning me.
9 Some diviliſh-miſcheevous thing
in him is faſtned ſore:
and he that lyeth ſhall not add
to riſe-up any more.
10 The man moreover of my peace,
in whom put-truſt did I,
that eats my bread: he hath the heel
againſt me lifted-hye.
11 And *therfore* thou be gracious
to me, ô Iehovah,
and rayſe me up agayn: and I
ſhall unto them repay.
12 By this I know, that in me thou
doſt willing-pleaſure-take:
becauſe mine enimie ſhall not
againſt me triumph-make.
13 And I, in mine integritie
thou me ſuſteyned haſt:
and haſt me to eternitie
before thy face ſet-faſt.
14 Bleſſed, Iehovah Iſr'els God
hath from eternal *been*;
and to eternal-ay *ſo be*;
Amen, yea-and Amen.

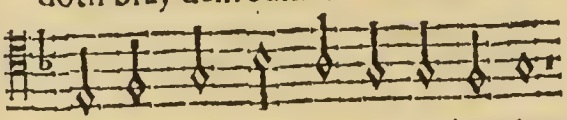
PSALME 42.



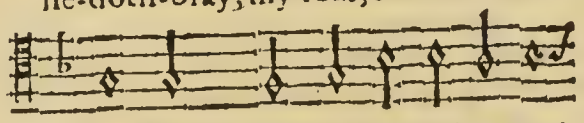
Ike as the hinde, for water ſtreams



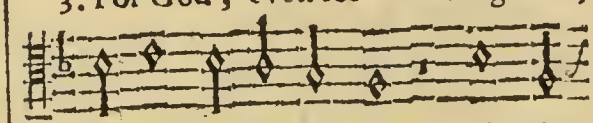
doth bray deſirouſlie: even ſo deſirouſ-



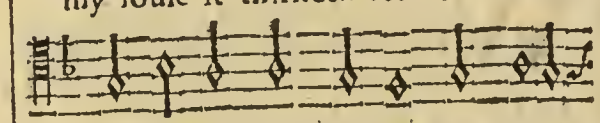
lie-doth-bray, my ſoul, ô God to thee.



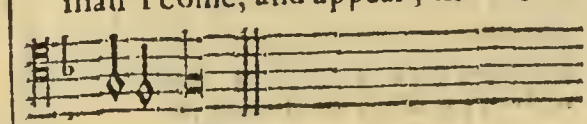
3. For God, even for the living God,



my ſoule it thirſteth ſore: ô when



ſhall I come, and appear, the face of



God before!

4 My weeping-tears have been to me
for bread, *both* night and day:
while unto me, where *is* thy God,
they all the day doe ſay.
5 Theſe *things* doe I in-mind-record,
and on my ſelf out-ſhed
my very ſoul; becauſe I had
among the throng paſſed;
Gods houſe, with thē I did frequēt:
with voice of ſhowting-glee:

and

and thankful-prayse, *with* multitude
keeping festivitie.

6 My soule, ô wherfore dost thou bow
thy self down-heavily;
and *wherfore* in me makest thow
a styrr-tumultuously?
With hopeful-expectation
wayt thou for God, because
yet I shall him confess: *for* the
salvations of his face.

7 My God; in me, my soul bowes down:
for, thee to mind I call,
from Iarden land, and Hermonim,
even from the mountayn smal.

8 At sounding of thy water-spowts,
deep unto deep doth call:
thy waves pass over me, and-eke
thy breaking-billowes-all.

9 By day, Iehovah will command
his mercy, and with me
his song by night: a prayer, *shall*
to God of my life *be*.

10 I say wil unto God my Rock,
why dost thou me forget:
why goe I sad, while th'enemie
me pressing-doth beset?

11 With murdring-weapō in my bones,
me my distressers check,
when all the day, wher *is* thy God?
they unto me doe speak.

12 My soule, ô wherfore dost thou bow
thy self-down-heavily;
and wherfore in me makest thow
a styrr-tumultuously?
wayt-hopefully for God, because
yet I shall him confess:
of my face the salvations,
my God *he* also *is*.

PSALME 43.

Sing this as the 42. Psalm.

IVdge me ô God, and plead my plea;
from nation mercyless;
deliver me from man of guile,
and of injuriousnes.

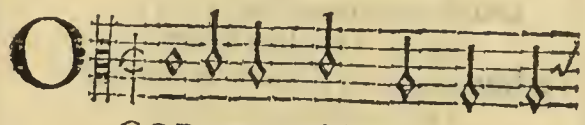
2 For thou the God *art* of my strength,
why thrustest me *thee* fro:
why goe I stil sad-mournful, for
th'oppression of the foe?

3 Send thy light and thy truth, let them
me lead: let them me bring
to mountayn of thy holynes,
and unto thy dwellings.

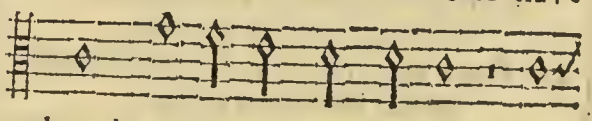
4 And I wil to Gods altar come;
to God, the joyfulnes
of my gladnes: and thee with harp,
ô God my God, confess.

5 My soule, ô wherfore dost thou-bow
thy self down-heavily;
and wherfore in me makest thow
a styrr-tumultuously?
wayt-hopefully for God, because
yet I shall him confess:
of my face the salvations,
my God *he* also *is*.

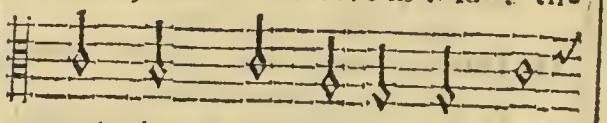
PSALME 44.



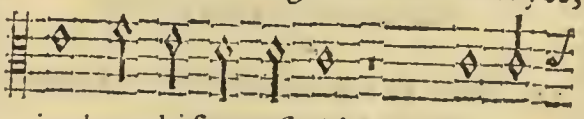
GOD wee with our ears have



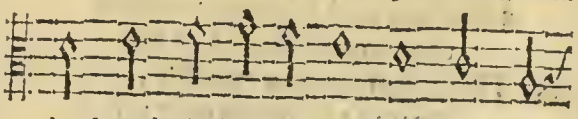
heard, our fathers have us told: the



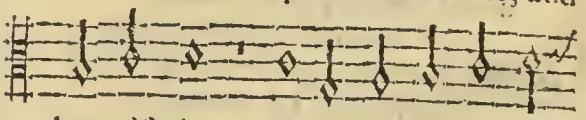
work thou wroughtest in their dayes,



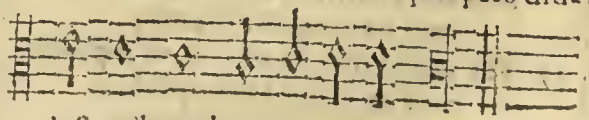
in dayes before-of-old. 3. Thou *with*



thy hand didst dispossess heathens, and



plantedst them: vnto the peoples did-



dest evil, and propagatedst them.

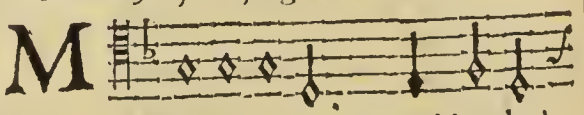
4 For they have not by their own ſword,
inherited the land;
and their arm, hath not ſaved them;
but *it was* thy right-hand
and thine arm, and thy faces light;
becauſe thou wouldſt their wealth.
5 Thou *art* my king ô God: command
Iakobs ful-ſaving-health.
6 In thee, we our diſtreſſing-foes
as with the horn ſhall puſh:
in thy name we ſhall tread down
that riſe up againſt us. (thoſe
7 For in my bow I will not truſt:
and my ſword ſaves me not.
8 For thou from our diſtreſſers haſt
for us ſalvation got:
Our haters thou didſt make aſham'd
9 In God, we prayld all day:
and thy name to eternitie,
we will confeſs Selah.
10 But now thou doſt away repell,
and us aſhamed make:
and with our ordred armies, thou
doſt not *thy* journey take.
11 From the diſtreſſer, thou doſt cauſe
us backward to recoyl:
and they that hate us, for themſelves
doe make *of us* a ſpoyl.
12 Thou haſt us given as ſheep for meat:
and us in nations fannd.
13 Haſt ſold thy people for no wealth:
nor by their prices gaynd.

* 2 *

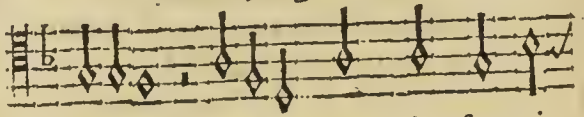
14 Thou to our neighbours doſt expoſe
us *for* an opprobrie:
a ſcoffing and a ſcorn, to thoſe
that round about us *be*.
15 Thou doſt us *for* a parable,
among the hethens put:
a nodding *alſo* of the head,
the nations through out.
16 My ſhameful ignominie *is*
before me all the day:
and the abaſhing of my face,
me cov'ring doth aray.
17 For voice, of him that doth reproch
and tauntingly deſpight:
and for the face of th'ennmie,
and ſelf avenging wight.
18 All this is come on us, and wee
have not forgotten thee:
neyther againſt thy covenant
committed falſitee. (from
19 Our hart hath not turn'd back: nor
thy path, our feet eſtray'd. (place:
20 Though thou us cruſh'd, in dragons
us cov'red with deaths ſhade.
21 If we forget, our Gods name: or
to ſtrange God ſpread our hands.
22 Shall not God ſerch this? for, hid
of th'hart he underſtands. (things
23 But for thee, we as ſlaughter ſheep
eſteemd are, kyld all day.
24 Styrr up, why ſleepeſt, Lord? awake:
thruſt not away for ay.
25 O wherfore hideſt thou thy face:
forgetſt our caſe diſtreſt
26 and our oppreſsion. For our ſoul
is to the duſt down preſt:
Our belly *alſo* on the earth
faſt cleaving hold doth take.
27 Riſe *for* our ful help: and redeem
us, for thy mercy ſake.

PSALME 45.

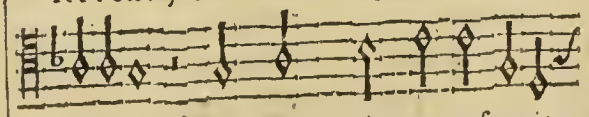
This may alſo be ſung as the 18. *Pſalme.*



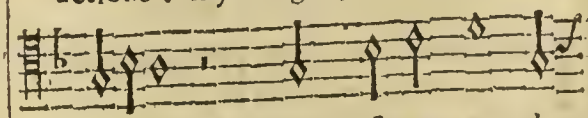
Ine hart, a good word boyleth-



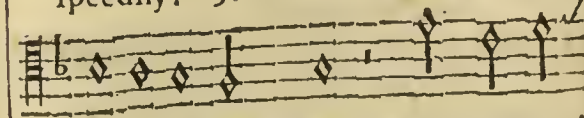
fervently: I to the King, doe ſay mine



actions: my tongue, the pen of writer

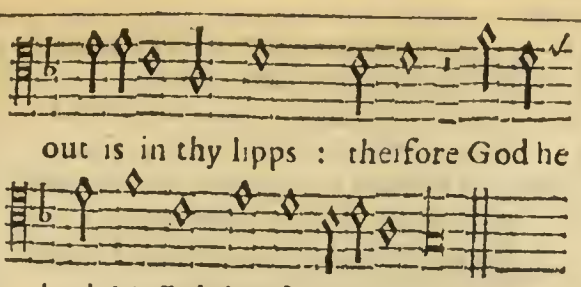


ſpeedily. 3. Much fayrer art thou



than *be* Adams ſonns; grace powred

out:



out is in thy lipps : therfore God he

hath blessed thee for evermore.

4. Gird thou, thy sword
on thigh ô Mighty-one:
thy glory, and
thyne honourablenes.
5 And *in* thy com-
ly-honour, ride-thou-on
with-prosprous-speed,
on word of faithfulnes,
and of meeknes
and of just-equitee:
and fearful *things*,
thy right hand teach shal thee.
6. Thine arrowes, sharp;
folks, under thee shal fall:
even-in the hart,
of the Kings enemies.
7 Thy throne, *is* e-
ver and perpetuall,
ô God: the scep-
ter of thy kingdom, *is*
a scepter of
most-equal-righteousnes.
8 Iustice thou lov'st;
and hatest wickednes:
Therfore, God thy
God hath anoynted thee,
above thy peers,
with oil of joyfulnes.
9 Myrrh, Alo's, Cas-
si', all thy garments *bee*:
out of the
yvorie fayr-pallaces,
more-than *they that*
doe make thee to rejoyce.
10 Kings daughters, *are*
among thy precious-choice:
At thy right hand,
the maried-Queen was set,
in Ophir gold.
11 O daughter, hear and see,
and bend thyne ear:
and thyne-own folk forget,
and-eke thy fa-
12 thers house. So thy bewtee
the King will co-
vet: for thy Lord he *is*,
and unto him
bow-down-thy self-submis.
13 And Tyrus daugh-
ter, peoples wealthy-men,
with gift, thy face
shall earnestly-desire.
14 The Kings daughter
all glorious *is* within:
of purled works
of gold *is* her attire.
15 In broderyes
led to the King is shee:
mayds after her,
her friends, brought in to thee.
16. They shalbe led-
along with joyes, and glee:
they enter shall,
into the Kings Pallace.
17 In sted of thy
fathers, thy sonns shalbee:
in all the earth,
them Princes shalt thou place.
18 Thy name, through a-
ges all, I will relate:
therfore for aye,
folks shall thee celebrate.

PSALME 46.

Sing this as the 44. Psalme.

2 AN hopeful-shelter & a strength,
unto us God *will be*:
a succour in distresses, find
vehemently shall we.
3 Therfore we will not be afrayd,
although the earth change *place*:
& though the mountayns moved be,
into hart of the seas.
4 *Though* waters therof make a noyse,
though muddy be shall they:
though for the haughtynes therof,
the mountayns quake Selah.

5 *There is* a floud, the ſtreams therof,
ſhall glad the citie of God:
the holy-place, the places of
the Higheſt-ones abode.
6 God *is* in middeſt of the ſame,
it ſhall not moved be:
at looking-forth of th'early-morn,
God help the ſame will he.
7 The nations did make a noyſe.
the kingdoms moved were:
give-forth did he his *thondring* voice,
the earth did melt-*with-fear.*
8 *The God* of armies *is* with us,
the ever-being-IAH:
the God of Iakob *is* for us
a refuge-hye, Selah,
9 Iehovahs operations,
ô come-on ye & ſee:
that wondrous deſolations
put in the earth doth hee.
10 Vnto the utmoſt end of th'earth,
he maketh ceaſe the warrs:
he breaks the bow, & cutts the ſpear,
in fyre he burns the carrs.
11 Surceaſe and know, that I *am* God:
exalted be wil I
among the heathens; through the (earth
Ile be exalted-hye.
12 *The God* of armies *is* with us
the ever-being-IAH:
the God of Iakob *is* for us
a refuge-hye, Selah.

PSALME 47.

Sing this as the 33. *Pſalme.*

CLap hands, all peoples; ſhowt-joyful
to God, wt voice of ſhrilling-merth
3 For hye Iehovah *is*, fearfull:
a great King, over all the earth.
4 He doth ſubdue folks under us:
and heathens under our feet *lay*.
5 Doth choſe our heritage for us:
Iakobs glory, he loves Selah.
6 God is up-gone, with triumphing:
the LORD, with voice of trumping-
(ſhaulm.
7 Pſalm-ſing ye unto God pſalm-ſing:
ſing-pſalm unto our King ſing-pſalm.
8 For God *is* King, of all the earth:
pſalm-ſing ye of inſtruction.
9 Over the heathens God reigneth:
his holy throne God ſitts vpon.
10 Princes of peoples gath'red are,
people of Abra'ms God-mighty:
for unto God the earths ſhields *are*;
he is exalted veh'mently.

PSALME 48.

Sing this as the 44. *Pſalme.*

GReat *is* Iehovah and with-praiſe-
extolled veh'mentlie:
within the citie of our God,
his mount of ſanctitie.
3 Fayr in *her* ſituation,
the whole earths joyfulnes;
mount Sion, *in* ſides of the north:
the great Kings citie *is*.
4 God in her lofty-pallaces;
for refuge known is he.
5 For loe the Kings aſſembled were:
togither gone they be.
6 Themſelves did ſee, ſo wondred they:
they troubled frighted were.
7 Trẽbling did take thẽ there: & payn,
as hers that child-doth-beare.
8 With eaſtern wind; th'Tarſhiſh ſhips
thou breakeſt-all-abroad.
9 As we have heard, ſo have we ſeen;
in citie of our God,
in citie of *the God* of hoſts
the ever being-Iah:
God firmly-wil-eſtabliſh it,
eternally, Selah.
10 Within thy pallace, we ô God,
have minded thy mercee.
11 As thy name, ſo thy prayſe, ô God
to ends of th'earth *ſhalbe*:
of juſtice, thy right hand is full.
12 Let Sion mount rejoyce,
for thy judgments, let daughters of
Iudah make-gladſom-noyſe.
13 Compaſs Sion, about it goe:
the turrets therof, tell.
14 Set ye your hart, on fort therof:
her pallaces view-well:
that ye may tell, to th'after age.
15 That this-ſame God, *wilbee*

our

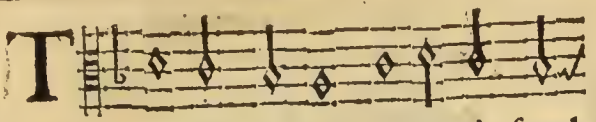
our God, for ever and for aye:
guide us til death wil hee.

PSALME 49.

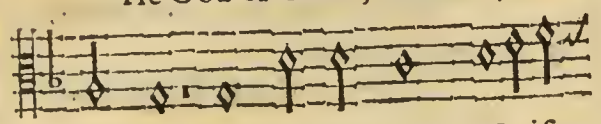
Sing this as the 119. or as the 78. Pſalme.

2. O Hear ye this,
all peoples: hearken yee,
all in the world
inhabitants that bee.
3 Both baſer-mans
and noble-mans children:
togither weal-
thy and poor-needy-*men*.
4 My mouth, ſhall ſpeak
things-manifoldly-wiſe:
and my harts mu-
ſing, *is of* prudencies,
5 I wil mine ear
to parable incline:
I open will
with harp, mine hidd-doctrine.
6. Why ſhould I fear,
in th'evil dayes: *when as*
my ſtepps ini-
quitie ſhall me compaſs?
7 They that truſt in
their wealthy-fortitude:
and glorie, in
their riches multitude.
8 Man can *his* bro-
ther in no weiſe redeem:
he can no ran-
ſome give to God for him.
9 So coſtly ſhall,
their ſoules redemtion bee:
that it ſhall ceaſe
unto eternitee.
10. That he may live
yet to eternitee:
and may not the
pit-of-corruption ſee.
11 For he doth ſee,
the wiſe-*men* dye-away;
the fool and bru-
tiſh joyntly doe decay:
and vnto o-
thers leav their wealthy-ſtore.
12 They think their hou-
ſes, *be* for evermore;
their dwellings to
ech generation:
their names they doe
proclaym, the lands upon.
13. But man in ho-
nour, doth not lodge-a-night:
he l ke *is* to
the beaſts, *that* periſh-quyte.
14 This their way, fol-
ly *is* to them: yet they
that them ſucceed,
like-well their words, Selah.
15 As ſheep they layd
are in the loweſt-grave,
death feeds them, and
vpright-*men* rule ſhall have
of them at mor-
ning: and their form *in* hell
ſhall wear-away,
frō place where *ech* doth dwell.
16. But God, from hells
hand, wil redeem-away
my ſoule: for he
wil me receive, Selah.
17 Be not afrayd,
when as a man growes-rich:
when glorie of
his houſe, is wexen-much.
18 For nothing ſhall
he take, when he doth dye:
nor deſcend af-
ter him, ſhall his glorye.
19 Though in his life,
he bleſſt his ſoule: and thee
they lawd, when to
thy ſelf thou good ſhalt bee.
20. To race of his
forefathers, come it ſhall:
the light they ſhall
for aye not ſee-at-all.
21 A man in ho-
nour, wanting prudency:
is like the beaſts,
that periſh-utterly.

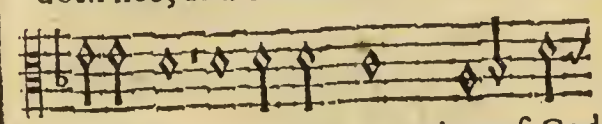
PSALME 50.



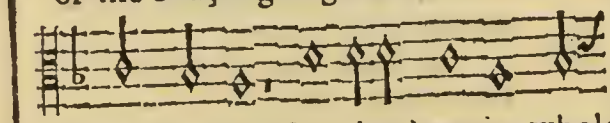
THe God of Gods, Iehovah; ſpeak



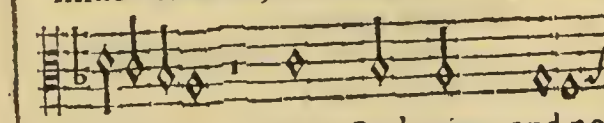
doth hee, and calls the earth: frō riſing



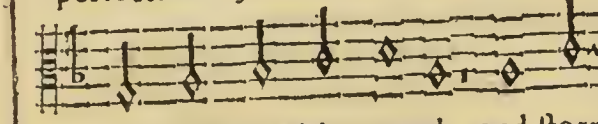
of the Sun, to going-down thereof. God



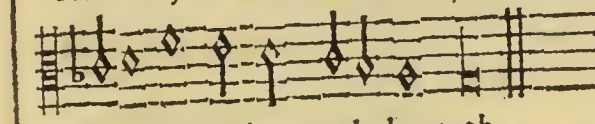
ſhines-clearlie, frō Sion, bewties whole



perfection. 3. Our God come, and not



ceaſe: fyre 'fore him eateth; and ſtorm



about him vehemently beateth.

4 Vnto the heav'ns
call from above will hee:
unto the earth,
his folk to judge likewiſe.

5 My gracious-ſaincts
unto me gather yee:
that ſtrike my co-
venant with ſacrifice.

6 And heav'ns his juſ-
tice openly-ſhall-diſplay:
becauſe-that God,
himſelf the judge *is* Selah.

7 Hear ô my peo-
ple, and I will proclame,
Iſr'el, and I
will teſtify to thee:
I God thy God
8 *am*. I will not the blame,
for thy ſlayn-beaſts:
for thy burnt-offrings, *bee*
'fore me alway.

9 I will out of thyne houſes
no bullock take:
nor goats, out of thy cloſes.

10 For ech beaſt of
the wood to me *perteyns*:
the beaſts, *that* on
a thouſand mountayns *be*.

11 I know all fly-
ing fouls of the mountayns:
and ſtore of-wild-
beaſts of the field, with me.

12 If I were hun-
grie, thee I would not tell it:
for myne the world,
and plenty that doth fill it.

13 Will I thee fleſh
eat, of the bullocks-ſtrong:
and of the goat-
bucks drink the blood will I?

14 Sacrifice thou
to God confeſſion:
and pay thy vowes,
to him that is moſt-hye.

15 And in day of
diſtreſs, with-call-apply me:
Ile thee releaſe,
and thou ſhalt glorify me.

16 But to the wic-
ked, what haſt thou to doe,
ſayth God, to tell
my ſtatutes: and to take
my cov'nant on
17 thy mouth? When nurture thou
doſt hate: and caſt
my words behind thy backe.

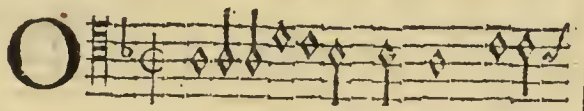
18 If thou doſt ſee
a thief, with him thou ronneſt
and thy part *is*
with whormongers-unhoneſt.

19 Thy mouth in e-
vil out-thou-letteſt-break:
alſo thy tongue,
doth frawd togither-frame.

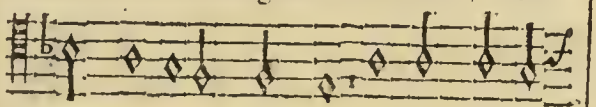
20 Thou ſitteſt, againſt
thy brother thou doſt ſpeak:
againſt thy mo-
thers

thers ſon, giv'ſt evil-fame.
21 Theſe *things* thou didſt,
and I did ſilent-keep-mee:
thou didſt ſuppoſe,
that I was ſurely like thee:
I wil thee blame,
and ſet-even to thy view.
22 Ye that forget
God, this now wel-advize:
leaſt I doe tear,
and none *be* to reskew.
23 He honours me,
that thanks doth ſacrifice:
and he that doth
his way in order-faſhion;
I wil cauſe him
for to ſee Gods ſalvation.

PSALME 51.

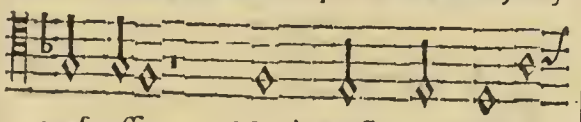


GOD be gracious to me, accor-

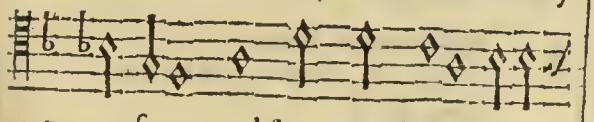


ding unto thy kindnes: as thy compaſ-

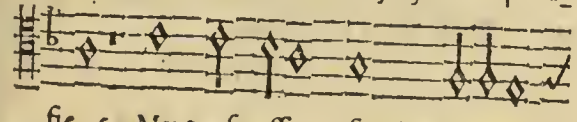
ſions many bee, wipe thou away my



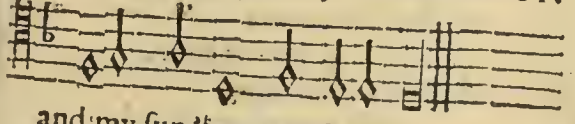
treſpaſſes. 4. Much waſh me from my



perverſnes: and from my ſyn me puri-



fie. 5. My treſpaſſes, for know doe I:



and my ſyn 'fore me alway *is*.

6 Againſt thee againſt thee alone,
I ſynnd-have; and in eyes of thee,
that *which is* evil I have done: (be,
that whē thou ſpeakſt thou juſt mayſt
when as thou judgeſt pure mayſt be.
7 Loe in perverſnes I have been
brought-forth-with-ſorow: & in ſyn,
my mother hath conceived mee.
8 Behold, the truth delytē doſt thow
in th'inward-parts: in ſecrecie
haſt wiſdom alſo made me know.
9 Thou wilt from ſyn me purifie
with eizop, and be clean ſhall I:
thou wilt me waſh, and I than ſnow
10 ſhall whiter be. Make me wilt thow
to hear gladnes and joyful-glee.
The bones thou didſt aſunder-bray,
They ſhalbe gladſom-chearfully.
11 From my ſynns, hide thy face away:
wipe-out all myne iniquitie.
12 Clean hart, ô God, create to mee:
And a firm ſp'rit, in me new-make.
13 Caſt me not from thy face: nor take
from me, thy ſpirit of ſanctitee.
14 Joy of thy ſaving health, agayn
to me reſtore: and ſtedfaſtly
with a free ſpirit me ſulleyn.
15 Teach treſpaſſers thy wayes wil I:
and ſynners, ſhall convert to thee.
16 Deliver me from bloods, ô God,
God of my healthful-ſafe-abod:
my tongue ſhal ſhowt, thine equitie.
Lord, thou my lips ſhalt opē-free: (praiſe 17.
and my mouth, ſhal ſhew-forth thy
18 For ſacrifice doth not pleaſe thee,
els I would give: burnt-ſacrifice,
thou tak'ſt not in contented-wiſe.
19 Gods ſacrifices, *are* a ſp'rite:
broken; a hart broke and contrite:
ô God, thou wilt not *it* deſpiſe.
20 In thy good-will doe thou beſtow
on Sion, goodnes-bounteouſly:
walls of Ieruſalem, build thou.
21 Then thou accept-ſhalt-pleaſingly
ſlayn-offrings of juſt-equity,
burnt-offring, whole-oblation:
and bullocks thine Altar vpon
then ſhall they offer-up-on hye.

PSALME 52.

Sing this as the 18. *or as the* 37. *Pſalm.*

3. O Mighty-man,
why boaſteſt thou in yll?
Gods mercie, all
the day *endureth-ſtill.*

4 Think doth thy tongue
woeful miſcheevouſnes:
as raſor ſharp,
doing deceitfulnes.

5 Love doſt thou e-
vil more than good: to ſay
falſhood, rather
than juſtice-true Selah.

6 All words of ſwal-
lowing-perniciouſnes
love *them* doſt thou,
tongue of deceitfulnes.

7 God alſo will,
to perpetuitee
deſtroy thee, pull
thee hence, and pluck up thee
out of the tent:
and root thee-quite-away,
out of the land
of living-*men*, Selah.

8 And-*then* the juſt
ſhall it behold, and they
ſhall fear: ſhall al-
ſo laugh at him. (*And ſay,*)

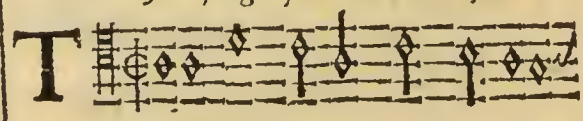
9 Behold the man,
that made not God his might;
but truſted in
his riches ample-plight:
He ſtrong was in
his evil-miſcheevous.

10 But I, *am* as
green olive in Gods houſe:
I confident-
ly-truſt in Gods mercie,
for ever and
for aye-continuallie.

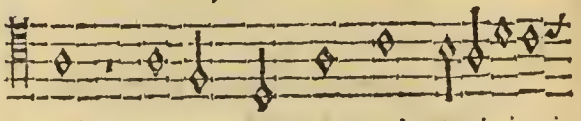
11 I will unto
thee thankfully-confeſs
for evermore,
becauſe thou haſt doon *this*:
and will thy name
with patient-hope-implore
for *it is* good,
thy gracious-ſainctſ before.

PSALME 53.

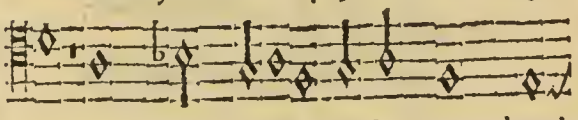
This may be ſung alſo as the 45. *Pſalme.*



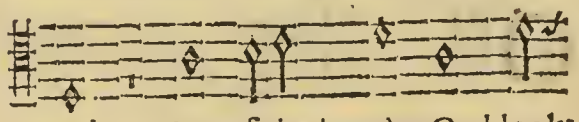
He fool ſayth in his hart, there is no



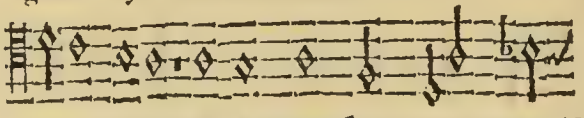
God: they are corrupt, and *with* iniqui-



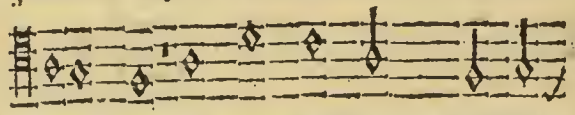
tie are made abominable, none dooth



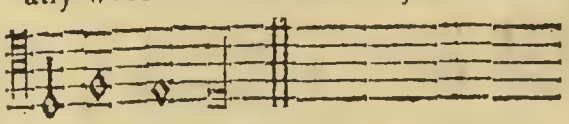
good. 3. Out of the heav'ns God lookt



attentively on Adams ſonns: to ſee, if



any were that underſtands; that dooth



for God inqueere.

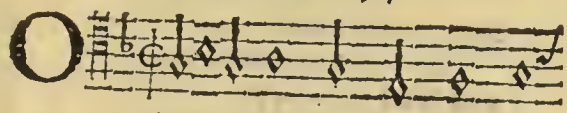
4 Ech-one is gone
back, they togither be
unprofita-
ble: none, not one, doth good.

5 Doe they not know,
that work iniquitie:
that eat my peo-
ple, *as* they eat up food;
to God, they doe
not invocating-pray.

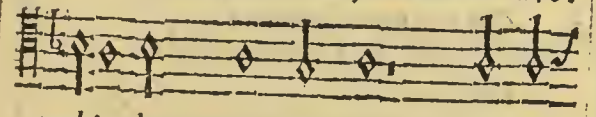
6 A dread *where* no
dread was, there dreaded they:

For God, scattred
his bones that siegeth thee:
thou hast *them* put-
unto-confusion,
for God hath cast
them off-contemptuouslie.
7 Who gives, Isr'els
salvations, from Sion?
When God returns,
his folks captivitee:
Iakob be glad,
Isr'el shall joyful bee.

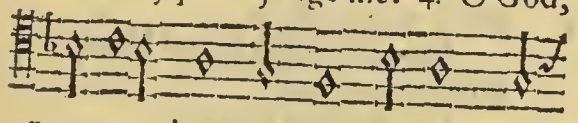
PSALME 54.



God, thou in thy name me save:



and in thy pow'r judge me. 4. O God,



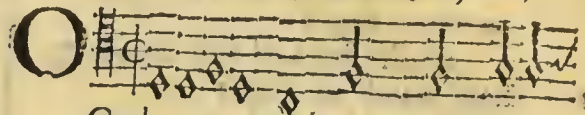
my prayer hear: to words of my mouth,

heedful be.

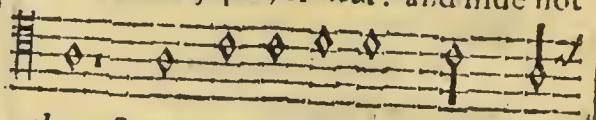
5 For strangers, are against me risen;
and daunting-tyrants, thay
doe seek my soule: they have not
before them set, Selah. (God
6 Loe God mine help: the Lord, *is* with
them that upholders be
7 of my soule. To mine enviers,
the evil turn will hee:
ô in thy truth, suppress thou them.
8 With voluntarynes
to thee I will doe-sacrifice:
thy name I will confess,
because (Iehovah) *it is* good.
9 For he hath rid-me-free
out of all trouble: and mine eye
upon my foes did see.

PSALME 55.

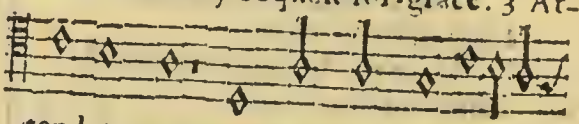
This may be sung also as the 3. Psalme,



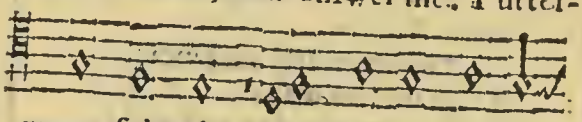
God my prayer hear: and hide not



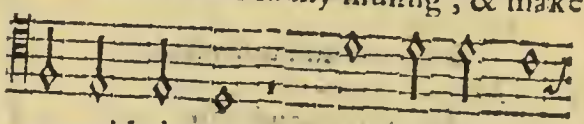
thee, from my request-for-grace. 3 At-



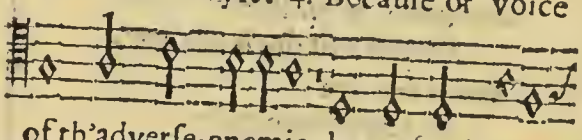
tend to mee, and answer me: I utter-



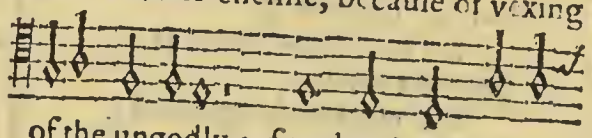
mournful-voice in my musing, & make



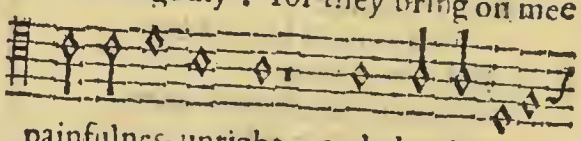
a troubled-noyse. 4. Because of voice



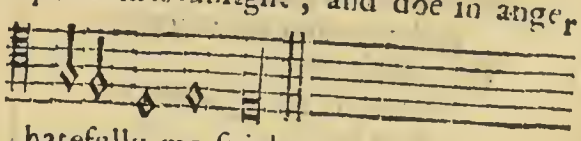
of th'adverse-enemie, because of vexing



of the ungodly: for they bring on mee



painfulnes-unright, and doe in anger



hatefully-me-spight.

5 Mine hart, is payn-
ed in the mids of me:
terrours of death
eke fall'n upon me be.
6 Fear is into
me come, & trembling-dread:
and quaking-hor-

rour, hath me covered.
7 So that I say;
who will give me a wing,
as dove: that I
might flye and find-dwelling.
8 Loe, wandring-flight
I would make farr-away:
lodge would I, in
the wildernes, Selah.
9 For mine escaping-
safe I would make-hast:
from driving wind,
from the tempestuous-blast.
10 Lord swallow *them*,
divide their tongue: for I
see in the ci-
tie, strife and violencie.
11 They on the walls
it compass, day and night:
in it *is* mo-
lestation and unright.
12 In it *are* woe-
ful evils: fraud also
and guile, from street
therof out doth not goe.
13 For *it was* not
an adverse-enemie
that me reproch'd;
for bear it *then* could I:
'twas not my foe,
that magnifyde 'gainst me,
for I from him
away could hidden be.
14 But *it was* thou
man mine estemed-peer:
even my chief-guide,
and mine acquaintance neer.
15 We which togi-
ther made-sweet secrecie:
into Gods house,
went with societie.

* 2 *

16 Seize death on them,
down goe they quick to hell:
for evils *are*
within them where they dwell.
17 I, unto God
make-invocation:
and me, Iehovah gives-salvation.
18 Evening and morn
and noon, I make a noyse
and meditate:
and he did hear my voice.
19 From fight 'gainst me,
my soule redeemd hath hee
in peace: for very many were with mee.
20 God hear wil, and
on them affliction-lay,
even he that sitts
from ancient-aye Selah:
because-that un-
to them no changes bee;
and God they have
not feared-reverentlie.
21 On his *friends*-peace-
able, he layd his hand:
his covenant
he breaking hath profan'd.
22 *Words* of his mouth
smoother than butter been;
but fighting-bat-
tel *is* his hart *within*:
His words more soft
than oil, but swords they *are*.
23 Vpon Iehovah, cast thy weighty-care;
and he wil thee
susteyn: give wil not he,
for ever that
the just-*man* moved be.
24 But thou ô God,
wilt make them down to goe,
the low-pitt of
corruption into:
the men of bloods
and guile, *alive* shalbee
not half their dayes:
but I, wil trust in thee.

PSALME 56.

Sing this as the 53. *Psalme.*

2 O Mighty-God
unto me gracious be,
for misera-

ble

ble-man would me devour:
all day, he war-
ring sore-oppresseth me.
3 All day, myne en-
viers would me devour:
for many, warr
against me ô most hye.
4 *What* day I fear:
trust unto thee wil I.

5 In God, I prayse
his word: in God I trust,
I wil not fear,
what flesh can doe to mee.
6 All day, my words
they greevously-doe-wrest:
against me, all
their thoughts for evil *bee*.
7 They draw-togi-
ther, closely-wayt they lay;
my foot-steps heed-
fully-observe doe thay:

For, they my soule
expect-with-earnestnes.
8 Shall they escape-
safe for iniquity?
O God, in wrath,
the peoples down-depress.
9 My wandring, thou
hast in account-ready;
thou in thy bot-
tel put my weeping-tears:
yea are they not
within thy registers?
10 Then, shall my foes
turn back in day I call:
this doe I know,
that God *wilbe* me by.
11 In God, the word
I wil with-praise-extoll
in IAH, the word
with praise-extoll-wil I.
12 In God I bold-
ly-trust, I wil not bee
afrayd: what earth-
ly-man can doe to mee.
13 O God thy vowes,
are on me: I wil pay,
confessions
14 to thee. Because thou hast
my soule from death,
delivered-away;
hast not *thou eke*
my feet from sliding-fast?
That I before
Gods face, continuallie
may walk, in light
of them that living bee.

PSALME 57.

Sing this as the 60. Psalme.

O God be gracious unto mee,
to me be gracious, for in thee,
my soul for shelter-safe-hopeth:
and in shade of thy wings I will
hope for *my* shelter-safe; untill
ech-woful-evil away passeth.
3 I call wil, unto God most-hye:
unto the God, that perfectly-
doth for me bring-*things*-to-a-stay.
4 From heavens he sends, and saveth me;
put him unto reproch doth he
that would me swallow-up, Selah:
God he doth send-forth, his mercie
and his assured-veritie.
5 My soule, the Lions is among;
I lye *among* the inflamets,
the sons of men, whose teeth, *are* spears
& arrowes: & sharp sword, their
6 God over heavens be lifted hy: (tongue.
over the whol earth, thy glory.
7 Net for my steps prepare did they;
he bow'd my soule: they diggd a pit
before me; *and* in midds of it,
themselves are fallen-down, Selah.
8 Myne hart ô God, prepar'd firmly;
myne hart prepar'd *is* stedfastly:
I sing wil & with psalm-wil-praise.
9 Raise-up thy-self ô my glorie,
raise-up thee, harp and psalterie:
at dawning-day I wil up-raise.
10 In peoples, Lord, I wil thee laud:
in nations, thee with-psalm-applaud.
11 That great to heavens *is* thy mercy:
and to the skyes thy veritee.
12 God over heavens up-lifted bee:
over the whol earth thy glory.

PSALME 58.

Sing this as the 45. Pſalme.

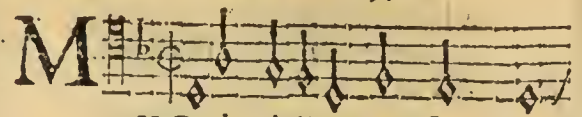
2. IN deed, Aſſem-
blie, doe ye ſpeak juſtice:
judge yee ô A-
dams ſonns, righteouſneſſes?
3. Yea yee in hart,
work evil-injuries:
yee in the land,
weigh your hands violentnes.
4. The wicked from
the womb eſtraunged bee:
err from the bel-
ly, ſpeaking falſitee.

5. Poyſon they have,
like ſerpents poyſon-warm:
as of the deaf
aſp, *that* doth ſtop his ear.
6. Which wil not hear,
the voice of them that charm:
of the moſt-wiſe
inchanting ſorcerer.
7. Their teeth, ô God,
in their mouth break away:
the Lions toſhes,
burſt thou out, ô IAH.

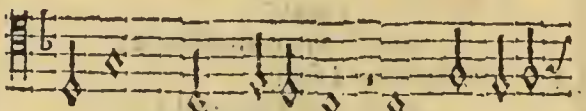
8. As waters *that*
goe-hence, refuſ'd be they:
bend he his ſhafts,
as cut off let them been.
9. As ſnayl that melt-
eth, let him goe-away:
as womans fore--
birth, *Sun that* have not ſeen.
10. Ere they perceive
your thorns *thorns* of the Brier:
ev'n quick, he will
whyrle ech away *in* ire.

11. The juſt ſhall joy,
when vengeance he doth ſee:
ſhall waſh his feet,
in blood of the godleſs.
12. And men ſhall ſay,
fruit for the juſt ſurelie:
ſurelie a God,
judging in earth there is.

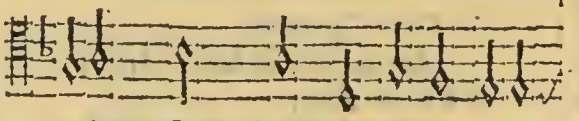
PSALME 59.



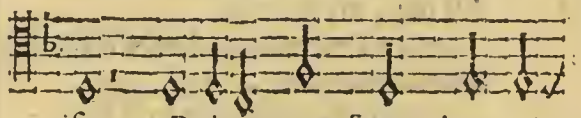
MY God, deliver me from them



that are mine enemies: ſet thou me up

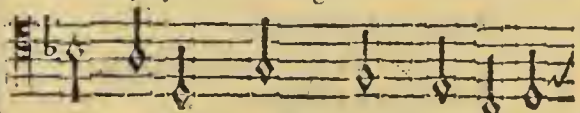


on hye, from them that up-againſt me



riſe. 3. Deliver me from them that

work paynful-tranſgreſſion: and from



the men of bloods, vouchſafe-to-me-

ſalvation.

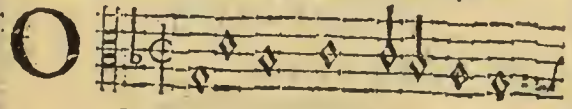
4. For loe they lay-wayt for my ſoul,
the ſtrong togither-draw
againſt me: not *for* my treſpaſs,
nor *for* my ſyn ô IAH.
5. Without iniquitie *in me*;
they run and ready make:
riſe-up to meet me, and behold.
6. And thou Iehovah, wake,
wake God of hoſts, God of Iſr'el,
to viſit heathens all:
be gracious to none [Selah]
that work ſyn diſſoyal. (dogs:
7. They turn at even, make-noyſe like
and citie round-belay. (much:
8. Loe, with their mouth they utter-
ſwords, in their lips *have they*:
For who (*ſay they*) is he that hears?

But.

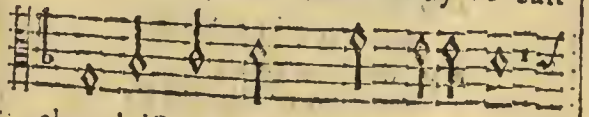
9 But thou Eternal-one,
wilt laugh at them: wilt heathens all
have in derision,
10 *O thou that art* his fortitude,
to thee attentively-
wil I take-heed: because-that God;
is my munition hye.
11 God of my bountiful-mercie
he first prevent wil mee:
on mine invious-enemies,
God he wil let me see.
12 Slay them not, lest my folk forget;
make them abroad to stray
in thy pow'r, & down bring thou thē;
our shield, ô Lord-my-stay.
13 Syn of their mouth, word of their lips,
when in their haughtynes
they taken are: and let them tell,
of cursing and falsnes.
14 Consume in wrath, consume and let
them be no more: that they
may know, that God in Ia'k'ob rules;
to th'ends of th'earth; Selah.
15 They turn at even, make noyse like
and city round-belay. (dog;
16 They wander shall to eat: & howl,
if filled be not they.
17 But I will sing thy strength, & showt
at morning thy kindnes:
for thou my fense, & refuge art,
in day of my distres.
18 O *thou that art* my fortitude,
to thee sing-psalm will I:
for God mine hye-munition *is*,
the God of my mercie.

PSALME 60.

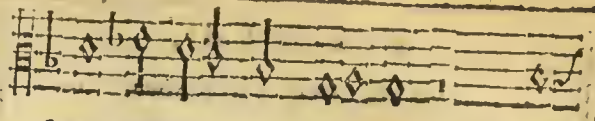
This may be sung also as the 84. Psalme.



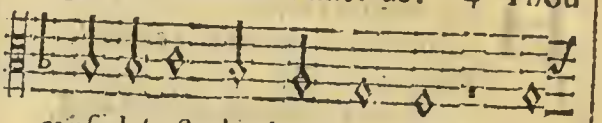
GOD, thou didst away us cast



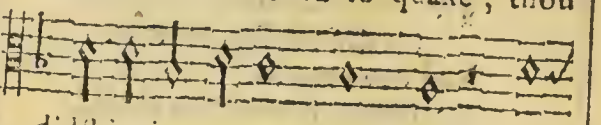
thou didst us break: thou angry wast;



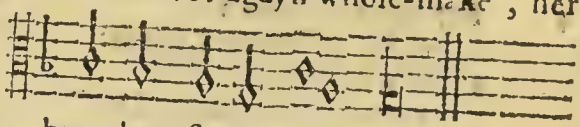
agayn-return thou unto us. 4 Thou



causd hast the land to quake, thou



didst it rive: agayn whole-make, her



breaches, for it moved is.

5 Vnto thy people thou didst show
hard-things: to drink give us hast thou,
the wine of stonishing-dismay.
6 Giv'n hast thou, to them that thee fear,
a banner; hye-displayd-to bear:
because of certayn-truth, Selah.
7 That thy beloved-ones may have
deliverance: ô doe thou save,
with thy right-hand, & me answer.
8 God speak did by his sanctitie;
I wil be glad: divide shall I
Shechem, & Succoth dale mesure.
9 Mine Gilead, and Manasseh mine;
& strength of myne head, Ephraim:
Iudah *shall* my lawgiver *be*.
10 Moab, my wash pot: I shall throw
over Idumea my shoe:
showt Palestina, over me.
11 O who wil me along-forth guide,
vnto the citie fortifide:
who will we lead Ædom unto?
12 *Is it* not thou, God, that hadst thrust
us from thee; and within our hosts
that wouldest not, ô God, forth-goe?
13 O give thou us help from distres:
because deceitful-falshood *is*,
the earthly-mans salvation.
14 Through God doe valiantnes shal we;
and them that our distressers be,
he *with-contempt*-wil-tread-upon.

PSALME 61.

Sing this as the 37. Pſalme.

HEar thou ô God,
my cry : my pray'r attend.
3 To thee I call,
from the lands utmoſt-end,
when my hart o-
verwhelm'd-is-heavily:
lead thou me to
the rock more hye than I.
4 For thou haſt been
to me an hopeful-place:
a tow'r of ſtrength,
from th'adverſaries face.
5 I ſojourn will
within thy tent for aye:
wil hope, in ſe-
cret of thy wings, Selah.
6 For thou ô God,
haſt to my vowes giv'n ear:
giv'n heritage,
to them that thy name fear.
7 Dayes to the kings
dayes added be by thee:
his yeres, as *un-*
to age and age *ſhalbee.*
8 'Fore God he ſit
ſhall *to* eternal-aye:
mercie and truth
prepare, *which* keep him may.
9 So wil I to
thy name perpetually
ſing pſalme: that I
may pay my vowes, dayly.

PSALME 62.

Sing this as the 45. or as the 55. Pſalme.

YEt-ſure to God,
my ſoule *keeps* ſilentnes:
becauſe from him,
my ſafe-ſalvation is.
3 Surely my Rock,
and my ſalvation he:
mine hye-defenſe,
much mov'd I ſhall not be.
4 How long inde-
vour-a miſcheevous-deed
wil yee againſt
a man? yee ſhall kylled
be, all of yow:
ſhalbe as bowed wall:
and as a fenſe,
that ſhooved-*is*-to-fall.
5 Yet-ſurely they
have-conſultation
to thruſt *him*, from
his exaltation;
they doe delyte
in falſhood: bleſs doe they
with mouth; but with
their in-part curſe, Selah,
6 Yet unto God,
my ſoul keep-ſilentnes:
becauſe from him,
mine exſpectation *is*.
7 Surely my Rock,
and my ſalvation he:
mine hye-defenſe,
I ſhall not moved be.
8 My ſaving-health,
my glorie, *is* in God:
in God, my Rock
of ſtrength, my ſafe-abode.
9 Yee people, truſt
in him all times; out-lay
'fore him your hart:
God, *is* our hope, Selah.
10 Surely the baſe-
mens ſonns *are* vanitie,
the ſonns of no-
ble-men *are but* a lye:
in ballances
togither *them* to lay,
leighter than va-
nitie *it ſelf*, *are* they.
11 Truſt not yee in
oppreſſing-injurie,
alſo become
not vayn in robberie:
if powrful-wealth
doe plentifully grow,
doe not the hart

upon

upon the ſame beſtow.

12 Once ſpeak did God,
twiſe heard I this agayn;
that pow'rfulnes
doth unto God *perteyn.*
13 And unto thee
Lord, merciful-kindnes:
for thou, wilt pay
ech-man, as his work *is.*

PSALME 63.

Sing this as the 18. *Pſalm.*

2 GOd, thou my God;
I early thee inquire:
my ſoul, for thee
doth thirſtily-deſire;
my fleſh for thee
doth long-with-ardentnes;
in land of drought,
and weary waterleſs.
3 As I did view
thee in the ſanctuarie:
ſo for to ſee
thy power, and thy glorie.
4 Becauſe thy mer-
cie better then life *is:*
my lips ſhall ce-
lebrate thee with prayſes.
5 So thorow-out
my life bleſs thee will I:
I in thy name,
will lift my hands on hye.
6 My ſoule with fat
and fatnes tyll'd ſhalbee:
my mouth ioke, ſhall
with ſhowting lips prayſe *thee.*
7 When on my beds
I thee in mind-relate:
doe in the wat-
ches on thee meditate.
8 That unto me
a ful-help been haſt thou:
and I have ſhowt-
ed in thy wings ſhadow.
9 My ſoule affixed-
cleaveth after thee:
thy right-hand ſte-
dily-upholdeth mee.
10 But they, that ſeek
my ſoule for waſtful-woe:
into the low-
er-parts of th'earth ſhall goe.
11 He ſhall be ſlayn
with ſword: the foxes præy
12 ſhall they be. But
the King, in God ſhall joy:
glorie ſhall ev'-
ry one that ſwears him by:
but ſtopt ſhall be,
their mouth that ſpeak a lye.

PSALME 64.

Sing this as the 53. *Pſalme.*

GOD hear my voice
when I doe pray *to thee:*
preſerve my life,
from dread of th'enemie.
3 From ſecret of
yll-doers, hide thou mee:
from rage, of them
that work iniquitie.
4 Which have their tongue
ſharp-whetted as a ſword:
have bent their ar-
row, *even* a bitter word.
5 To ſhoot in ſe-
cret-places at th'upright:
ſhoot him and fear
not, wil they ſuddainlie.
6 An yll word they
to them confirm-with-might;
tell, to hide ſnares:
they ſay, who ſhall them ſee?
7 They doe ſerch-out
evils injurious;
they doe accom-
pliſh a ſerch curious:
Even the deep hart,
and part of man within.
8 But God, he hath
an arrow ſuddainly
againſt them ſhott:
their ſtroken-woũds hav been
9 And *when* they cau-
ſed have them ſeverally
by their own tongue

upon

upon themselves to fall:
they that them see,
to flight shall get them all.

10 And all men, shall
in fear stand reverently:
and shall declare
Gods operation;
and shall his deed
consider prudently.

11 The just rejoyce
shall in th'Eternal-one,
also in him
for safetie hope he shall:
and glory shall,
the upright harted all.

PSALME 65.

Sing this as the 60. Psalme.

2 O God, prayse silent-wayts for thee,
in Sion: and the vow shalbee
payd unto thee. Thou pray'r hear-
3 all fleih *therfore*, shall come to thee. (est:
perverse things, have prevayld 'gainst me:
4 our trespasses, thou them cov'rest.

5 O blessed *he*, *whom* thou dost make-
choise of and neer unto *thee* take,
in thy courts to have dwelling-place:
with good-things *that* in thine house *be*
ful-satisfied be shall we,
with holy-things of thy pallace.

6 In justice thou wilt us answer,
things-fearful, ô God our Saver:
the hope of ends of th'earth through-
and of those farr-off *by* the sea. (out
Mounts by his might stablish doth he:
7 *and is* with strength, gyrded-about.

8 Which doth the loud-noise of the seas
the lowd-noyse of their waves, appease:
and peoples troublous murmuring.
9 And they that dwel in parts-farr-out
fear, for thy signes: thou makest showt,
th'outgoings of morn and evening.

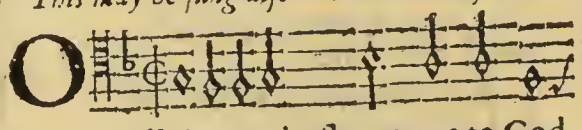
10 The land thou careful-visitest,
and plent'ously it moistenest,
thou dost inrich it very much;
with Gods stream, *where* ful waters *are*:
their corn thou ready dost prepare,
when thou hast it prepared such.

The ridges of it thou watrest, 11
the forrowes of it thou setlest:
with showers thou dost it soften-still;
and thou the bud therof dost bless.
Crownest the yere of thy goodnes: 12
and thy pathes fatnes doe destill.

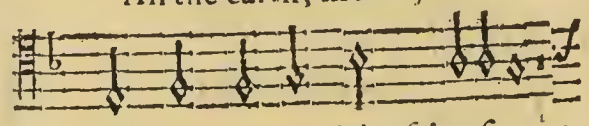
On pastures of the wildernes, 13
they doe destill: and with gladnes,
the hills they gyrded are about.
The pastures are with sheep clothed; 14
and vallies are with corn cov'red:
they sing, they also joyful-showt.

PSALME 66.

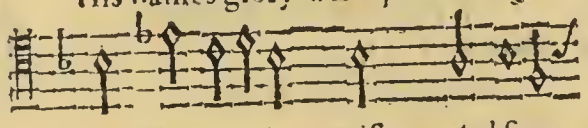
This may be sung also as the 100. Psalme.



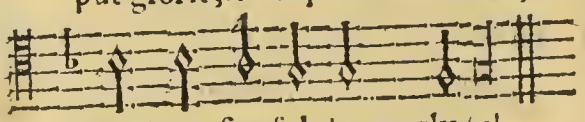
All the earth, showt yee to God.



2 His names glory with-psalm-sing-ye:



3 put glorie, *to* his praise. *And* say to



God, how fearful thy works *be*!

Through greatnes of thy strength, thy
yeild-feynedly to thee shall they. (foes
All th'earth, bow-down and sing, to thee: 4
psalme sing they, *to* thy name, Selah.

Come see, Gods works: *he* in *his* act 5
to Adams sonns, *is* reverent.
He turned sea, into drie-land 6
on foot they through the river went:

Even-there did wee rejoyce in him.
He ruleth with his pow'r, *for* aye: 7
his eyes, in nations spie: rebells,
let not exalt themselves, Selah.

Yee peoples, bless our God: & make 8
the voice of his prayse to be heard.
That putts our soule, in life: and hath 9
not

not giv'n, our foot for to be styrrd.
10 For thou, ô God, hast proved us;
tride us, as silver tried is.
11 Thou hast us brought into the net:
hast put upon our loynes, straytnes.
12 Thou causèd hast men for to ride,
on our head: we through fyre did passe
through waters eke: & thou hast brought
us out, to an abundant-*place*.
13 With burnt-offrings I to thine house
will come: will pay, my vowes to thee.
14 Which my lipps uttred: and my mouth
spake, when distress *was* upon mee.
15 Burnt-offrings of fat-marrowed ramms
I unto thee will offring-pay,
with incense: I will *ready* make
the bullocks, with goat-bucks, Selah.
16 Come hearken ye and I will tell,
ô ye the fearers of God all:
what he hath doon unto my soul.
17 To him, I *with* my mouth did call:
And with my tongue, he was extolld.
18 If in my hart I gave-regard
unto painful-iniquitie,
the Lord he would not *then* have heard.
19 But surely, God hath heard: unto
voice of my pray'r attend did hee.
20 God blessed *be*: which turn'd not back,
my pray'r and his mercie, from mee.

PSALME 67.

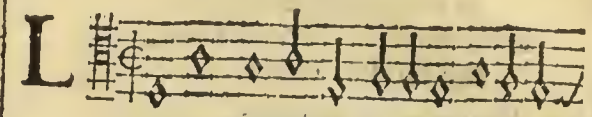
Sing this as the 60. or as the 84. Psalme.

2 GOd, unto us be gracious
and he us bless: his face with us,
he clearly-make-to shine, Selah.
3 That they thy way the earth upon;
and thy healthful salvation,
among the heathens all, know may.
4 Peoples, ô God, confess thee shall:
confess thee shall, the peoples all.
5 The nations, joy and showt shall thay:
for thou wilt judge most-righteously
the peoples: and wilt guide-safely,
the nations, in earth, Selah.
6 Peoples, ô God, confess thee shall:
confess thee shall, the peoples all.
7 The earth, it her increase doth bear:
God *even* our God, bless us will hee.
God

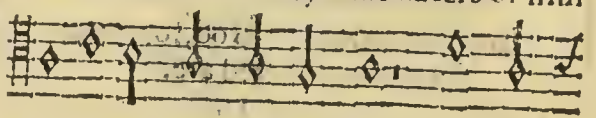
God he wil bless us bounteously:
and all the earths ends, shall him fear. 8

PSALME 68.

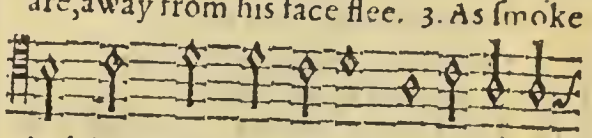
LEt God arise, his enemies asunder- 2



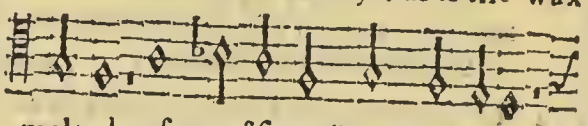
scattred bee: & they that haters of him



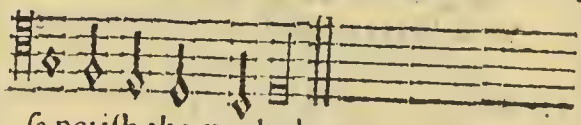
are, away from his face flee. 3. As smoke



is driv'n drive *them* away: as is the wax



melted, at face of fyre: from face of God,



so perish the wicked.

4 And let the just-*men* joyful be,
shew they forth gladsomnes,
before the face of God; and let
them joy with chearfulnes.
5 Sing yee to God, *unto* his name
sing-psalm: prepare the way,
for him that in the desert-parts
doth ride, in his name IAH:
And gladnes shew before his face.
6 Father of fatherless,
and widowes judge: *even* God, within
his holy mansion is.
7 God seats the d. solate, in house;
brings forth those that are bound
in chaynes: but the rebellious,
dwell in a barren-ground.
8 O God, before thy peoples face,
when forth thou madest-way:

when in the desert-wildernes,
thou marchedst-on, Selah.
9 The earth did quake, heavns also did
at face of God, destill:
Sinai it self, at face of God,
the God of Israel.
10 A rayn of liberalities,
ô God thou didst out shed:
thine heritage, thou didst confirm,
when it was wearied.
11 Thy companie doe dwell in it:
thou ready-dost-prepare
in thy goodnes, ô God, for them
that poor-afflicted are.
12 The Lord *himself* wil give the speech
of those that doe relate
the joyful-tydings-publikly,
unto the armie great.
13 The Kings of armies, they shall flee
even flee-away shall they:
and shee that in the house remayns,
shall distribute the præy. (lye:
14 Though yee between the pot-rewes
like doves wings *shall yee been*,
with silver deck'd, her fethers eke
with gold of yelow-green.
15 When the Almightie spreadeth-out
with dissipation,
the Kings in it; *then* snowy-white
shall it be in Salmon.
16 A mountayn of God-*mighty is*
the mountayn of Bashan:
a mountayn of hills-*many*, is
the mountayn of Bashan.
17 Why leap yee, ô yee hilly mounts?
this mountayn, for his seat
God doth desire: yea dwell for aye
Iehovah will *in it*.

2

18 Gods charret, twise-ten-thousād-fold;
thowsands of Angels *bee*:
the Lord with them, *as at* Sinai
within the sanctuarie.
19 Thou art ascended to on high,
thou hast for captive-led
captivitie: *and* unto men
hast gifts distributed:
hast also the rebellious *led*;
to dwell *there*, ô IAH God.
20 Blesst *be* the Lord, *which* day by day
doth us (*with blessings*) lode:
even God, our saving-health, Selah.
21 A God that sul-saveth,
our God *is*: and to GOD the Lord,
belong th'yssues of death.
22 But-surely God, wil wound the head
of his enimious-foes:
the hayrie scalp, of him that in
his guilty-synns, on goes.
23 The Lord hath sayd, I wil agayn
from Basan bring up *thee*:
I wil *thee* bring agayn up from
the deep-gulfs of the sea.
24 That, thy foot may embrewed be,
in blood: out of thy foes;
tongue of thy dogs, *in blood that* out
of ev'rie of them *flowes*.
25 Thy goings they have seen, ô God;
the going-progresses
of my God, *and* my King *which* in
the Sanctuarie *is*.
26 First-went the singers, after they
on instruments-that-playd:
among *them were* the damoisels,
that on the tymbrels layd.
27 Within the congregations,
God thankfully-bless yee:
ev'n bless the Lord, *yee* of the well
of Israel *that bee*.
28 There litle Benjamin, their Chief;
with Iudahs assemblie,
their Princs: Zabuluns Princes,
Princes of Naphtali.
29 Thy God hath giv'n-comandement,
for thy strength-valourous:
firm-strengthen thou ô God, *the thing*
that thou hast wrought for us.
30 For thy house, in Ierusalem:
Kings shall bring gifts to thee.
31 Rebuke the rout of the spearmen,
the crew of *bulls*-mightie;
with calves of folks, *&* him that doth
with silver plates submitt:
the peoples he hath scattered

that

that doe *in* warrs delyte.

32 Princely-ambaſſadours ſhall come
from out of Ægypt-*land*:
to God, ſhall Æthiopia
ſtretch haſtily her hand.

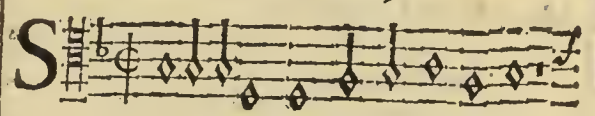
33 Kingdoms of th'earth, to God ſing-
ſing to the Lord, Selah. (pſalm:

34 To him that rideth in the heav'ns
the heav'ns of ancient-aye:
Loe he his voice gives, voice of ſtrength.

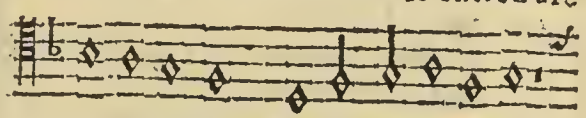
35 Give unto God, valour:
on Iſr'el *is* his majeſtie;
and in the ſkyes his power.

36 God fearfull, from thy ſanctuaries:
the God of Iſr'el, he
gives ſtrength and forces to *his* folk;
God bleſſed *ever* be.

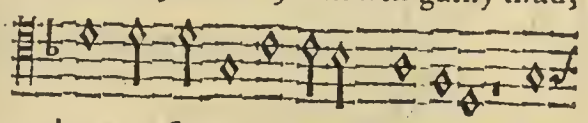
PSALME 69.



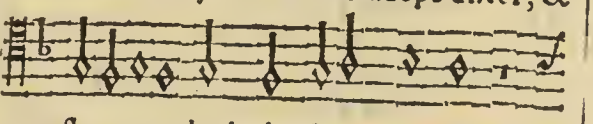
Ave me, ô God: for waters entred are



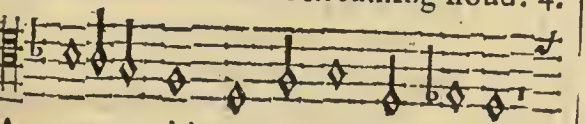
even to *my* ſoule. 3. I ſink in gulfly mud,



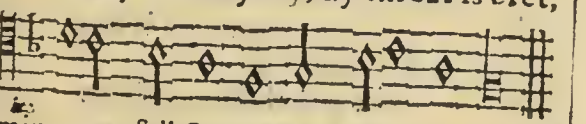
where no ſtay *is*: I water deeps enter, &



overflow me doth the ſtreaming-floud. 4.



Am weary with my cry; my throat is drēt,



mine eyes fail for my God wayting-attēt.

5 Many moe are,
my haters cauſleſsly,
than *be* haires of
mine head: mighty are they
that would ſuppreſs
me, *are* my foes falſly:
then I reſtor'd,
what I took not away.

6 O God, thou know'ſt
my folly: and from thee,
my guilty-faults
cannot conceled bee.

7 Let them for me
not be abaſh'd, that thee
Lord GOD, of hoſts,
doe hopefully-deſire:
yea let them not
aſhamed be for mee,
that thee, ô God
of Iſrael, require.

8 For, for thy ſake,
I bear reprochful-blame:
cover my face
doth, ignominious-ſhame.

9 I am become,
unto my bretheren,
an utter-ſtran-
ger: and a forreinour
ev'n unto mine-
own mothers childeren.

10 For, of thine houſe
the zele did me devoure:
and the reproch-
ful-taunts of them that thee
reprochfully-
doe-taunt, are fall'n on mee.

11 And I did weep,
my ſoule with faſting *ſpent*:
and it was *turn'd*,
to my much-opprobrie.

12 And I put ſack-
cloth on for my rayment:
and, for a pro
verb unto them, was I.

13 They that ſit in
the gate, againſt me ſpake:
and ſtrong-wine drink-
ers, melodies *did make*.

14 And as for me,
my prayer *is* to thee,

Iehovah, in
a time of acceptation;
ô God in mul-
titude of thy mercie:
anſwer thou me,
in truth of thy ſalvation.
15 Deliver me
out of the myrie-clay,
and let me not
as-drowned-ſink away:
Deliv'red let
me from my haters be,
and out of wa-
16 ter deeps. Let waters floud
not overflow
me, nor gulf ſwallow me:
nor let the pit,
her mouth upon me ſhutt.
17 Anſwer me LORD,
for good *is* thy kind-grace:
as thy great mer-
cies, turn to me the face.

* 2 *

18 And hide thou not
thy face, from thy ſervant:
for on me trou-
ble *is*, ſoon anſwer mee.
19 Draw neere my ſoule,
to it redemtion-grant:
becauſe of my
foes, ranſom thou me free.
20 Thou, my reproch,
ſhame, and diſhonour'd-plight
know'ſt: my diſtreſ-
ſers all, *are* in thy ſight.
21 Reproch hath broke
mine hart, and ful I am
of heavines:
and looked for *ſome one*
to mone-with-pit-
ty, but not any *came*:
and *lookt* for com-
forters, but I found none.
22 But for my meat
they gave me *bitter*-gall:
and vineger,
to ſlake my thirſt withall.
23 Let for a ſnare
their table fore them bee:
and for ful-re-
compenſe, a trap-to-fall.
24 Their eyes be dark-
ned, that they may not ſee:
and make their loyns
to ſhake continuall.
25 Powr out upon
them thy deteſting-yre:
and take them, let
thine angers burning-fyre.
26 Their caſtel let
be deſolated-quyte:
within their tents,
let ther not any dwell.
27 For *him* they per-
ſecute whom thou doſt ſmite:
and of thy woun-
deds ſorow they doe tell.
28 Give viciouſnes,
unto their wicked-vice:
and let them not
come into thy juſtice.
29 Wiped be they
out of book of the living:
and with the juſt,
let them not written be.
30 And I, *that am*
afflicted-poor and greiving:
ô God, let thy
ſalvation lift-up me.
31 *Then* wil I prayſe
the name of God with ſong:
and magnifie
him with confeſſion.
32 And it ſhal bet-
ter to Iehovah bee,
than yong bull, that
hath hornes & hoof doth part.
33 The meek *men* ſhall
rejoyce, *when* they it ſee:
ſeekers of God,
live alſo ſhall your hart.
34 Becauſe Ieho-
vah he the needy hears:
and he deſpi-

seth not, his prisoners.

35 Prayse him let heav'ns
and earth: the seas, and all
that creeps in them.
36 For God wil Sion save,
build Iudahs ci-
ties eke, and dwell they shall
there, and it for
inheritance shall have.
37 His servants seed
eke, shall possess the same:
and dwell therin
shall they that love his name.

PSALME 70.

Sing this as the 75. or as the 32. Psalme.

2 O God for to deliver me:
Iehovah, to mine help make-hast.
3 They that of my soule seekers be,
ashamed be they and abasht:
be backward turn'd and blush doe they
that in mine evil take-delyte.
4 Let them turn-back, ha ha that say;
their bashful-shame for to requyte.
5 Ioy let them and rejoyce in thee,
all that thee seek: and let them say
that thy salvations lovers bee,
God magnified be, alway.
6 And I, afflicted *am* and poor;
ô God to me make speedy-way:
mine help and my deliverour
thou *art*, ô LORD, doe not delay.

PSALME 71.

Sing this as the 55. or as the 25. Psalm.

IN thee doe I
for-safetie-hope ô IAH:
ô let me not
abashed be for aye.
2 Thou in thy jus-
tice, ridd me and me free:
incline to me
thine ear, and save thou mee.
3 Be thou, a Rock
of habitation hye,
for me, to en-
ter in continually:
to save me thou
didst give commission:
for thou my Rock,
and my munition.
4 My God, out of
the wickeds hand, me ridd:
from hand, of th'e-
vil and the levened.
5 For thou mine ex-
spectation: Lord GOD,
thou art my con-
fidence from my childhood.
6 I, from the womb
have been upheld, by thee:
thou, from my mo-
thers bowels, tookest mee:
of thee my prayse
7 alway. As wonder, I
to many am:
but thou, my hope mightie.
8 Let with thy prayse,
my mouth replenisht bee:
ev'n all the day,
with glorifying thee.
9 At time of old-
age, cast me not away:
forsake me not,
when my strength doth decay.
10 For of me speak
mine enemies: and they
consult in-one,
that wayt for my soule lay.
11 Saying, God hath
forsaken him: pursue
and take him: for
ther is none to reskue.
12 O God, be thou
not farr-away from mee:
my God, unto
my succour hasten thee.
13 Let them abash-
ed be consum'd *also*,
that adversa-
ries are my soule unto:
Let with dishо-
nour and with opprobrie
them cov'red be,

that seek my miserie.
14 And I, wil patiently-wayt alwayes:
and make-addition, to all thy prayse.
15 My mouth shall tel
thy justice, even dayly
thy saving health:
though numbers know not I.
16 I enter wil,
in powers of GOD the Lord:
thy justice onely thine, will I record.
17 God, from my childhood learned me hast thou:
and I have shew'd
thy marvels, until now.
18 And til old-age
and hoarnes also *bee*,
God let me not
forsaken be of thee:
until thine arme
unto *this* age I shew;
thy pow'r, to every one that shall ensew.
19 Thy justice eke
ô God, which *reacheth*-hye:
which dost great-things;
ô God, who *is* like thee?
20 Thou which didst many sorowes make me see,
and evil: didst
return *and* quicken mee;
from deeps of th'earth,
didst turn & bring me thence.
21 Thou much increasedst my magnificence:
And thou didst turnabout *&* comfort mee.
22 And I, will with
lute instrument laud thee,
thy faithfulnes,
my God: sing psalm I will
to thee with harp,
ô SAINCT of Israël.
23 My lips shall showt,
when I sing-psalm to thee:
also my soule,
which thou redeemedst-free.
24 My tongue eke, shall
thy justice dayly speak:
for basht for sham'd
are they, that mine yll seek.

PSALME 72.

Sing this as the 69. or as the 45. Psalme.

1 O God, thy judgments give the King unto:
thy justice to
the kings son *give* also.
2 *That* with justice
thy people judge may he:
with judgment, them
that thine afflicted be.
3 The mounts shall to
the people bring-forth peace:
the hills *shall* also, with just-righteousnes.
4 Th'afflicted of
the people judge shall he,
shall save the sonns
of them that needy be:
th'oppressor-fraudulent he down-shall-bear.
5 Whiles Sun and Moon
indure, they shall thee fear;
through ages all.
6 Like rayn on *medow*-mown;
like showrs that moysten
th'earth; shall he come-down.
7 The just shall flourish in his dayes: and store
of peace, until
the Moon *shalbe* no more.
8 Also dominion, from sea to sea:
from river to
the lands ends, have shall he.
9 Kneel to him shall
dwellers in dry-countries:
and lick the dust
up, shall his enemies.
10 The Kings of Tharshish and the yles, offrings
they render shall:
Shebaes and Sebaes Kings,
shall

shall offer pre-
11 sents. And him worship shall
all Kings: *and* serve
him shall, the nations all.
12 For he shall ridd,
the needy that makes mone:
th'afflicted, and
him that hath helper none.
13 The poor and nee-
dy-wight, he graciously
shall spare: and save
the soules of the needy.
14 Their soul, from fraud
and wrong, redeem shall hee:
and in his eyes,
their blood shall precious bee.
15 Live shall he, She-
baes gold *ech* shall him pay:
and pray for him
still; bless him all the day.
16 Within the land,
upon the mountayns top,
there shall a par-
cel be of corn; whose crop
shall shake like Le-
banon: and citizens
shall flourish as
the herb *that* th'earth out *sends*.
17 His name shall be
for aye, before the Sun,
his name shall have
continuation:
All heathens bless
him, blesst in him shalbee.
18 Iehovah God,
Isr'els God, bless'd *be hee*:
which doth himself
alone things marvelous.
19 And bless'd for aye,
be his name glorious:
let also all
the earth *even* fylled ben
with his glorie;
Amen, *yea*, and Amen.

PSALME 73.

Sing this as the 50. Psalme.

1 YEt surely good
to Israel God *is*:
even unto them
that have in hart purenes.
2 And I, my feet
almost aside-swarved:
my stepps, had wel-
nigh every-one slipped.
3 For I, at fools-
vayn glorious, envied:
when I the peace
of wicked *men* espied.
4 For in their death
no painful-bands *ther bee*:
and lustie *is*
their firm-validitie.
5 *They are* not in
turmoyl of men-wretched:
and are not with
the earthly-men plagued.
6 Therfore, pride as
a chain about them swayeth:
them *as* a gar-
ment violence arayeth.
7 Ech of their eyes,
with fatnes out doth start:
they pass, th'ima-
ginations of the hart.
8 They doe corrupt,
and speak maliciously
oppression:
they speak most-loftily.
9 Against the heav'ns
their mouth they set-*a-talking*:
also their tongue,
throughout the earth is walk-(ing.
10 Therfore, his folk
turns hither: and full-cup
of water, is
wrung for them to drink-up.
11 And they doe say;
How knoweth God-mightie:
and is ther know-
ledge in the *God* Most-hye?
12 Loe these the wic-
ked *are*: and in tranquillitie
for ever; they
increase *in* rich-abilitie.

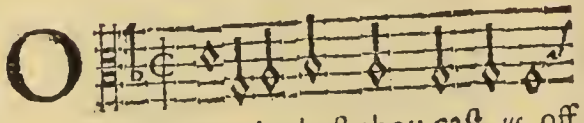
Surely

13 Surely in vayn,
clenſed mine hart have I:
and have my hands
waſhed in innocencie.
14 And all the day
with plagues-afflicted am:
in mornings eke,
is my rebukeful-blame.
15 If I doe ſay,
thus wil I make-narration:
loe, I wrong-falſ-
ly thy ſonns generation.

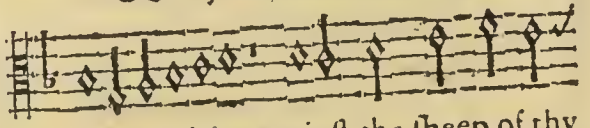
* 2 *

16 And I thought, this
by knowledge-to-compriſe:
but it a pain-
ful-thing *was* in mine eyes.
17 Til to Gods ſanc-
tuaries I entred:
to their laſt-end,
did prudently-give-heed.
18 Surely thou ſet-
teſt them in ſlipprie-places:
doſt make them fall,
to deſolated-caſes.
19 How are they *brought*
to wondrous-waſted plight,
as *in* a mo-
ment! are they ended-quight,
are they conſum'd
with frights-that-trouble-make!
20 Even-as a dream
after that *one* doth wake:
ô Lord-*my*-*ſtayes*,
when as thou up ariſeſt,
their image thou
contemptuouſly deſpiſeſt.
21 Surely mine hart
was ſowrly-levened:
within my reynes,
I alſo was pricked.
22 And I *was* bru-
tiſh and unskilful-quite:
I was with thee,
even-as a beaſtly-wight.
23 Yet I with thee
continually *remayned*:
by my right hand,
thou haſt *me* firm-reteyned.
24 Thou with thy coun-
ſel wilt me guide-ſoftly:
and after wilt
receive me to glory.
25 Whom have I in
the heavens? and with thee,
none in the earth
delyteful-pleaſeth mee.
26 My fleſh and mine
hart fayleth-altogither:
mine harts Rock and
my portion, God for ever.
27 For loe they that
are farr-off from thee gone,
ſhall periſh: thou
ſuppreſſeſt, every one
that doth a whoor-
28 ing-goe from thee. And I,
it's good for me,
to God for to draw-nye:
I in the Lord
GOD ſet my hopeful-ſtation;
of all thy works,
for to make declaration.

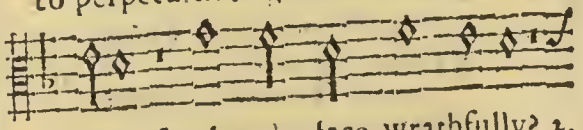
PSALME 74.



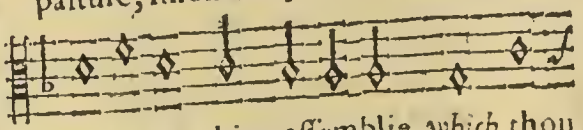
O GOD, why haſt thou caſt *us* off



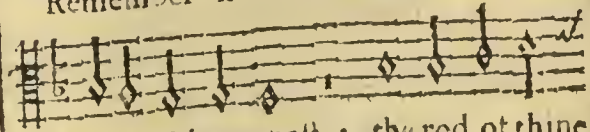
to perpetuitie: againſt the ſheep of thy



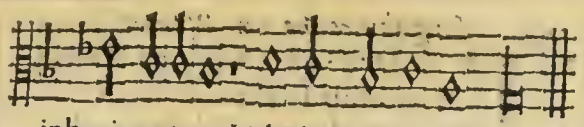
paſture, ſmokes thy face-wrathfully? 2.



Remember thine aſſemblie, *which* thou



haſt of old purchaſt: the rod of thine
inheritance,



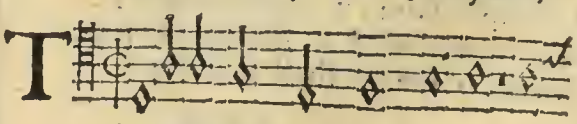
inheritance, *which* thou redemed hast:
This Sion mount, wherin thou dwelst.
3 Lift thou thy feet on hye,
unto the desolations
of perpetuity:
the enemie in th'Holy-place
hath all things wasted-sore.
4 In middest of thy synagogues
doe thy distressers rore:
their signs have they set up *for* signes.
5 Ech known-was famously,
as he against th'infolded wood
did axes lift on hye.
6 And altogither, at this time,
the carved works of it:
with beetles & with clubby-mauls,
in peeces-down-they-bet.
7 Thy sanctuaries, they have cast
in fyre: the dwelling-place
of thy name, *down* unto the earth
they did profanely-rase.
8 They in their hart did say; Let us
of them at-once make-spoyl:
they burnt have, all the synagogues
of God within the soyl.
9 Our signes, we doe not *now* behold:
ther is not us among
a Prophet more; nor *any one*
that knowes *the time* how long.
10 How long ô God, shal th'adverse-foe
upbrayd-reprochfully?
shall th'enemie blaspheme thy name,
to perpetuity?
11 O wherfore dost thou turn away
thine hand, even thy right hand?
it from midds of thy bosome *draw*
make thou a complete-end.
12 For God, *is* from antiquitie
my King: he perfecteth
helpful-salvations, within
the middest of the earth.

✻ 2 ✻

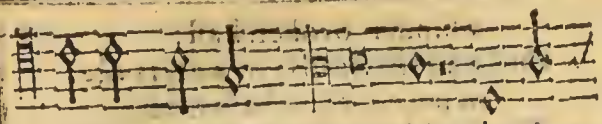
13 The sea thou by thy fortitude
a sunder-broken hast:
the Dragons heads, in waters eke
in peeces thou hast-brast.
14 Thou *also* brakest utterly
the heads of Livjathan:
didst him *for* meat give, to the folk
in deserts that remayn.
15 Thou clav'st, the fountayn and the stream:
didst drye up flouds of might.
16 Thine *is* the day, night eke *is* thine:
thou Sun prepaerst, and light.
17 Thou all the borders of the earth
hast constituted-fast:
the sommer and the winter-*cold*,
the same thou formed hast.
18 Remember this, the enimie
reprochfully-doth-blame
Iehovah: and the fooliish folk,
they doe blaspheme thy name.
19 Give not soule of thy turtle-doye
to the wild-company:
the company forget not of
thy poor, perpetually.
20 Respect have to the covenant:
for the earths dark-places
are full, of habitations
of wrongful-violentnes.
21 O let not him that is oppresst
return abash'd-with-shame:
but let the poor-afflicted and
the needy, praise thy name.
22 Rise up ô God, plead thou thy plea:
let the reprochful-scorn
which from the fool *comes*, all the day,
in memorie-be-born.
23 Forget not, thy distressers voice:
the lowd tumultuous cry
of them that up against thee rise,
ascends continually.

PSALME 75.

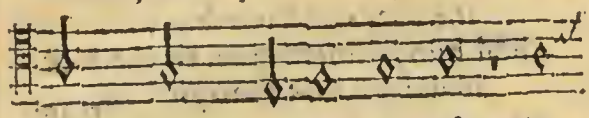
This may be sung also as the 32. Psalme,



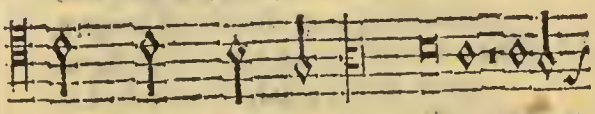
TO thee ô God, wee doe confess; wee



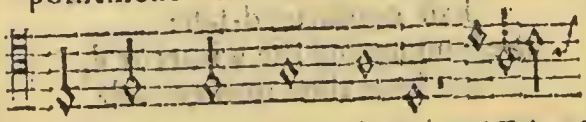
confess, and thy name is nye: thy wont



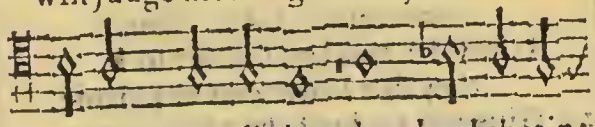
3 drous-works, they doe expres. Th'ap-



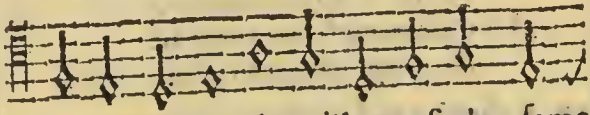
pointment when receive shall I: *then* I,



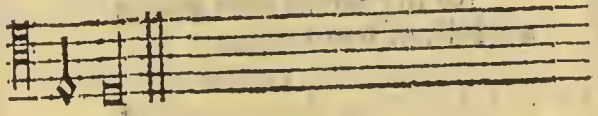
4 will judge most-righteously. Dissolved



is th'earth & all they that dwel therin:



set-sure doe I, the pillars of the same



Selah.

5 Vnto vayn-fools, be not, sayd I,
so foolish: to the wicked eke,
6 lift not the horn. Lift not up hye
your horn: *nor* with a stiff neck speak.
7 For neyther *doth* promotion
from East, West, or from Desert *come*.
8 But God the judge: abaseth one,
and he exalteth other some.

9 For cup *is* in GODS hand, whose wine
is red, ful mixt; and he powreth
therout: but dreggs of it, out-streyn
drink shall, all wicked of the earth.
10 And I, for ever wil *this* shew:
to Iakobs God, sing psalme will I.
11 And all the wickeds hornes off hew:
hornes of the just shall be lift-hye.

PSALME 76.

Sing this as the 68. Psalme.

2 IN Iudah God is known: his name
is great in Israel.
3 His Tent eke is in Salem: and
in Sion he doth dwel.
4 There, brake he th'arrows of the bow:
shield, sword, and warr Selah.
5 Bright, wondrous-excellent *art thou*;
more-than the mounts of præy.

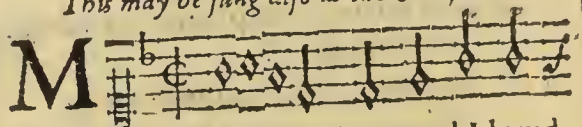
6 The mighty harted, have themselves
unto the spoyl-resignd;
they slept their sleep: of men of power
their hands eke none could find.
7 At thy rebuke, ô Iakobs God:
both carr and horse, slept hath.
8 Thou, fearfull art, and who can stand
'fore thee, when thou art wrath.

9 Frō heav'ns, thou mad'st judgment be
th'earth feared, & styll lay. (heard:
10 When God to judgment rose: to save,
all meek of th'earth, Selah.
11 Surely the wrathful-heat of man
confess shall unto thee:
the remnant of the wrathful-heats
by thee shall gyrded bee.

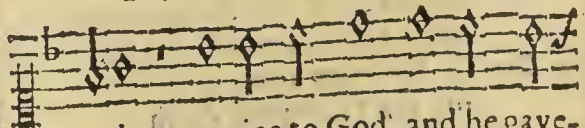
12 Vow yee and pay, to IAH your God
all that about him *wonne*:
a present let them bring to *him*
that is the Fearful-one.
13 *To him* that of the governours
the spirits gathereth:
even unto him that fearful is
unto the Kings of th'earth.

PSALME 77.

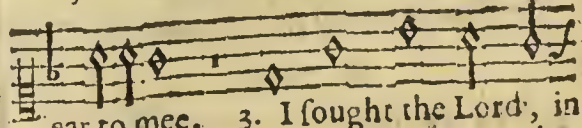
This may be sung also as the 8. Psalm.



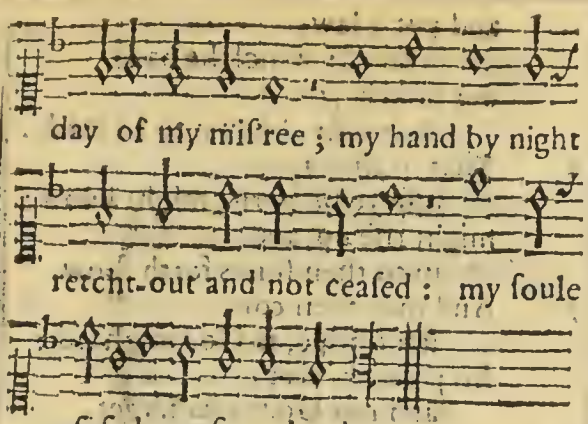
MY voice to God *was* and I lowd-



cryed: my voice to God, and he gave-



ear to mee. 3. I sought the Lord, in day

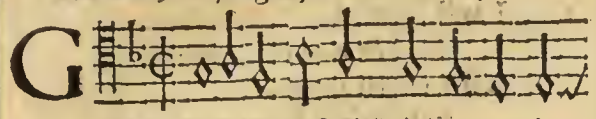


day of my misree; my hand by night
retcht-out and not ceased: my soule
refused comforted to bee.

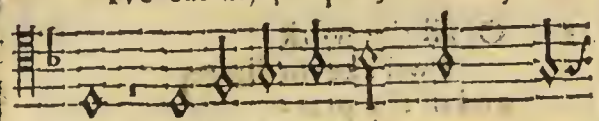
4 I minded God
and made tumultuous-cryes:
and I with me-
ditation-did pray:
and overwhelm'd
my spirit was, Selah.
5 Thou heldest fast
the watches of mine eyes:
I was ama-
zed, and could nothing say.
6 Dayes of anti-
quitie I thought upon:
the yeres of an-
cient-eternitie,
7 I minded in
the night my melodie:
I with my hart
had meditation;
my spirit al-
so seiched-diligently.
8 Ah wil the Lord
for ever cast-away:
and add no more,
to accept-favourably?
9 Is *his* mercy
ceased perpetually?
is his word en-
ded, to ech age for aye?
10 Hath God forgott
for to deal-graciously?
Hath he in wrath
his mercies shutt, Selah?
11 And *is this* it
that makes me sick, sayd I:
the change, of the
right-hand of the most-hye?
12 I wil record
the actions of IAH:
wil sure thy mar-
vels mind from anciencie.
13 Of all thy work
I wil eke meditate;
and of thy prac-
tises discourse wil I.
14 O God, thy way
is in the sanctuary;
Who *is*, as God,
so great a Potentate?
15 Thou *art* the God,
that workest wondrously:
Thou madst thy strength
'mong peoples known to bee.
16 Thou didst with arm
thy folk redeme-away:
the sonns of Ia'-
kob, and Ioseph, Selah.
17 O God, the wa-
ters did thee see; thee see
the waters did,
tremble-with-payn did thay:
Also the deeps
tumult'ous-styrred were.
18 Clowds, streamed wa-
ters; skyes, a voice gave-out:
thyne arrowes al-
so, they did walk about.
19 Voice of thy thon-
der, *was* in th'aery-sphere;
lightnings the world
illumined throughout:
The earth, was styrr'd
and tremblingly-quaked.
20 In sea thy way,
in waters mighty-flown,
thy path *was*: and
thy footsteps were not known.
21 Thy people like
a flock thou forth didst lead:
by hand of Mo-
ses and of Aharon.

PSALME 78.

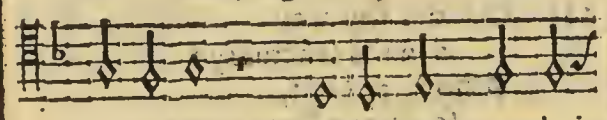
This may be ſung alſo as the 3. Pſalme.



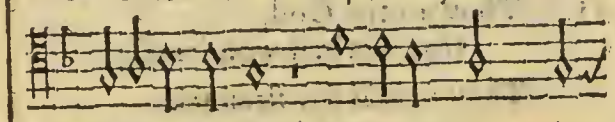
GIve-ear my people, unto my doc-



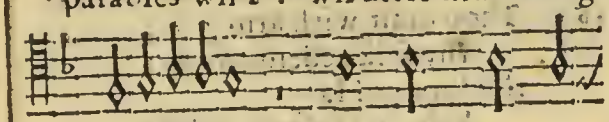
trine : to ſayings of my mouth, your



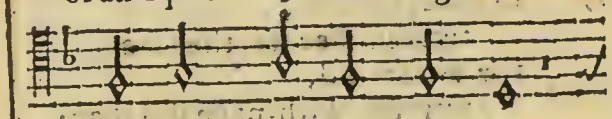
ear incline. 2. Open my mouth in



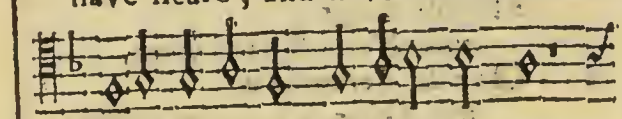
parables wil I: wil utter hidd things



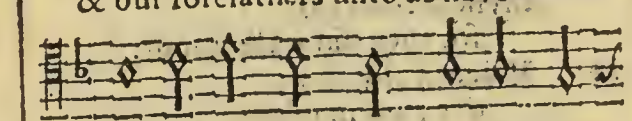
of antiquitie. 3. The *things* which we



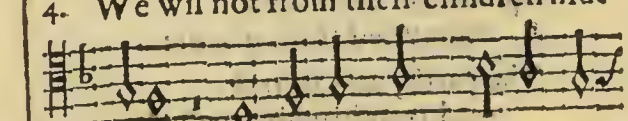
have heard, and have them knowne:



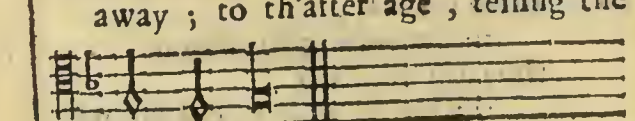
& our forefathers unto us have ſhown.



4. We wil not from their children hide-



away ; to th'after age, telling the



lawds of IAH:

His pow'r eke and
his marvels which he did.

5 How he in Ia'-
kob, witneſs ſtabliſhed;
and put a law-
in Iſr'el: which he bade
our fathers; to
their ſons, known to be made.

6 That th'after age,
ſons to be born, might know:
might riſe up, and
unto their ſonns forth ſhow,

7 And they their con-
ſtant-hope, in God might ſet:
his precepts keep;
and not Gods acts forget.

8 And *that* they might
not be, as their fathers,
a race *that was*
rebellious and perverſe:
a race *that* ſet-
led not their hart aright;
alſo with God,
not faithfull was their ſp'rit.

9 Ephrajims ſonns,
ſhooting with bow armed:
they in the day
of battel, back-turned.

10 Gods covenant,
they did not keep *in uſe*:
and in his law,
to walk they did refuſe.

11 They alſo were
forgetfull of his facts:
and (which he had
thē ſhew'd,) his wondrous-acts.

12 Before their fa-
thers, he had marvels doon:
in land of Æ-
gypt, *in* the field of Tſoan.

13 He cleft the ſea,
and made them thorow goe:
made waters as
an heap to ſtand alſo.

14 And with a clowd
by day conducted them:
and all the night;
with fyrie light ſom-beam.

15 The Rocks within
the wildernes he clave:
and as *out of*
the great deeps, drink he gave.

And

16 And ſtreams out of
the rock he forth did ſend:
and waters, he
like rivers made deſcend.
17 And they yet ad-
ded, for to ſyn 'gainſt him:
in deſert, to
provoke the moſt-ſupreme.
18 And in their hart,
tempted the God-*of might*:
requiring meat,
for their ſoules-*appetite*.
19 And ſpeaking a-
gainſt God, ſayd; Is God able,
to furniſh in
the wildernes a table?
20 Loe rock he ſmote,
and waters out-guſhed;
and ſtreams out flow'd:
can alſo he give bread?
fleſh for his peo-
ple *can* he ready-dreſs?
21 Iehovah heard,
and angry was for this:
and againſt Ia-
kob kindled was a fyre;
'gainſt Iſr'el al-
ſo, came-up wrathful-ire.
22 Becauſe in God,
they firm-beleef had none:
and truſted not
in his ſalvation.
23 Though from above
the skyes command did hee:
the dores of heav'n,
he alſo op'ned-*free*.
24 And rayn'd upon
them, Manna for to eat:
and gave unto
them, of the heavens wheat.
25 *Ech*-man did eat
the bread of the Mightie:
he ſent them meat,
unto ſatietie.
26 An eaſt-wind in
the heav'ns he forth did move:
And ſouth-wind by
his ſtrength, he forward drove.
27 And fleſh upon
them as the duſt he rayn'd:
and feth'red foul,
as the ſeas gravel-ſand.
28 And he within
his camp them down did fell:
ev'n round about
places where he did dwell.
29 And they did eat,
and veh'mently were fylld:
and their deſire,
he unto them did yield.
30 Eſtranged they
were not from their deſire:
their meat yet in
31 their mouth *was*. When Gods (ire
came up againſt
them, & their fat-*men* ſlew:
and choyſe-yong-men
of Iſrael down-threw.
32 For all this yet
with-ſyn-themſelves-they-blot:
and for his won-
drous-works beleeved not.
33 And he their dayes
in vanitie did ſpend:
and *did* their yeres,
with haſty-terrour *end*.
34 When he them ſlew,
they ſought him-carefully:
and turn'd-agayn,
and ſought for God early.
35 And calld-to mind,
that God their Rock *ſhould bee*:
and the moſt-hye
God, their redeemer-free.
36 But with their mouth
they 'lluerd him flattringly;
and with their tongue,
they unto him did lye.
37 For their hart had
with him no ſetlednes:
nor in his cov'-
nant ſhew'd they faithfulnes.
38 Yet he having
compaſſionate-pitty,
in mercy-co-
vered iniquitie,
and 'ſtroyd *them* not:

but oft turnd-back his ire;
and did not all
his wrathful-heat up styre.
39 For that they flesh
were, he to mind did call:
a wind that goes,
and turneth not-at-all.
40 How oft provok't
they him to bitternes
in desert: greivd
him, in the wilderness?
41 For they did turn-
agayn, and God tempted:
and Isr'els Ho-
ly-one, they limited.
42 They called not
to mind his hand: the day,
when from the foe
he them redeem'd-away.
43 When he his signes
in Ægypt-land had shown:
and his works-won-
derful in field of Tsoan.
44 And turn'd their ri-
vers into bloody-gore:
also their streams,
that drink they could no more.
45 He sent a mix-
ed-swarm, which ate them up:
and frogs among
them, which did them corrupt.
46 And gave their fruit
to Caterpillers-*spoyl*:
and to the Lo-
cust, their laborious-toyl.
47 Their vine-trees with
the scattring-hayl he kyld:
and with the blas-
ting-hayl; their fig-trees wyld.
48 Their cattel to
the hayl he gave-up-fast:
also their flocks,
unto the lightnings-blast.
49 He sent on them,
his angers ardentnes,
fierce-wrath and in-
dignation, and distres:
by sending-forth
the Messengers of yll.
50 He weighd a path
out, to his angry-will:
their soule he from
the death did not reprive:
and to the pest,
their beasts he up-did-give.
51 And all the first-
born he in Ægypt smytes:
in tents of Cham,
the chiefest of *their* mights.

✻ 3 ✻

52 He made his folk
as sheep forth-for to press:
and as a flock
led them, in wilderness.
53 And led them safe-
ly, and they did not dread:
and *those* their e-
nemies, the sea cov'red.
54 And to his ho-
ly border, he them trayn'd:
this mountayn, *which*
his right-hand had obteynd.
55 And from their fa-
ces cast out heathens *all*;
and made them in
line of possession fall:
And he did cause
the tribes of Israel,
within their ta-
bernacles for to dwell.
56 Yet tempted they,
and bitterly-grieved
high God: and to
his hests, they took no heed.
57 But turned-back;
and faythlesnes did show,
like to their fa-
thers: turn'd, as warping bow.
58 And styrrd his an-
ger by their places hye:
and by their id-
ols, styrrd his gealousye.
59 God heard *this*, and
he was exceeding-wroth:
and Israel,
he veh'mently did loath.
60 The

60 The dwelling-place
of Shilo left he then:
the tent, *that* he
had placed among men.
61 And gave his ſtrength
into captivitie:
into diſtreſ-
ſers hand eke, his glorie.
62 And to the ſword
his folk he gave-up-fall:
and with his he-
ritage, his wrath ſurpaſſt.
63 Their choiſe-yong men
the fyre devouring-ate:
their Virgins, none
with ſong-did-celebrate.
64 Their ſacrifi-
cers, by the ſword did fall:
their widowes al-
ſo, did not weep-*at all*.
65 The Lord then as
one out of ſleep, did wake:
as ſtrong-man, af-
ter wine that ſhowt-doth-make:
66 And did behind
ſmyte his diſtreſſing-foes:
gave them eter-
nall ſhame-opprobrious.
67 And he the tent
of Ioſeph did refuſe:
and tribe of E-
phrajim, he did not chuſe.
68 But tribe of Iu-
dah, he by-choiſe-approv'd:
the mountayn Si-
on, which he *dearly* lov'd.
69 And like hye pla-
ces, built his ſanctuarie:
like th'earth, which he
founded t'eternitie.
70 And of his ſer-
vant David choiſe-did-make:
and from the folds
of ſheep, he did him take.
71 From th'ewes with yong,
he brought him: his people
Iakob to feed,
and his own, Iſrael.
72 And them he with
his harts perfection fedd:
and by diſcre-
tions of his hands, them ledd.

PSALME 79.

Sing this as the 59. Pſalme.

1 O God, into thine heritage,
the heathens are come in;
the Pallace of thine holynes
they have defyl'd-unclean:
Ieruſalem on waſtful-heaps
2 they-layd-have. They have geven,
the carkaſſes of thy ſervants,
meat, to the foule of heaven:
fleſh of thy ſaincts to th'earths wild-
3 As waters, ſhed-they-have (beaſts
their blood, about Ieruſalem;
and none that layes-in-grave.
4 To thoſe that neer-unto-us-dwel,
reproch become-are wee:
a ſcoffing and a ſcorn, to them
that round-about us bee.
5 How long ô LORD, wilt thou be
to perpetuitie: (wroth
burn ſhall like to the very fyre,
thy fervent gealouſie?
6 Pour out thy wrath on heathen-folk,
which doe not know thy fame:
on kingdoms eke, which doe not call
on thy renoumed-name.
7 For, he hath eaten-up Iakob:
his habitation
they alſo wondrouſly have brought
to deſolation.
8 Mind not 'gainſt us, iniquities
which have been heretofore:
haſt, us prevent let thy mercies;
for, low brought are we ſore.
9 God of our ſaving-health, us help,
even for thy names glorie:
and ridd us free, for thy names ſake
our ſyns purge-graciouſly. (God?
10 Why ſay the heathens, Wher's their
'mong heathens let be knowen
before our eyes; the vengeance of
thy ſervants blood-out-ſlowen:
11 The ſighing of the priſoners,
ô let it come 'fore thee:

as thy great arm *is*, let the ſonns
of death reſerved bee.
12 And to our neighbours ſeven fold,
into their boſome, pay:
that their reproch, *with* which ô Lord,
reproched thee have they.
13 And we thy folk, and paſtures ſheep,
confeſs will unto thee,
for ever: unto age and age,
thy praiſe tel-forth wil wee.

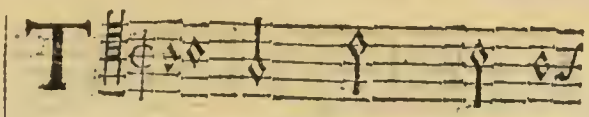
PSALME 80.

Sing this as the 78. or as the 55. Pſalme.

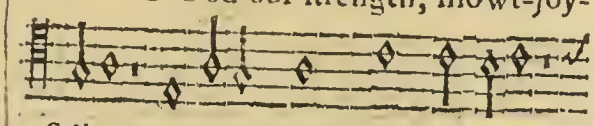
2 GIve ear, ô thou
that Iſrael doſt feed;
ô thou that Io-
ſeph as a flock doſt lead:
that ſitteſt on
the Cherubs, clearly ſhine.
3 'Fore face of E-
phr'im, and of Benjamine,
and *fore* Manaſ-
ſeh; thy ſtrength-valourous
ſtyr-up: and come,
for ſaving-health to us.
4 O God return us:
and thy countenance
make ſhine; and wee
ſhall have deliverance.
5 LORD God of hoſts;
how long while ſmoke-*in-ire*
wilt thou, againſt
thy peoples meek-deſire?
6 The bread of tears,
thou makeſt them to eat:
and mak'ſt them drink,
tears in a meaſure-great.
7 Doſt to our neigh-
bours us a ſtrife expoſe:
among themſelves,
mock alſo doe our foes.
8 God of hoſts turn
us: and thy countenance
make ſhine; and we
ſhall have deliverance.
9 A Vine thou didſt
remove out of Egypt:
droveſt the hea-
thens out, and plantedſt it.
10 Thou didſt prepare
the way before it: and
mad'ſt it take deep
root, and it fylld the land.
11 The mountayns were
with ſhadow of it clad:
and boughes of it,
were like Cedars of God.
12 Shee ſent out to
the ſea her branching-twigs:
and to the ri-
ver, her yong-ſucking-ſprigs.
13 Why haſt thou down
the hedges of it born,
that all which paſs
the way by, have her torn?
14 Wroot up the ſame
doth Boar out of the wood:
wild-beaſts eke of
the field, make it their food.
15 O God of hoſts,
turn now, behold and ſee
out of the heav'ns:
and viſit this vine-tree.
16 And ſtock which thy
right hand hath planted-faſt:
and ſon, *whom* for
thy ſelf thou ſtrengthned haſt.
17 Burned with fyre
it is, cutt-quite-away:
at the rebuke
of thy face, periſh thay.
18 On man of thy
right-hand, let thine hand bee:
on ſon of man,
whō thou mad'ſt ſtrōg for thee.
19 And we wil not
goe-back away from thee:
quicken us, and
on thy name call wil wee.
20 LORD God of hoſts,
turn us: thy countenance
make ſhine, and wee
ſhall have deliverance.

PSALME 81.

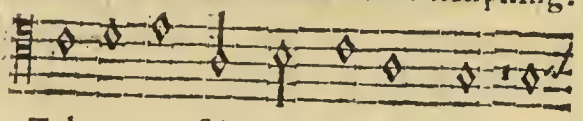
To



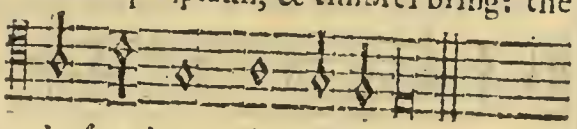
2 O God our strength, showt-joy-



fully: to Iakobs God showt-triúphing.



3 Take-up a psalm, & timbrel bring: the



pleasant harp, with psalterie.

4 Blow-up the trõpet at new-moon:
in set-time, at day of our feast.
5 For it to Isr'el *is* an heast:
to Iakobs God, due-to be-doon.
6 He this in Ioseph did beslow
a witnes; when as forth he faerd
from land of Ægypt: *where* I heard
a language, *that* I did not know.
7 His back from burden I discharg'd:
his hands, did from the basket passe.
8 Thou calledst in distressed-case,
and I releasing-thee-inlarg'd:
I answ'red thee in secrecie
of thonder: proov'd thee, at water
9 of Strife, Selah. My people hear
and I to thee will testifie:
If hearken unto me wilt thow,
10 ô Israel. *If that* in thee
a forreyn God ther shall not bee:
nor thou unto a strange God bow.
11 Iehovah God of thee I *am*;
which thee ascending-up did guide
from land of Ægypt: open-wide
thy mouth, and I will fyll the same.
12 But my people did not obey
unto my voice: and Israel,
to mee was not affected-well.
13 So I dismissed him away,
in their harts wrong-intention;
in their own counsels let them walk.
14 Oh that obey'd me had my folk:
that Isr'el in my wayes had gone.
15 Their enemies I had humbled,
soon: turnd my hand their foes upon.
16 The haters of th'Eternal-one,
had feighnedly-to him-yielded:
and their time should for ever be.
17 And with the fat of wheat they shou
be fed: & frõ the Rock, I would (ld
with honey have sufficed thee.

PSALME 82.

Sing this as the 34. Psalm.

GOd, standeth in the assemblie
of God: doth judge the Gods amid.
How long judge yee injuriously:
and accept faces, of wicked.
3 The weak & fatherless judge yee:
th'afflicted and poor justifie.
4 The weak and needy tidd-away:
out of the wickeds hand release.
5 They doe not know, neyther wil they
ought understand, *but* in darknes
they wil walk on: *though* moved shal
of th'earth be the foundations al.
6 I sayd, you Gods *are*: and children
of the most-high *God are* yee all.
7 But yee shall dye as earthly-men:
and as one of the princes, fall.
O God rise, judge the earth: for thou
inherit shalt, all nations thr'ow.

PSALME 83.

Sing this as the 74. Psalme.

O God doe not thou silence-keep:
cease-not-as-deaf, and bee
not still ô God. For loe thy foes,
make noyse-tumultuously:
thine haters eke, lift up the head.
4 They crafty-counsel take,
against thy folk; against thine hidd,
they consultation-make.
5 They sayd; Come, let us cut them off
that they no nation be:
that name of Isr'el may no more
be had in memorie.
6 For they consult joyntly *in* hart:
strike covenant, thee ageynst.
7 *Both* Ædoms tents, and th'Isma'lites;
Moab and th'Agarens.

8 Gebal, Ammon, and Amalek:
the Philistines, with those
9 that dwell in Tyre. Asshur also
with them is joyned-close:
they have been *for* an arme, unto
the sonns of Lot Selah.
10 To them as *unto* Midjan doo,
as *vnto* Sisera:
As *vnto* Iabin, at the brook
11 of Kishon. In En-dor
which were abolish'd: & became
doung for the earthly floor.
12 Put them, their Nobles every one,
as Oreb and as Zeb:
as Zebach and as Salmunnah,
all their authorized.
13 Who sayd, Let us, Gods mansions,
for our possession-take.
14 My God; as rolling-thing, as chaff,
before the wind, them make.
15 As fyre doth burn a wood: and as
the flame the mounts doth sear.
16 So, with thy tempest them pursue:
and with thy storm soon-fear.
17 Their faces fyll with shame: that they
may seek thy name ô IAH.
18 Let them abash'd and troubled be
unto perpetual-aye:
& shamed be and perish they.
19 That they may know; onely (art
thou thou whose name IEHOVAH:
'bove all the earth most-hye.

PSALME 84.

O

2 LORD of hosts, how amiable *are*

places wherin thou dost dwell! My

3 soule, doth long and faint also, even

for the courts of Iehovah: my hart

and my flesh, showt doe they, *to come*

the living God unto. Yea the spar- 4

row, an house findeth, and swallow

nest, where shee layeth her yong-*ones*:

thine altars, ô IAH of hosts; my King,

and eke my God. They that in thine 5

house have abode, *are* blesst: they still,

praise thee, Selah.

Blesst *is* the man, whose strength thou art; 6
they that hye-wayes *have*, in their hart.
That passing-through the Baca vale, 7
doe put him *for* a welling-stream:
with blessings eke, rayn covereth *them*.
Frō pow'r to pow'r, procede they shal: 8
to God in Sion, shall appear.
LORD, God of hosts, my prayer hear: 9
give-ear, ô Ia'kobs God, Selah.
O our shielding-protection, 10

see thou ô God: and look upon,
face of thine oynted-Messiah.
11 For, better is a day within
thy courts, than thousand *elswhere* been:
I chosen have, me to depress
at thresh-old, in house of my God;
rather-than for to have abode,
within the tents of wickednes.
12 For IAH God, *is* a Sun and shield:
both grace and glorie, IAH wil yeild:
not any good with-hold wil hee,
from them that walk in perfectnes.
13 O LORD of armies: blessed is
the earthly-man, that trusts in thee.

PSALME 85.

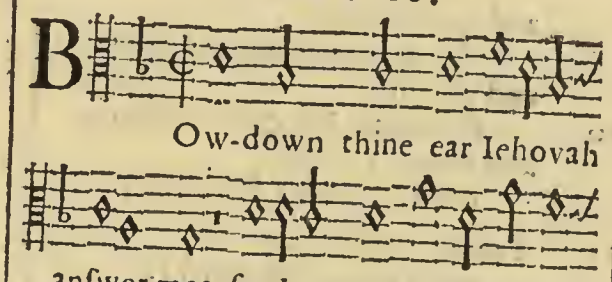
Sing this as the 8. or as the 77. Psalme.

THou favored hast
thy land ô Iehovah:
thou turned hast,
Iakobs captivitie.
3 Thou pard'ned hast,
thy folks iniquitie.
thou cov'red hast,
even-all their syn, Selah.
4 Thou gath'red hast
thine anger all away:

Thou turned hast
from thy wraths fervent-ire.
5 Turn us ô God
of our salvation:
and cease 'gainst us
thine indignation.
6 Wilt thou for aye
'gainst us thine anger-flyre?
Wilt thou to age
and age draw-out thine ire?
7 Wilt not againe
revive us: that in thee
thy folk may joy?
8 To us Iehovah show
thy mercy: and
thy health on us bestow.
9 What God the LORD
wil speak, Ile hearkning bee;
for to his folk
& saincts, speak peace wil hee:
And let them not
return to foolishnes.
10 To his fearers
his health *is* sure at hand:
that glory, may
have dwelling in our land.
11 Mercy and truth
mett: justice kysst and peace.
12 Out of the earth
eke springeth, faithfulnes:

Iustice from heav'ns
hath looked-down also.
13 Also Ieho-
vah, giveth bounteousnes:
and eke our land
shall give her fruitfulnes.
14 Iust-right'ousnes
before his face shall goe:
and he wil put
her steps the way into.

PSALME 86.



BOw-down thine ear Iehovah
answer mee: for I *am* poor-afflicted and
needie. 2. Keep thou my soule, for mer
ciful *am* I: my God, thy servant save,
that trusts in thee.
3 Iehovah be
thou gracious to mee:
for, all the day,
call unto thee doe I.
4 Thy servants soule,

rejoyce-thou-chearfully:
for Lord, I lift
my ſoule up unto thee.

5 For-thou Ieho-
vah, good and pardoneſt:
of mercy much,
to all that call on thee.

6 Give ear Ieho-
vah, to my pray'r: and bee
attent, unto
the voice of my requeſts.

7 In-day of-my
ſtrayt-tribulation,
I call on thee;
for thou wilt anſwer mee.

8 Among the gods,
not any *is* like thee:
ô Lord, and like
unto thy works *are* none.

9 Heathens ſhall come,
whom thou haſt made, ech one;
and ſhall before
thee Lord themſelves down-
and glorifie (bow:
10 thy name. For great *art* thou,
and marvels do'ſt:
thou, God thy ſelf alone.

11 Teach me thy way,
walk in thy truth wil I,
ô LORD: to fear
thy name, vnite mine hart.

12 Ile lawd thee, Lord
my God, with all mine hart:
and wil thy name
for ever glorifie.

13 For great thy mer-
cy towards me *hath been*:
and thou haſt ridd
my ſoul from loweſt grave.

14 O God, the prowd
againſt me riſen have:
and ſeek my ſoule
doth crew of violent-men:
Alſo before
them they propoſe not thee.

15 But thou Lord, God
of grace and tender-ruth:
long-ſuffring, much
of mercy and of truth.

16 Turn me *thy* face,
and to me gracious be:
Vnto thy ſer-
vant give thy ſtrength; & ſave;
thine handmayds ſon.

17 A ſigne for good, ſhew me:
and let mine ha-
ters ſee and ſhamed be:
that I, from thee
LORD, help and comfort have.

PSALME 87.

Sing this as the 89. Pſalme.

A Mong the mounts of holynes,
is his foundation.

2 Above all Iakobs dwellings; IAH
doth love gates of Sion.

3 Of thee, citie of God, Selah;
things-glorious, ſpoken *be*.

4 Rahab and Babel ile rehearſe,
unto them that know me;
Loe Paleſtine and Tyre with Cuſh:
this *man*, he born was there.

5 Of Sion eke, it ſhall be ſayd;
ech man is born in her:
and he, *that is* the Higheſt one
ſhall her eſtabliſh faſt.

6 Iehovah, when he writeth up
the peoples, count wil-call;
this *man* he born was there, Selah.

7 And *there* the ſingers be
as *alſo* they that play on fluits:
my well-ſprings all in thee.

PSALME 88.

Sing this as the 13 Pſalm.

2 IEhovah, *thou* the God
of my ſalvation:
before thee, day and night,
I make clamation.

3 Fore thee, let come my pray'r;
unto my clamour-ſhrill,

4 bow thin ear. For with ev'ls
my ſoule it hath the fyll:
my life, drawes neer to hell.

I counted

5 I counted am, with them
that doe goe-down the pit:
I am, as man *that hath*
abilitie no whit.
6 *Even* free, among the dead:
as slayn, in grave that lay;
whom thou dost mind no more:
becauſe from thy hand, they
have quite been cut-away.
7 Thou putſt me, in the pit
of nether-places-ſteep:
in obſcure-darkneſſes,
in gulfy-places-deep.
8 Thy wrathful-fervencie,
upon me firm-doth-ſtay:
and with-thy billowes all,
upon me thou doſt lay-
affliction, Selah.
9 My known-*friends* thou haſt put-
farr, from me: haſt me ſet
lothſom to them: ſhut-up,
that out I cannot get.
10 Through mine affliction,
mine eye doth pine-away:
thee doe I call upon
Iehovah, all the day:
my hands to thee diſplay.
11 Wilt thou doe to the dead
a *work*-miraculous?
or ſhall they riſe-agayn
that are deceſſt *from us?*
ſhall they lawd thee, Selah?
12 Shall thy benigne-mercie
be told within the grave?
or thy fidelitie,
in forlorn-miſerie?
13 Shall thy *work* marveilous
be in the darknes known?
and thy juſtice, within
land of oblivion?
14 But I, doe vnto thee
Iehovah make my cry:
my prayer alſo, ſhall
even in the morn-early
prevent-thee-ſpeedily.
15 Wherfore doſt thou reject
my ſoule, ô Iehovah?
thy countenance from me,
why doſt thou hide-away?
16 I poor-afflicted *am*,
and breathing-out the ſpright,
even from *my* youth: I bear;
thy fears-that-doe-affright,
I am in doubtful-plight.
17 Thy wrathes paſs over me:
thy terrours, me diſmay.
18 They compaſs me about
as waters, all the day:
againſt me altogither,
gone round about they are.
19 Lover and friend, from me
thou haſt removed farr:
my known-*friends* darknes *are*.

PSALME 89.

I Ehovahs mercies I will ſing, *unto* eternitie: to age and age, will with my mouth make known thy veritie. 3. For I ſayd; Mercie ſhall be built, *unto* eternitie: the heavens, thou firm-eſtabliſh wilt in them thy veritie.

4 With mine elected-one, I have
ſtriken a covenant:
a *ratifying*-oath I gave
to David my ſervant.
5 Thy ſeed I will eſtabliſh ſure,

unto eternal-aye:
thy throne I alſo will build-up,
to age and age, Selah.

6 And heavens, ô Iehovah, ſhall
thy wondrous-*work* confeſs:
within th'aſſemblie of the ſaincts,
alſo thy faithfulnes.

7 For who may to Iehovah be
compared in the skye:
may to Iehovah likened be,
'mong ſonns of the Mightie?

8 God, in the ſecret of the Saincts,
much terrible *is hee*:
and to be feared, over all
that round about him bee.

9 Iehovah, ô thou God of hoſts;
who like unto thee *is*,
ô mighty Iah? and round-about
thee *is* thy faithfulnes.

10 Over the ſwelling of the ſea,
thou ruling-beareſt-ſway:
when waves therof doe riſe on hye,
thou ſtylling-them doſt lay.

11 *Proud*-Rahab beaten-down thou haſt,
even-as a wounded-wight:
thine enemies thou ſcattred haſt,
with arm of thy ſtrong-might.

12 To thee the heav'ns, alſo the earth
doth unto thee *belong*:
the world and plenty of the ſame;
thou haſt them founded ſtrong.

13 The North & *on* right-ſide *the South*,
thou haſt created them:
the Tabor and the Hermon-hill
they ſhout ſhall in thy name.

14 Thou haſt an arm with puiſſance:
thine hand is powrfully-
corroborated, thy right-hand
it is exalted hye.

15 Iuſtice and judgment of thy throne
are the prepared-place:
mercifulnes and faithful truth,
doe goe-before thy face.

16 O bleſſed *are* the folk, that know
the *trompets* ſounding-ſhrill:
Iehovah, in thy faces light
they ſhall walk-forward-ſtill.

17 In thy *renoumed* name, they ſhall
be gladſom all the day:
and in thy juſtice-righteous,
exalted be ſhall they.

18 For thou *art* of their fortitude
the bewtiful-glorie:
and in thy favourable-grace,
our horn ſhall be lift-hye.

19 For our protecting-ſhield, unto
Iehovah *doth* perteyn:
to Holy-one of Iſrael
eke, our King-*ſoveraign*.

✻ 2 ✻

(Saincts,

20 Then didſt thou to thy gracious-
ſpeak in a viſion:
and ſaydeſt; I have help impoſ'd
upon a mighty-one:
a choyſe one I out of the folk
21 exalted. Found have I,
David my ſervant: oynted have
him with mine oile holie.

22 With whom my hand ſhall ſtable be:
yea ſtrength him ſhal mine arme.
23 The foe ſhall not exact on him;
nor ſon of wrong, him harme.
24 And I wil beat-down from his face
his ſtrayt-afflicting-foes:
and them that haters of him are,
with plague-I-ſmite will thoſe.

25 Likeweiſe with him my faithfulnes
ſhall be and my mercie:
and alſo in my name, his horn
ſhall be exalted-hye.
26 His hand in ſea; his right hand in
the rivers ſet will I.
27 My Father, (ſhall he call to me,)
thou *art*, my God-*mighty*,
And rock of my ſalvation *thou*.
28 I alſo, wil grant him
to be the firſt-begot: above
the Kings of th'earth, ſupreme.
29 For ever I will keep for him
my merciful-kindnes:
my cov'nant eke to him *ſhall be*
of conſtant-faithfulnes.
30 And I will-put his ſeed for aye:
as dayes of heavens, his throne.

If

31 If his ſonns leave, my law: and ſhall
not, in my judgements gone.
32 If they my ſtatutes ſhall-profane:
and not obſerve, my heſts.
33 Ile viſit then their ſynn with rod:
with ſtripes their crookednes.
34 And-yet I wil not fruſtrate-make
from with him, my mercie:
neyther againſt my faithfulnes,
uſe-lying-fallacie.
35 The covenant *which* I *have made*,
I wil not it profane:
and that which is gone-out my lipps,
I wil not change *the ſame*.
36 Once, ſware I by my holynes:
If I to David lye.
37 His ſeed, ſhalbe for ever: and
his throne, as Sun fore mee.
38 As Moon, it ſhalbe ſtabliſhed,
unto eternal-aye:
and *as* a witnes in the skye,
that faithful *is*, Selah.

✠ 3 ✠

39 But thou haſt caſt-off, and refuſ'd:
art-wroth, with thine-oin.cted.
40 The covenant of thy ſervant,
thou haſt aboliſhed:
thou haſt profaned, to the earth
41 his crown. Thou haſt down-braſt
his hedges all: his fortreſſes
a ruine, put-thou-haſt.
42 All they that paſs along the way,
ſpoil-him-with-robberye:
he to his neighbours is-become,
a *ſhameful*-opprobrie.
43 Thou haſt exalted the right-hand,
of his aſſ.cting-foes:
and all his hatefull-enemies,
thou haſt rejoyced thoſe.
44 Alſo the ſharp-edge of his ſword,
rebated it thou haſt:
and in the battel, haſt thou not
eſtabliſhed him faſt.
45 His brightnes thou haſt made to (ceaſe:
and caſt his throne to ground.
46 Dayes of his youth thou ſhortned haſt:
with ſhame haſt wrapt-him-roūd.
47 How long LORD, wilt thou hide thy (ſelf
to perpetuitie?
and burn ſhall as the very fyre
thy wrathful-fervencie
48 O call thou to remembrance how
I tranſitorie *am*:
to what vayn ſtate, thou didſt create
all children of Adam.
49 What man ſhal live, & not ſee death:
deliver ſhall away
his ſoule, out of the *powrful*-hand
of deaths eſtate, Selah?
50 Wher *be* thy former mercies, Lord:
thou by thy veritie,
51 to David ſwar'ſt? Remember Lord,
thy ſervants opprobrie:
that I doe in my boſome bear,
of all the folks mighty.
52 Wherwith thy foes Iehovah, doe
reproch-opprobriouſly:
wherwith the footſteps of thy Chriſt,
reprochful-blame doe they,
53 Iehovah bleſſt for ever *be*;
Amen Amen I ſay.

PSALME 90.

Sing this as the 74. Pſalme.

1 O Lord, thou unto us haſt been
an habitation;
in *every* generation
and generation. (th'earth,
2 Before the mounts were born; and
and world brought-forth by thee:
even from eternitie thou *art*
God to eternitee.
3 Thou doſt unto contrition,
turn miſerable-man:
and thou doſt ſay, return-agayn
ye children of Adam.
4 For, in thine eyes, a thouſand yeres,
are even-as yeſterday
when it is paſſd: and *as* a watch
that in the night *doth ſtay*.
5 *As* with a flowing-current thou
doſt cary them away;
they *as* a ſleep are: in the morn,
are as the changed hay.

If

6 It in the morning flouriſheth,
and groweth-changeably:
it in the evening is cut down,
and fadeth-withering-dry.

7 For in thine anger we have been
conſumed utterly:
and in thy wrathful heat, wee have
been troubled-ſuddainly.

8 Our vicious-iniquities
before thee thou doſt place:
our hidden-cloſe *iniquities*
to clear-light of thy face.

9 Becauſe in thine exceeding-wrath
our dayes all turn-away:
our yeres we have conſumed-quite;
even-as a thought, *were thay.*

10 The dayes of *theſe* our yeres, in them
are threeskore yeres and ten;
and if *they be* in valour-ſtrong,
fowrskore yeres *in them ben:*
And their pride moleſtation *is*
and painful-miſerie:
for ſpeedily it is cut-down.
and we away doe flie.

11 O who doth of thine anger know
the mighty-pow'rfulnes?
according alſo to thy fear,
thy fervent-wrathfulnes?

12 To count the number of our dayes,
ſo skilful make *us* be:
that unto underſtanding-wiſe
apply the hart may we.

13 Iehovah turn *thy ſelf* agayn,
how long *wilt thou deferr?*
let it repent thee alſo, for
them that thy ſervants *are.*

14 Thou with thy mercie ſatiſfie
us in the morn: that we,
in all our dayes, *even* chearfully-
may ſhout and joyful be.

15 O make thou us for to rejoyce,
even-as the dayes *have been*
wherin thou haſt afflicted us:
the yeres, we ev'l have ſeen.

16 Vnto thy ſervants let thy work:
appear: thy comlynes,
17 unto their ſonns. And on us be,
our LORD Gods pleaſantnes:
and th'operation of our hands,
upon us ſtabliſh-ſure;
yea th'operation of our hands,
eſtabliſh-it-ſecure.

PSALME 91.

Sing this as the 78. Pſalme.

HE that in ſe-
cret ſitts, of the Moſt-hye:
ſhall lodge-himſelf,
in ſhade of th'Almightie.

2 Say I, of IAH,
my hope and my ſtrong-fence:
my God, in him
wil I put-confidence,

3 For he from fow-
lers ſnare wil thee deliver:
from woefull peſt.

4 Will with his wing the cover,
vnder his plumes
thou hopeful-ſhrowd ſhalt thee
his truth, a buck-
ler and a ſhield *ſhalbee.*

5 Thou ſhalt not fear,
for terrour of the night:
nor for the ar-
row, *that* by day makes-flight.

6 For peſt, *that* in
the darknes maketh-way:
for ſtinging-plague,
that waſteth at noon-day.

7 Falln at thy ſide
though thowſand, thowſands
at thy right-hand: (bee
it ſhall not come-neer thee.

8 Onely, thou with
thine eyes ſhalt give-regard:
and thou ſhalt ſee,
the wicked-*mens* reward.

9 Becauſe thou IAH
my ſafe-protection:
the Higheſt, thou
haſt made thy manſion.

10 There ſhall no e-
vill unto thee befall;
neyther the plague,

come-

come-neer thy tent at all.
11 For he his An-
gels, wil command for thee:
in all thy wayes,
thy keepers for to bee.
12 *And* they shall bear
thee up *their* hands upon:
lest thou doe dash
thy foot against a stone.
13 Thou tread shalt on
the Asp and Lion-dread:
the Lion-fierce
and Dragon, down-shalt-tread.
14 Becauſe he cleaves
to me, ridd him wil I:
becauſe he knowes
my name, Ile set him hye.
15 Call he on me,
Ile hear him, in distresse
with him I: wil
him honour, and releaſe.
16 With length of dayes
I wil him satisfie:
and shew him my
salvation will I.

PSALME 92.

Sing this as the 8. or as the 77. Psalme.

IT is good, unto
Iehovah to confeſs:
and to sing-psalm,
to thy name ô Most-hye.
3 To shew-forth in
the morning thy mercie:
and in the nights,
thy constant-faithfulnes.
4 On ten-stringd-*luit*,
and on the psalterie:
Vpon the harp
with meditation.
5 For with thy work,
LORD, thou rejoycest mee:
in acts of thy
hands, I showt-cheerfullie.
6 How great, Iehovah, are thine actions:
thy purposes
deep are, vehementlie.
7 A man *that* brutish *is*, know doth not hee:
and fool-uncon-
stant, understands not this.
8 When wicked spring,
as grass; and all flourish
that work iniquitie: that they shalbee
abolished
unto perpetualnes.
9 But thou, Iehovah, *art* for ever hye.
10 For loe thy foes,
for loe the foes of thee,
LORD, they shall perish: they shall scattred bee,
all that doe work
painful-iniquity.
11 And high as Vnicornes shall my horn bee:
Mine old-age *oincted* with fresh oil. Mine eye
shall view, on them
that mine envyers bee:
mine eares hear, of
yll-men that rise 'gainst mee.
13 The just, shall as
a Palm-tree spring-up-hye:
as Lebanons,
Cedar, *so* grow shall hee.
14 They that are planted, in Iehovahs house:
in courts of our
God, flourishing shall been.
15 Shall yet in grayneſs sprowt: be fat and green.
16 To shew, Iehovah to be righteous:
my Rock, and no
injustice *is* in him.

PSALME 93.

Sing this as the 21. Psalme.

1 IEhovah he doth reigne,
is clad with majestie:
Iehovah clothed is, hath gyrt
himself with potencie:
Yea stablisht is the world,

it shall not moved bee.
2 Thy throne *is* stablished of old:
thou from eternitee.
3 The flouds have lifted-up,
ô LORD; the flouds their voice
have lifted-up: the flouds they doe
lift-up their dashing-noise.
4 The LORD *that is* on high,
more wondrous-strong *is hee*:
than many waters voices, *than*
the strong sea billowes *bee*.
5 Thy testimonies, are
made vehemently sure:
LORD, holynes becomes thine house,
while length of dayes *doth dure*.

PSALME 94.

Sing this as the 51. *or as the* 78. *Psalme.*

1 IEhovah ô
thou God of vengeances:
ô God of ven-
geances shine-with-clearnes.
2 Iudge of the earth,
be thou uplifted hye:
and render a
reward, to men-haughtye.
3 How long, Iehovah, shall the wicked-men:
how long-*while*, shall
the wicked gladsom been?
4 Vtter shall they,
speak hard-*words* lavishly:
boast shall they, all
that work iniquity?
5 Thy folk, I hovah, they in-peeces-bruise:
thine heritage
afflicting they misuse.
6 They doe the wi-
dow and the stranger slay:
the fatherless
eke, murder *them* doe they.
7 Also they say,
Iah shall not see *it*: and
the God of Ia-
kob, shall not understand.
8 O brutish peo-
ple, understand doe yee:
and ô yc fools,
when will ye prudent bee?
9 He that did plant
the ear, hear shall not hee?
or he that form'd
the eye, shall he not see?
10 Shall he not blame,
that heathens chastiseth?
that knowledge un-
to earthly-man teacheth?
11 The cogita-
tions of man-earthly,
Iehovah knowes:
that they *are* vanity.
12 O blessed *is*
the man whom thou ô Iah
dost chasten: and
him teach out of thy law.
13 From evil dayes,
to make him quiet sit:
till for the wic-
ked, digged be a pit.
14 For his people
Iehovah wil not leave:
and will not his
inheritance bereave.
15 But unto jus-
tice, judgment shall revert:
and after it
all the upright in heart.
16 Who will rise-up
for me, 'gainst evil-men?
Who stand for me,
against workers of syn?
17 Had not Iehovah been my helpfulnes:
my soul had-al-
most dwelt in silentnes.
18 When I did say,
my foot is moov'd-away:
thy mercie ô
Iehovah, did me stay.
19 When many in-
me were my cogitations:
delight my soule
then did thy consolations.
20 Hath throne of mis-

chiefs

chiefs fellowship with thee:
which frameth mo-
lestation by decree?

21 They run-by-troups,
against soule of just-man:
and guiltless blood,
as wicked they doe damn.

22 But IAH to mee
is for a refuge-hye:
and my God, for
the rock of my safetye.

23 And he will-*surely* turn themselves upon,
their *own* unrighteous molestation:
and them suppress
in their maliciousnes:
Iehovah our
God, he will them suppress.

PSALME 95.

Sing this as the 45. or as the 97. Psalme.

1 COme, let us to
the LORD showt-joyfully:
to Rock of our
health, showt-triumphantly.

2 Let us prevent
his face with thanksgiving:
let us with Psalms,
to him triumphant-sing.

3 Because the LORD
is a great God-mightie:
a great King eke,
above all Gods *is hee*.

4 In whose hand *are*
the earths deep-secrecies:
the strong-heights of
the mountayns eke are his.

5 His is the sea,
for he did make the same:
and the dry-land,
for that, his hands did frame.

6 Come, let us bend
and bowing-down-adore:
the LORD our ma-
ker, let us kneel before.

7 For, he our God
is; and the people wee
of his pasture, and
sheep of his hand *bee*:
his voice if ye
shall hear *the same*, to day.

8 Make not your hart
hard, as in Meribah:
as in the wil-
dernes, *in* Massah day.

9 Where me your fa-
thers tempting-did-essay:
they proved me,
also they saw my deed.

10 I fourtie yeres,
was with *that* race yrked:
and sayd, a folk
they *are* in hart that stray:
and of my wayes
the knowledge have not they.

11 That in my wrath
I did with oath-protest:
If *ever* they
enter, into my Rest.

PSALME 96.

Sing this as the 45. Psalme.

1 SIng ye unto
Iehovah, a new psalme:
ô all the earth,
sing to th'eternal-IAH.

2 Sing ye unto
Iehovah, bless his name:
preach his salva-
tion, from day to day.

3 His glorie tell
among the nations:
'mong peoples all,
his wondrous actions.

4 For great Iehovah praised eke *is he*
greatly: fearful,
above all Gods he *is*.

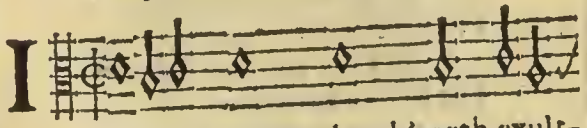
5 For all the peo-
ples gods vayn-idols *be*:
but of the heav'ns,
Iehovah maker is.

6 Glory and ho-
nour *are* before his face:
strength and bewtie,
within his Holy-place.

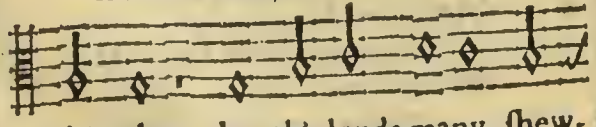
Ye kinreds of
7 the peoples, give to IAH:
give to Iehovah, glorie ſtrength alſo.
8 Give ye the glorie of his name to IAH:
an offring take,
and come his courts into.
9 Bow-down in th'honourable Holy-*place*
to IAH: the whole
earth tremble at his face.
10 Among the heathen-nations ſay yee,
Iehovah reigneth; alſo ſtablenes
the world ſhall have,
it ſhall not moved bee:
the peoples he
will judge, with righteouſnes.
11 Let heav'ns be glad,
and let the earth rejoice:
let ſea and plenty therof roar-with-noyſe.
12 The field and all
therin let gladſom bee:
let all trees of
the wood then ſhowt-with-(merth.
13 Before Iehovah, becauſe come doth hee;
becauſe he commeth for to judge the earth:
the world he judge
will with juſt-righteouſnes;
the peoples alſo, with his faithfulnes.

PSALME 97.

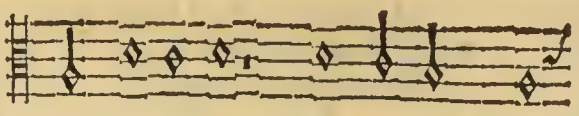
This may be ſung alſo as the 37. Pſalm



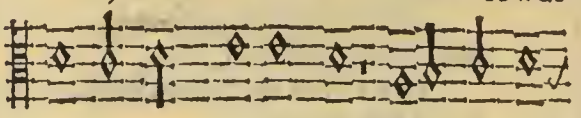
IEhovah reigns, let th'earth exult-



with-glee: let th'ylands many, ſhew-



forth-joy'ulnes. 2. About him clowds



and gloomy-darknes *bee*: juſtice & judg-

ment, his thrones ſtablenes.

3 Fyre, doth before
the face of him procede:
and round-about
his enemies flameth.
4 His lightnings have
the world illumined:
the earth, doth ſee
and painfully-trembleth.
5 Mounts at Iehovahs preſence melted are,
like waxe: at face,
of Lord of th'earth total.
6 The heav'ns his juſtice openly-declare:
and ſee his glorie, doe the peoples all.
7 Abaſh'd be all
that ſerve a graven-thing;
that in vayn idols boaſt them-gloriouſly:
O all ye Gods
bow-down-him-worſhiping.
8 Sion doth hear,
and joyeth-chearfully;
And Iudahs daughters ſhew doe-gladſome-(merth:
becauſe, Iehovah, of thy judgments-right.
9 For thou Iehovah high 'bove all the earth:
art farr above
all Gods, advanſt-in-hight.
10 O lovers of
Iehovah, hate ye yll:

souls of his gra-
cious-saincts he doth beware;
he *also* them
safely-deliver will,
out of the hand
of those that wicked are.

11 A light, for him
that just is, sown there is:
and joy, for them
that upright harted bee.

12 Ye just, joy in
Iehovah: and confess,
to the remem-
brance of his sanctitee.

PSALME 98.

Sing this as the 68. Psalme.

A New song, to Iehovah sing,
for marvels done hath hee:
his right hand hath him saved, &
his arm of sanctitee.

2 Iehovah, his salvation hath
made known: unto the eyes
even of the nations, he hath
revealed his justice.

3 His mercy, and his faith, to house
of Isr'el he thinks on:
the ends all of the earth have seen,
our Gods salvation.

4 Vnto Iehovah, all the earth,
showt ye triumphantly:
shout-chearfully, and joyful-shout
and sing-melodiously.

5 Vnto Iehovah with the harp
melodiously-sing yee:
ev'n with the harp and with the voice
of singing-melodee.

6 With shrilling-trumpets, also with
the cornets sounding voice:
before the King Iehovahs face,
shout-with-triumphant-noise.

7 Let sea and plenty therof roare:
World, & that therin dwell.

8 Let rivers clap the hands: let mounts
with joy togither shrill.

9 Before Iehovahs face, for he
to judge the earth, come is:
with justice he will judge the world;
and folks, with equities.

PSALME 99.

Sing this as the 89 Psalm.

IEhovah reigns, the peoples they
are wrathfully-styrred:
he sits on Cherubims, the earth
is troublously-moved.

2 Iehovah, great in Sion: and
is 'bove all peoples hye.

3 Let them thy great and fearful name
confess; it *is* holy.

4 The kings strength also judgmẽt loves;
thou, righteous-equities
hast stablished; in Iakob hast
doon judgment and justice.

5 Exalt Iehovah our God yee,
and bow your selves submiss,
even at the foot-stool of his feet;
because he holy is.

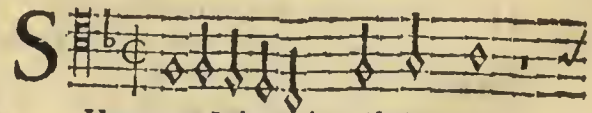
6 Moses and A'ron, with his Priests;
and Samuel, with them
that call on his name: call'd on IAH,
and he did answer them.

7 *Even* in the pillar of the cloud,
unto them speak did hee:
they kept his Witnesses, and (*which*
he gave them,) the decree.

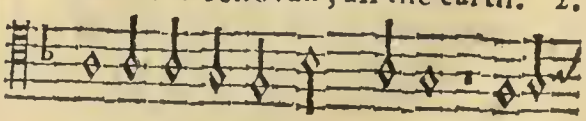
8 O LORD our God, thou answredst them
a God that pardonedst,
thou wast to them; upon their acts
though vengeance thou takedst.

9 Exalt Iehovah our God ye,
and bow your selves submiss
at his mount holy: for holy
Iehovah our God is.

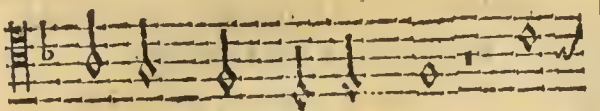
PSALME 100.



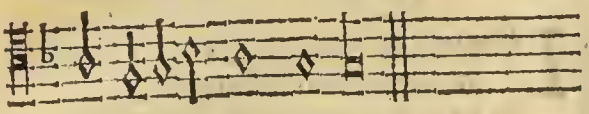
Showt to Iehovah, all the earth. 2.



Serve ye Iehovah with gladnes: before



him come with singing-m rth. Know



that Iehovah he God is:

'Tis he *that* made us, and not wee;
his folk, and sheep of his feeding.
O with confession enter yee
his gates, his courtyards with praising:
Confess to him, bless ye his name.
Because Iehovah *he* good *is*:
his mercy ever *is the same*:
and his faith, unto all ages.

PSALME 101.

Sing this as the 105. *Psalm.*

MErcy and judgment I wil sing:
sing-psalm ô LORD to thee.
Wil wisely doe in perfect way;
when, wilt thou come to mee?
Ile walk, in middest of my house,
in my harts perfectnes.
I wil not set, before myne eyes,
word of mischeevousnes:
I hate their fact that turn-aside;
it shall not cleave me to.
The froward hart, from me shal part:
the ev'l, I wil not know.
I wil suppress, him that his friend,
with-tongue-hurts secretly:
the haughty eyde, and large of hart;
him *suffer* cannot I.
Myne eyes, on faithfull of the land,
that sit with me they may:
unto me minister-shall hee,
that walks in perfect way.
He shall not sit, within my house,
that doth fraud: that speaks lyes;
he shall not be establisht,
in presence of myne eyes.
At mornings, all the wicked of
the land suppress wil I;
out of IAHS City to cut, all
that work iniquitie.

PSALME 102.

Sing this as the 32. *Psalme.*

IEhovah, hear what I doe pray:
and let my cry come unto thee.
Thy face from me hide not away,
in day when trouble is on mee:
let unto me thine ear be bent;
in day I call, soon answer me.
For as the smoke my dayes are spent:
and as an hearth, my bones burnt be.
Mine hart is smitt as grass and dry:
that I forget, to eat my bread.
For the voice of my groning-cry:
my bone is to my flesh cleaved.
I am like deserts pelican:
am, as an owl of wildernes.
I watch, and as a sparrow am;
on roof in solitarynes.
All day my foes doe me upbrayd:
they that rage at me, 'gainst me swear.
For I doe ashes eat, as bread:
and mixe my drinks with weeping-tear.
Because of thine angry-disdayn,
and thy hot-wrath: for thou hast me
up-heaved, and cast down agayn.
My dayes, as shade declined *be*:
And with'r'd as the grass am I.
And thou Iehovah, sittest-sure
for ever: and thy memorie,
doth unto age and age *endure*.
Thou wilt arise, wilt have mercie
on Sion: for *it is* the time
to deal *now* with it graciouslie,
for come is the appointed-time.
For thy servants, stones of the same
delight in: and her dust pitty.
And hethens fear shal the LORDS name;
and Kings of th'earth all, thy glory.
When IAH shall Sion edifie:
he in his glory shall appear.
Shall turn, to pray'r of the lowlie:
and not despise shall, their prayer.
This shall in writ-be-registred,
for th'after generation:
and people *to be* created,
shall prayse the Ever-being-one.
For he looks from his height holy:
the LORD frō heav'ns the earth doth see.

To

21 To hear, the pris'ners groning-cry:
to loose them that deaths children bee.
22 To tell the LORDS name, in Sion:
and his prayse, in Ierusalem.
23 When peoples, and Kingdoms, in one:
to serve the LORD, shall gather-them.
24 He hath afflicted in the way
my strength: he shortned hath my dayes.
25 I sayd; ô take me not away,
my God, in middest of my dayes.
Thy yeres through age of ages *are*.
26 Afore, thou layd'st foundation
of th'earth: the heavens also, *are*
thy handy-operation.
27 They perish shall, but thou shalt dure:
and all they, shall with-age-decay
as a garment: as a vesture,
thou changest them & chang'd are they.
28 But thou *art* even the same: thy yeres
they also shall not ended bee.
29 Thy servants sonns, and seed of theirs
shall dwell; establisht before thee.

PSALME 103.

Sing this as the 45. Psalme.

1 MY soule, bless thou Iehovah thankfully:
and all my inward-parts his holy name.
2 My soule, bless thou
Iehovah thankfully:
and his rewards,
forget none of the same.
3 That pardoneth
all thine iniquities:
that healeth, all
thy sick-infirmities.
4 Thy life that ransoms from corrupting-state:
crowns thee with mercie and with tender-ruth.
5 That doth thy mouth
with good-things satiate:
renewed as
the Eagles, is thy youth.
6 Iehovah doeth justices-equall:
and judgments, unto the oppressed all.
7 He known did make
his wayes unto Moyses:
his acts, the sonns
of Israel among.
8 Iehovah pitiful and gracious *is*:
of mercy much,
and of forbearance long.
9 Contend he wil
not to continual-aye:
neyther wil he
his anger keep alway.
10 After our synns,
to us doon hath not he:
nor us rewarded, as our actions-wrong.
11 But as the heav'ns,
in height above earth be:
to them that fear
him, is his mercie strong,
12 As farr-remote
as East is from the West:
our trespasses
he farr from us hath cast.
13 As father pitie hath *his* sonns upon:
Iehovah pitieth them that him fear.
14 For he doth know
our formed-fashion:
that we *are* dust,
in record he doth bear.
15 Man-sorowful,
as grass *so are* his dayes:
as flour of field,
he flourishing displayes.
16 For wind goes over it, and it is gone:
and place therof,
knowes not the same agayn.
17 But bounteous-mercie of th'Eternal-one,
from ever and
for ever *doth remayn*,
upon them that
his reverencers been:

his

his juſtice eke,
to childrens childeren.

18 To them that of
his cov'nant keepers are:
and that his pre-
cepts mind, them to practiſe.

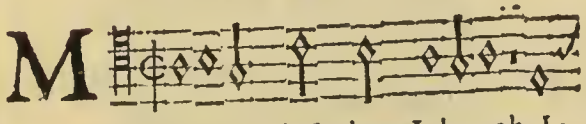
19 Iehovah doth
in heav'ns his throne prepare:
his kingdome, o-
ver all hath ſoveraignties.

20 O ye his An-
gels, bleſs th'Eternal-LORD:
that mighty are
of ſtrength, that doe his word;
Vnto the voice
of his word, hearkning-ſtyll.

21 O bleſs Ieho-
vah, all ye his armies:
his miniſters,
that doe his pleaſing-will.

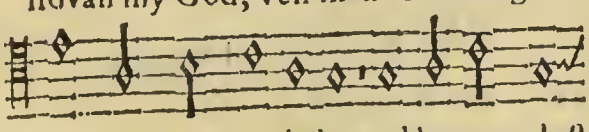
22 O bleſs Ieho-
vah all ye works of his;
in places all
of his dominion:
O thou my ſoul,
bleſs the Eternal-one.

PSALME 104.



1 Y ſoule, ô bleſs thou Iehovah: Ie-

hovah my God, veh'm nelie thou great



art: thou with majeſtie and honour, doſt

thy ſelf aray.

2 Decking with light, as with a coat:
heav'ns as a curtayn out-ſtretching.
3 His lofts, in waters plancherings
making the clouds his chariot;
That on wings of the wind walketh.
His Angels ſpirits he making:
his miniſters, a fyrs flaming.
4 Th'earth on her baſes he foundeth:
5 *That* it for ever may not mov:
neyther for aye. Thou with the deep
6 as with a robe didſt cloſe-it-keep:
the waters ſtood the mounts above.
At thy rebuke they fled-away:
7 they haſted, at thy thonders ſowne.
8 Moũts they wẽt up, dales they wẽt down:
to place for them thou firm-didſt-lay.
9 Thou ſett'ſt a bound, they ſhal not paſs:
not turn, the earth to overflow.
10 That ſendeth ſprings, in vallies-low:
between the mountains, they doe trace.
11 They water, all beaſts of the field:
wild-aſſes, quench their thirſting-dry.
12 The foule of heavns doe dwell them by.
frõ twixt the branches, voice they yield.
13 He watreth mounts, frõ his lofts-hye:
the earth is fyll'd, with thy works fruit.
14 He makes to grow graſs for beaſts-bruit:
& herbs, for uſe of man-earthly: (groũd.
15 He brings-forth bread out of the
And joyes the hart of man with wine;
makes face with oil chearful-to-ſhine:
with bread, mans hart upholdeth-ſound.
16 IAHS trees, Cedars of Libanus,
which he hath planted, they are fyld.
17 That ther, the birds their neſts may build:
the Stork, the fyrr trees *are* her houſe.
18 For the wild-goats, the moũtains tall:
the rocks, for Coneyes ſheltring-ſhade.
19 The Moon, for certayn-times he made:
the Sun, he knoweth his down-fall.

✠ 2 ✠

20 Darknes thou puttſt, and it is night:
therin creep-forth, the wood beaſts all.
21 Lions, for prey that roaring-call:
and ſeek their meat, from God-*of-might*.
22 The Sun doth riſe, they gather-aſide:
and in their denns, they down-doe-lurk.
23 Out-goeth man unto his work:
and to his labour, til ev'n-tide.
24 O LORD, how many thy works bee!
in wiſdom haſt thou doon them all:
of thy riches the earth is full

This

25 This same great and
wide spacious sea:
There are, wild beasts
small with the great;
things creeping which
none number can,
26 There goe the ships;
and Livjathan,
whom thou hast form'd
to play in it.
27 They all, to thee,
to give their food
in due time; look-
at entirely ye.
28 Thou giv'st to them,
gather do they:
op'nest thy hand,
they 're fylld with good.
29 Thy face thou hide-
ing-dost restrayn,
they troubled are:
gather thou dost
their spirit, they
breath out the ghost;
and to their dust
they turn agayn.
30 Thou sendest forth
thy sp'rit, and they
created are:
the upper-view
of th'earth, thou al-
so dost renew.
31 Iehovahs glo-
rie be for aye:
Ioy let Ieho-
vah in his deeds.
32 Vpon the earth
he down-looketh
and it doth trem-
ble: he toucheth
the mounts, and smoke
from them proceeds.
33 I while I live
will sing to IAH:
will while I am,
to my God sing:
34 Sweet shall of him
be my musing:
I, will rejoyce
in Iehovah.
35 Let synners be
consum'd away,
out of the earth:
and men graceless
be they no more;
Iehovah bless
ô thou my soule;
Halelujah.

PSALME 105.

Sing this as the 75. or as the 100. Psalme.

CONfess to IAH, call on his name:
make known amog peoples his facts.
2 Sing unto him, to him sing-psalm:
discourse of all his wondrous-acts.
3 O glorie, in his holy name:
joy let their hart, that seek for IAH.
4 Seek ye Iehovah and his strength:
seek studiously his face alway.
5 His admirable actions
that he hath done, remember yee:
his wondrous-operations,
and judgments that of his mouth bee.
6 O seed of Abr'am his servant:
ô sonns of Iakob his chosen.
7 Even he Iehovah our God is:
in all the earth his judgments been.
8 His covenant for evermore
he mindfully-doth-think-upon:
the word that he commanded, to
the thowsand generation.
9 Which he did strike with Abraham:
also his oath unto Isaak.
10 And for an ordinance the same
did unto Iakob stable-make:
A cov'nant of eternitie
11 to Israël. Saying, to thee
the land of Can'an give will I:
line of your heritage to bee.
12 When they were men of nũber: few,
13 and strangers in it. And did walk

from nation to nation:
from *one* realm, to another folk.

14 He suffred none them wrong to doe:
but for their sake reproved Kings.
15 Touch not mine Oinct-d-ones: and to
my Prophets doe no evil-things.
16 And he call'd famine on the land:
of bread he break did all the staff.
17 Before them he had sent a man:
Ioseph, *that* sold was for a slave.

18 His feet with fetters they did wring:
his soul the yron entered.
19 Vntil the time *that* his word came:
Iehovahs saying, him tryed.
20 The King sent, and did let him loose:
the peoples ruler, him releast.
21 He 'pointed him Lord of his house:
and ruler, of all he possest.

22 To bind his Princes to his will:
and make his Elders understand.
23 And Isr'el unto Egypt came:
and Iakob sojourn'd in Chams land.
24 And he his people much increast:
and 'bove their foes he made them strõg.
25 He turn'd their hart, to hate his folk.
to doe his servants crafty-wrong.

✻ 2 ✻

26 Moses his servant, he did send:
and A'ron, him whom he did chose.
27 They did 'mong them, words of his signs,
and wonders, in Chams land, propose.
28 Darknes he sent, and made it dark:
and 'gainst his word rebell'd not they.
29 He turn'd their waters into blood:
and he their fish with death did slay.

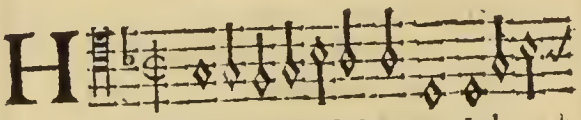
30 Their land brought-forth frogs plen-
in privy-chãbers of their kings. (teously:
31 He spake, and it a mixed-swarm:
and lice, in all their border brings.
32 He gave their showers, hayl *to bee:*
fyre in their land of flames-that-blast.
33 And smote their Vine and their Figtree:
and trees throughout their border brast.

34 He spake, and the grasshoppers came:
and caterpillars, numberless.
35 And ate up all herbs in their land:
and did eat up their grounds increase.
36 He smote all first born in their land:
ev'n the first-fruits of all their might.
37 And brought forth them with silv'r and
& in their tribes, no feeble-wight. (gold:

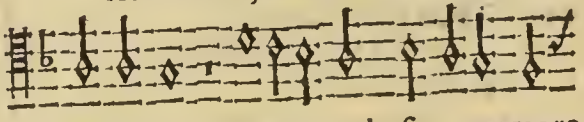
38 Ægypt rejoyst when they went-out:
for fall'n upon them had their dread.
39 A clowd for cov'ring; and a fyre
to light the night, he did out-spread.
40 They asked, and the quails he brought,
and with heav'ns bread sufficed them.
41 He op'ned Rocks, and waters flow'd:
ran in dry-places, *like* a stream.

42 For, to his servant Abraham,
his holy promise, mind did hee.
43 And brought his people forth with joy:
his chosen-ones with showting-glee.
44 And gave to them the heathens lands:
peoples labour possess did they.
45 That they his statures might observ,
and keep his lawes; Halelujah.

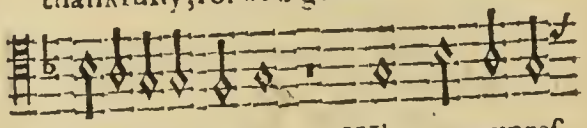
PSALME 106.



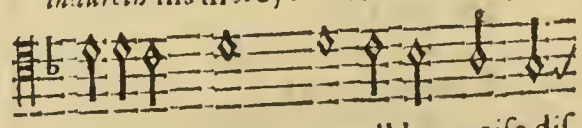
Alelu-Iah; Confess ye to Iehovah



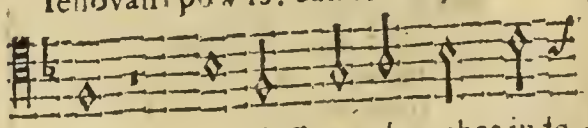
thankfully, for *he is* good: for evermore



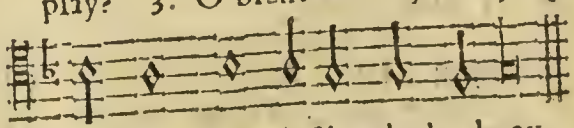
indureth his mercy. 2. Who can expres,



Iehovahs pow'rs: can all his praise dis-



play? 3. O blesst *are* they that judg-



ment keep; that justice doth, alway.

remem-

4 Remember me Iehovah, with
the acceptation
of thy people *and* visit me,
with thy salvation.
5 To see thy chosens good; *and* with
thy nations joyance
for to rejoyce: to glorie-hye
with thine inheritance.
6 We have with our forefathers doon
erroneous-synfulnes:
we have doon wrong-iniquitie
we have doon wickednes.
7 Our fathers in Ægypt, did not
thy marvels wisely-mind:
remembred not the multitude
of *those* thy mercies-kind:
But, at the sea at the red sea,
was their rebellion-shown.
8 Yet sav'd he them, for his name sake:
to make his power known.
9 And he rebuked the red sea,
and up the same was dryde:
and them as in the wildernes
he in the deeps did guide.
10 And from hand of the hateful-foe,
he did them freely-save:
and from the hand of th'enemie,
he them redemption-gave.
11 And waters their distressers whelm'd:
none left was them among.
12 And they beleeved in his words:
his glorious-prayse they sung.

✻ 2 ✻

13 They hastened-incontinent,
his doings they forgot:
for his advising-counsel, they
exspecting-wayted not.
14 But sore in wildernes did lust:
and God in desert tempt.
15 He gave them their request: but to
their soule he leannes sent.
16 And Moses, in the camp; A'ron
Iehovahs holy-*man*
17 they envied. The earth op'ned,
and swallow'd-up Dathan:
and on the congregation
of Abiram cov'red.
18 And fyre in their assemblie burnd:
the flame burnt the wicked.
19 They made a calf in Horeb: and
to th'idol bow did they.
20 And turnd their glorie; to the form
of oxe, that eateth hay.
21 They forgat, God their saviour: that
in Ægypt did great-acts.
22 Works marvelous in land of Cham:
by red sea, fearful-facts.
23 And he sayd, to destroy them: had
not Moses his chosen,
stood in the breach fore him: to turn
his wrath, from stroying *them.*
24 And they cõtemnd, the pleasant land:
beleeved not his word.
25 But murmured within their tents:
heard not voice of the LORD,
26 And to fell them in wildernes;
he lift to them his hands.
27 'Mong heathés eke to fell their seed:
and faun them in the lands.
28 And to Baal-peor they were joynd:
ate offrings of the dead.
29 And moved anger by their acts:
and plague among them spread.
30 And Phineas stood, & judgment-did:
and plague was causd to stay.
31 Which counted was to him, justice:
to age and age, for ay.
32 And at waters of Meribah,
they angred-fervently:
that unto Moses, for their sake
befell-calamitie.
33 For they provok't his sp'rit: and he
it with his lipps utt'red.
34 The peoples, as the LORD thé bade:
they not abolished.
35 But with the hethens mixt thémselves:
and did their doings learn.
36 And serv'd their idols: which to thé
were, for a snaring-grin.

✻ 3 ✻

37 Their sonns and daughters also, they
to divils offered.
38 And guiltless blood, blood of their (sonns
and of their daughters shed:

whom to Canaans idols, they
in-sacrifice-offred:
so that the land, with bloody-gore
was impiously-stayned.

39 And they *themselves* defiled by
their operations:
they went a whoring also, by
their wonted-actions.

40 And 'gainst his people, kindled was
the anger of the LORD:
so that his own-inheritance
he loathsomly-abhorr'd.

41 He gave them into heathens hand:
their haters them ruled.

42 Their foes oppresst thē: & they were
under their hand humbled.

43 He many times, delivered them:
but they moov'd bitterly
by their counsel: and were brought-down
by their iniquitie.

44 Yet he did see, in their distress;
when as he heard their cry.

45 And toward them his covenant
he kept-in-memorie:
and in his mercies multitude,

46 repented. And did give
them to compassions: before,
all that them led-captive.

47 Save us, ô LORD our God; and us
from heathens jointly-rayse,
for to confess thine holy name,
to glorie, in thy prayse.

48 Blesst *be* Iehovah, Isi'els God,
from aye and unto ay;
and let all people say, Amen;
ô prayse *th'eternal*-Iah.

PSALME 107.

Sing this as the 18. *Psalme.*

1 COnfess ye to
Iehovah thankfully,
for *he is* good:
for ever his mercy.

2 Let the redee-
med of Iehovah say:
whom he from foes
hand hath redeem'd away.

3 And gather them
out of the lands did he;
from east from west;
from north and from the sea.

4 They in the wil-
dernes in desert way
wandred: no dwel-
ling city find-did thay.

5 Hungry and thirs-
ty eke: *that* them within
their soule, hath sayn-
ting-overwhelmed bin.

6 And to the LORD
they cryde in their distress:
he freely-rid
them from their anguishes.

7 And in a right
way he did make them goe:
a dwelling ci-
tie for to come unto.

8 Confess they to
Iehovah his mercy:
his marvels eke,
to sonns of man-earthly.

9 For he the thirs-
ty soule hath satiated:
and hungry soule
with good replenished.

10 They that in dark-
nes and deaths shadow bide:
in-yron and
affliction fast-tyde.

11 Because against
Gods words they did rebell:
and did despise
the Highest-ones counsell.

12 Then humbled he
their hart with toylsom-grief:
they stombled-down;
and none did yield relief.

13 And they the LORD
in their distress besought:
he sav'd them from
their sorowes. He thē brought,

14 from d rknes and
deaths shade: and broke, their
15 Let them confess (bands:
Iehovahs mercy: and

his

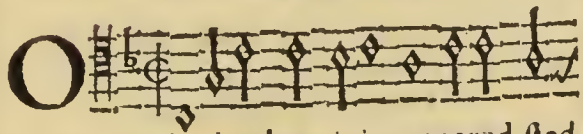
his marvels to
16 mens sonns. For dores of brass
he broke: and hew'd
asunder yron barrs.
17 Fools, for the way
of their trangression:
and for their vi-
ces have affliction.
18 All meat, their soule
abhorreth loathsomly:
and to the gates
of death, approch they nye.
19 When to the LORD
they cry in their distress:
he saveth them,
out of their anguishes.
20 He sendeth forth
his word, and them healeth:
from their corrup-
tions, delivereth.
21 Confess they to
Iehovah his mercy:
his marvels eke,
to sonns of man-earthly.
22 And offer of-
frings of confession;
and let them tell
his works, with showting-song.

✠ 2 ✠

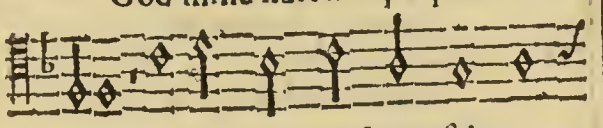
23 They that in ships
unto the sea down goe:
that in the ma-
ny waters labour doe.
24 They, see Iehо-
vahs operations:
and in the deep,
his wondrous-actions.
25 For he sayth, and
doth rayse the wind stormy:
and it doth lift
the waves therof on hye.
26 They mount to heav'ns,
down to the deeps they goe:
their soule, it melts
away in evil-woe.
27 They reel and stagger
like a drunken-wight:
and all their wis-
dom, is upswallowed quight.
28 And to the LORD
they cry in their distress:
and he out-brings
them, from their anguishes.
29 The storm he to
a silent-caulm doth set:
and *then* their waves
alayed are quiet.
30 And they rejoyce
because they are made still:
and he them leads,
to haven of their will.
31 Confess they to
Iehovah his mercy:
his marvels eke,
to sonns of man-earthly.
32 And in the peo-
ples church exalt they him:
and in the El-
ders sitting praise they him.
33 He turns the ri-
vers to a wildernes.
and springs of wa-
ters, to a thyrstines.
34 A land of fruit,
to salrynes barren:
for wickednes,
of them that dwell therin.
35 He turns the de-
sert to a waters pool:
and land of drought,
to waters plentifull.
36 And there he seat-
eth them that hungry are:
and they a dwel-
ling citie doe prepare.
37 They vinyards al-
so plant, and sow the fields:
which fruit of u-
sual revenue yields.
38 And he them bles-
seth, and they are increas'd
greatly: and he
minisheth not their beast.
39 Agayn they are,
diminish'd and brought low:

by cloſe-reſtreynt,
by evil and ſorow.
40 He powrs contempt
on bountiful-princes:
and makes them err
in wayleſs wildernes.
41 And poor from po-
vertie he makes-up-riſe:
and putteth as
a flock *his* families.
42 See ſhall the righ-
teous, and joyful bee:
and ſtop her mouth,
ſhall all iniquitee.
43 Who wiſe *is*, and
will theſe *things* heedful-learn:
and they Iehovahs mercies, ſhall diſcern.

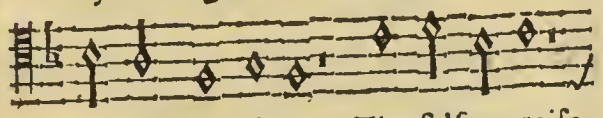
PSALME 108.



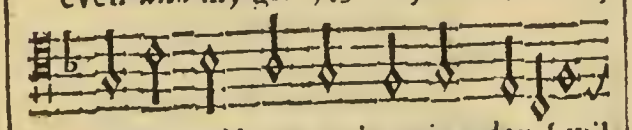
God mine hart *it is* prepared-ſted-



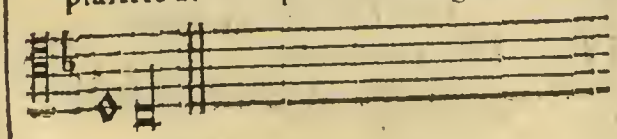
faſtly: I ſing will and ſing-pſalm; yea.



even *with* my glory. 3. Thy ſelf up-raiſe,



pſaltrie and harp: *at* dawning-day, I wil



up-raiſe.

4 Iehovah, I will thee
confeſs, the folks among:
and in the nations
I will thee praiſe-with-ſong.
5 That thy mercies
are great above
heav'ns: and thy truth
unto the skies.
6 Over the heav'ns, ô God,
be thou exalted-hye:
and over all the earth,
thy glorious-majeſtie.
7 That freed may be
thy lov'd-ones: ſave
with thy right hand,
and anſwer me.
8 God by his holynes
did ſpeak, rejoyce I ſhall:
Shechem I ſhall divide,
and meſure Succoth dale.
9 Mine Gilead,
Manaſſeh mine;
and Ephrajim
ſtrength of mine head:
Iehudah, *he ſhall be*
the giver of my law.
10 Moab, my waſhing pot:
over Idumea
my ſhoe ſhall I
caſt: over Pa-
leſtina, ſhowt-
triumphantlie.
11 Who will me lead-along
to citie fortifide?
ô who into Ædom,
will me conducting-guide?
12 *Wilt* not thou God
that us off-caſt:
would'ſt in our hoſts
not goe, ô God?
13 O give unto us, help
from tribulation:
for lying-vanitie
is mans ſalvation.
14 Through God ſhall wee
doe valiantnes:
down our diſtreſ-
ſers tread will hee.

PSALME 109.

Sing this as the 106. Pſalme.

GOd of my prayſe, ceaſe-not-as deaf, 1
For mouth of the wicked, 2
the mouth eke of deceytfulnes,

against

against me are op'ned:
they speak to me, with lying tongue.
3 And 'bout me compasst are
with words of hate: & without cause
against me they doe warre.
4 They adversaries are to me
for my love: but I pray.
5 And yll for good; and for my love,
they hatred on me lay.
6 Set-thou-in-office over him
the wicked-person: and
let th'adversarie-Satan, at
his right-hand *ready*-stand.
7 When he shall judged be, let him
condemned goe his wayes:
and let his prayer be to syn.
8 A few let be his dayes:
his office, let an other take.
9 His sonns be fatherless:
10 his wife, a widow. And his sonns
wander about wayless,
and let them beg: and seek, out of
their desolate-places.
11 Let the extorting-creditour
insnare, all that is his:
and of his labour, let strangers
make spoylful-robberie.
12 Let ther be none, that unto him
may forth-extend mercie:
And favour to his fatherless
to shew let ther be none.
13 Let his posteritie be *set*
unto perdition:
in th'after generation,
his name out-wiped bee.
14 Remembred of the LORD, be his
fathers iniquitee:
his mothers syn be not wip'd-out.
15 Be they continually
before the LORD: and he cut off,
from th'earth their memorie.
16 Because he mercie minded not
to doe: but pursued
th'afflicted and the needy man;
to slay, the hart-wounded.

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17 And cursing he did love, and let
it come to him: and he
delyted not in blessing, and
farr from him let it be.
18 And he him cladd with cursing, as
his robe: and let it goe
as waters into his in-part;
as oil, his bones into.
19 As garment let it to him be,
himself for to aray:
and for a girdle, wherwith he
may gird himself alway.
20 This, from Iehovah, be their wage
that adverse are to me:
and of them that against my soule
doe speak maliciouslie.
21 But thou Iehovih Lord, with me
doe *well*, for thine own name:
for good thy mercie *is*, rid me.
22 For I afflicted am:
and *I am* needy: wounded eke
within me is mine hart.
23 As shadow when it doth decline,
so I away depart:
I tossed am as grass-hopper.
24 My knees, they feeble been
through fasting: and my flesh for *want*
of fat is wexen-lean.
25 And I was their reproch: they saw,
their head they shaken have.
26 Iehovah my God, help thou me:
me in thy mercie save.
27 And let thē know, this *is* thine hand:
that thou LORD, dost the same.
28 Curse they but bless thou: rise they
and be abash'd-with-shame, (up
and let thy servant joyful be.
29 Let my foes be arayd
with infamie: and with their shame,
as with a cloke, be clad.
30 I wil confess Iehovah with
my mouth vehemently:
and in the midds of many, will
I praise him *thankfully*.
31 Because that at the right hand of
the needy stand will he:
him for to save, from them that of
his soule the judgers be.

Psalme

PSALME 110.

Sing this as the 68. Pſalme.

1 IEhovah ſayd, vnto my Lord,
thou at my right hand ſit:
until I ſet thine enemies,
the footſtool of thy feet.

2 Rod of thy ſtrength, Iehovah he
wil ſend out of Sion:
in middeſt of thine enemies,
have thou dominion.

3 Thy folk free, in day of thy power:
in holy bewties *bee*,
even of the womb of th'early-morn,
dew of thy youth, to thee.

4 Iehovah ſware, wil not repent;
thou *art* a Prieſt for aye:
after the order that I of
Melchiſedek did ſay.

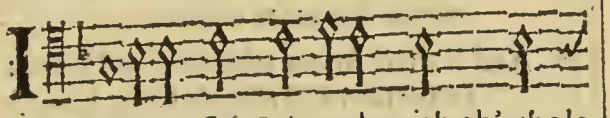
5 The Lord at thy right hand; ſhal woũd
Kings, in day of his wrath.

6 Among the heathens he ſhal judge,
with corpſes fylld he hath:
ſhal wound the head over much land.

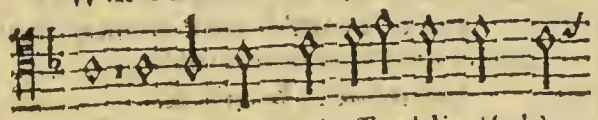
7 Dring of the brook ſhall he
within the way: therfore, his head
ſhall hye-uplifted be.

PSALME 111.

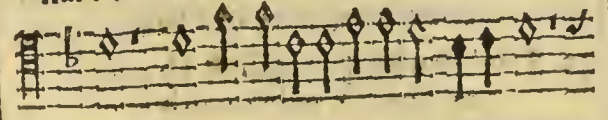
This may be ſung alſo as the 45. Pſalme.



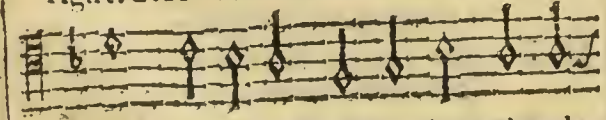
I Will confeſs Iehovah with th'whole



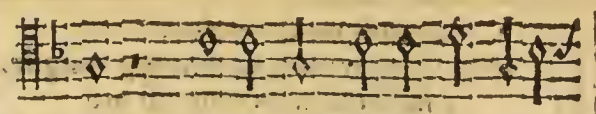
hart: in ſecret and aſſemblie of th'up-



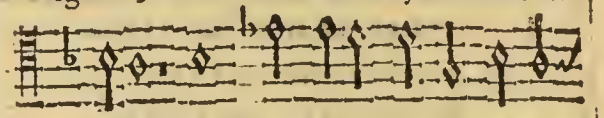
right. 2. Iehovahs actiõs are very great.



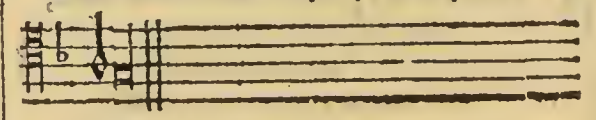
ſought-out of all that in them doe de-



light. 3. Glorie and comly-hõnour his



work is: and ſtand perpetually doth his



juſtice.

4 His marvéls he
remembred makes to be:
Iehovah gra-
cious and pittifull.

5 Food, unto them
that fear him given hath he:
He of his cov'-
nant ever is mindfull.

6 He ſhew'd his peo-
ple, his acts puiſſance:
giving to them,
the heathens heritance.

7 The works of his
hands, truth and judgment *are*:
his precepts all,
are of ſure-faithfulnes.

8 For aye for-e-
ver ſtabliſhed *they are*:
done, in aſſu-
red-truth and righteouſnes.

9 Redemption
he to his people ſent:
for ever he
commanded his cov'nant:
Holy, and to
be feared is his name.

10 Iehovahs fear,
wiſdoms beginning *is*:
good prudencie
have all that doe thoſe-ſame:
his praiſe, abi-
deth to perpetualnes.

PSALME 112.

Sing this as the 111. Pſalme.

O Bleſſed

O Bleſſed man,
that doth Iehovah fear:
that greatly doth
in his commands delight.
2 His ſeed, in earth
ſhall mighty perſevere:
bleſſed ſhall be,
the race of the upright.
3 In his houſe rich-
es *are* and welthy-ſtore:
his juſtice ſtand-
eth eke, for evermore.
4 Vnto th'upright,
in darknes light aſcends:
gracious and pi-
tiful and juſt *he is*.
5 A good man doo-
eth graciouſly & lends:
he moderates
in judgment his ſpeeches.
6 Sure he ſhall not
be moov'd eternally:
the juſt ſhall be,
t'eternal memory.
7 He wil not fear,
for yll that he doth heare:
his hart *is* fix-
ed in Iehovah bold.
8 His hart *is* ſta-
bliſhed, he will not fear:
until on his
diſtreſſers he behold.
9 He ſcattred hath
abroad, giv'n to the poore:
his juſtice ſtand-
eth even for evermore:
His horn with ho-
nour ſhall exalted be.
10 See and be an-
gry ſhall the wicked-wight:
gnaſh with his teeth,
and melt away ſhall he:
the wicked-mans
deſire, ſhall periſh-quite.

PSALME 113.

Sing this as the 84. *or as the* 60. *Pſalme.*

O ſervants of Iehovah prayſe:
prayſe ye Iehovahs name *alwayes*.
Iehovahs name it bleſſed bee:
from this time, to everlaſting.
3 From Sun riſe to his down going:
Iehovahs name it prayſed bee.
4 Bove nations all; Iehovah hye:
above the heav'ns *is* his glorye.
5 Who like Iehovah our God *is*
that doth, to ſit, on hye-him-place.
6 That doth, to ſee, him low-debaſe:
in heavens, in the earth likewiſe.
7 From duſt he doth the needy rear:
frō doung he doth the poor up-bear.
8 To ſet *him* with the Noble-men:
With Noble-men of his people.
9 He makes the barren woman dwell,
a joyful mother of children.

PSALME 114.

Sing this as the 104 *Pſalm.*

WHen Iſr'el from Ægypt yſſude:
Iakobs houſe; frō folk of ſpeach-
2 Iudah became his ſanctuarie: (rude.
and Iſraël, his ſeigniorie.
3 The ſea ſaw, and away it fled:
the *river* Iarden, back turned.
4 The mountains leaped like to ramms:
the hills, like to the flocks yong-lāms.
5 O ſea, what ayld thee, that thou fledſt?
ô Iarden, that thou back turnedſt?
6 O mountains, that ye leapt like rāms?
ye hills, like to the flocks yong-lāms?
7 O tremble earth, before the Lord:
before the face, of Iak obs God.
8 That turns the Rock, to water lakes:
the flint, a waters fountaine *makes*.

PSALME 115.

Sing this as the 106. *Pſalme.*

NOt unto us LORD, not to us:
but unto thy name, bee
the glorie giv'n; for thy mercie,
and for thy veritee.
2 O wherfore ſhould the hethen-folk
ſay: where *is* now, their God?

3 But our God *is* in heav'ns: he doth,
whatſ'ever ſeems him-good.
4 Their idol-*gods*, ſilver and gold:
the work of mens hands *bee*.
5 A mouth they have, & do not ſpeak:
have eyes, and doe not ſee.
6 Ears have they, & they doe not hear:
have noſe, and doe not ſmell.
7 Feet have they, & they doe not walk:
have hands, and doe not feel:
They wᵗ their throat doe make no ſoũd.
8 Like unto them, be thoſe
that do thé make: ech-one that doth
his truſt in them repoſe.
9 O Iſraël, truſt in the LORD:
their help, and ſhield *is* hee.
10 O A'rons houſe, truſt in the LORD:
their help and ſhield *is* hee.
11 Ye that fear IAH, truſt in the LORD:
their help, and ſhield he *is*.
12 Iehovah hath remembred us,
he bounteouſly-wil-bleſs:
the familie of Iſraël,
he bleſs will bounteouſly;
the family of Aharon,
bleſs will he bounteouſly.
13 Hele bleſs them that Iehovah fear:
the ſmall, with greater ones.
14 Iehovah add will unto you:
to you, and to your ſonns.
15 Bleſſt *ſhall* you of Iehovah *bee*:
which made the earth & heav'n.
16 Heav'ns heavn's Iehovahs *are*: & th'-
he t'Adãs ſonns hath giv'n (earth,
17 The dead, nor any down that goe
to ſilence, praiſe not IAH.
18 But we will bleſs Iah; henceforth and
for aye; Halelujah.

PSALME 116.

Sing this as the 74. Pſalme.

I Love, becauſe Iehovah doth
my voice my prayers hear.
2 And in my dayes will call, becauſe
he bow'd to me his ear.
3 The pangs of death did compaſs me;
th'afflicting anguiſhes
of hell did alſo find me out:
I found grief and diſtreſs.
4 And on Iehovahs name I calld:
oh LORD now ridd my ſoule.
5 Gracious Iehovah *is* and juſt:
and our God merciful.
6 Iehovah doth the ſimple keep:
I was even low-ſuppreſt
and he did ſave me. O my ſoule,
return unto thy reſt;
Becauſe Iehovah *bounteouſly*
rewarded hath to thee.
8 Becauſe my ſoule away from death
thou haſt releaſed-free;
mine eye from tears, my foot frõ fall:
9 Before Iehovah, I
in lands of them that living are,
will walk-continually.
10 I did beleeve, therfore I ſpake:
I was in ſore-diſtreſs.
11 I in my haſtening did ſay:
ech man a lyar *is*.
12 What ſhall I give the LORD: for his
rewards unto me all?
13 I will take up the cup of healths:
and on the LORDS name call.
14 In preſence now of all his folk:
Ile pay the LORD my vowes.
15 Precious *is* is in Iehovahs eyes
death of his Saincts-gracious.
16 Oh now Iehovah, thy ſervant
thy ſervant ſure *am* I;
I *am* the ſon of thy handmayd:
my bands thou didſt untye.
17 Sacrifice of confeſſion,
I unto thee will ſlay:
and call upon Iehovahs name.
18 To IAH my vowes Ile pay:
in preſence now of all his folk:
19 In courts of th'houſe of IAH,
in midds of thee Ieruſalem:
ô Halleluiah.

PSALME 117.

Sing this as the 108. Pſalme.

O Praiſe

O Praise Iehovah, all
ye gentiles laud him yee
all peoples. For to us
his mercies mightie bee:
and vnto aye,
Iehovahs faith-
fulnes *endures*; Halelu-jah.

PSALME 118.

Sing this as the 24. Psalm.

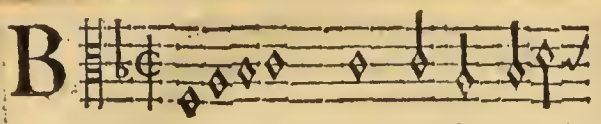
CONfess Iehovah for *hee's* good:
for his mercie for aye.
That his mercie for ever *is*:
let Israel now say.
3 Let those of Arons house now say:
that his mercie for ever.
4 They that Iehovah fear, now say:
that his mercie for ever.
5 Out-of-distres, I call'd on Iah:
with roumth, Iah answ'red me.
6 Iehovah for me, I fear not,
what man can doe to me.
7 Iehovah *is* for me, with them
that helpers of me bee:
and on them that mine haters are,
I *their* reward shall see.
8 It better, in Iehovah, is
to hope for-safetie:
than confidence for-to-repose
in *any* man-earthly.
9 Yea better in Iehovah it
to hope for safetie-is:
than confidence for-to-repose
in bountiful-princes.
10 All heathens compasst me: but I
in IAHS name cutt-off them.
11 They compasst compasst me: but I
in IAHS name cutt-off them.
12 They compasst me as bees: they were
as fyre of thorns quenched;
because that in Iehovahs name
soon-cut them off I did.
13 Thou thrusting thrustedst me to fall:
Iehovah eke holp mee.
14 Iah *is* my strength and song: and my
salvation was hee.
15 Voice of shout and salvation
in tents of just-men *is*:
the right hand of Iehovah, it
performeth valiantnes.

☞ 2

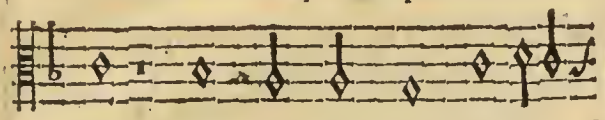
16 The right hand of Iehovah, it
on-bye-exalted *is*:
the right hand of Iehovah, it
performeth valiantnes.
17 I shall not dye but live: and tell,
the things that Iah worketh.
18 Iah chastising chastised me:
but gave me not, to death.
19 Open yee unto me the gates
of righteous justess:
that I may enter into them,
may unto Iah confess.
20 This-same Iehovahs gate; in which
the just-men shall enter.
21 I will confess to thee, because
thou gavest me answer:
And thou hast my salvation been.
22 The Stone the builders did
contempt'ously-refuse; it is
become the corners head.
23 This of Iehovah was; it *is*
in our eyes marveilous.
24 This day, Iehovah made: in it
be glad and joy let us.
25 O now Iehovah save: oh now
LORD give prosperitie.
26 He that comes in Iehovahs name
O blessed let him bee:
a blessing-we-doe-wish to you,
out of Iehovahs house.
27 God *is* Iehovah, and he hath
light given unto us:
with cords, unto the altars hornes
the feast-offrings bind yee.
28 Thou *art* my God and thankfully
wil I confess to thee:
my God, *and* thee exalt will I.
29 Confess to Iehovah,
for *he is* good: for, his mercie
continueth for aye.

PSALME 119.

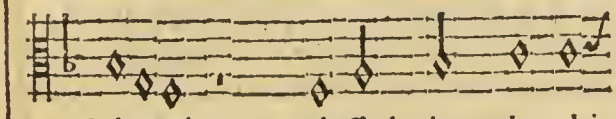
This may be sung also as the 25. Psalme.



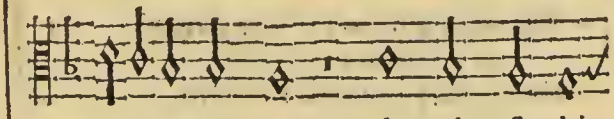
Lesſed *are* they that perfect are in



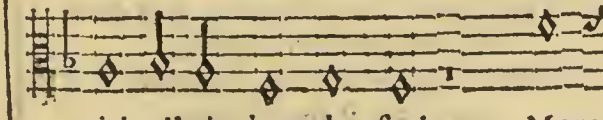
way : they that doe walk, in law of



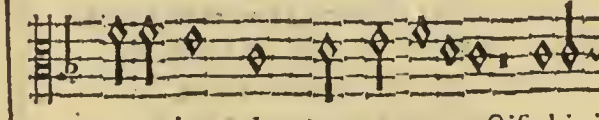
Iehovah. 2. Blesſed they that his



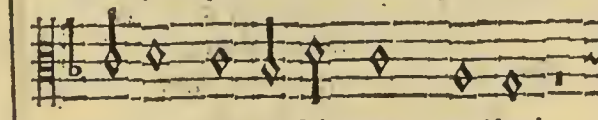
testimonies keep : they that for him



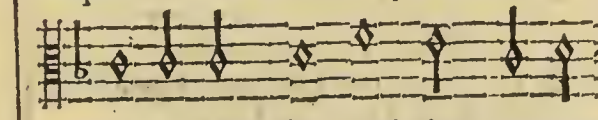
with all the hart doe seek. 3. More-



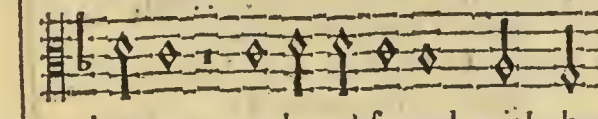
over, they *that* have not practised ini-



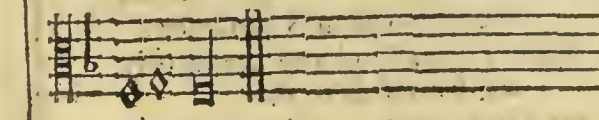
quitie : *but* in his wayes walked. 4.



Thy precepts, thou hast giv'n comman-



dement : to be observed with heed



vehement.

5 Oh that my wayes
directed were firmly :
for to observe
thy precepts heedfully.
6 Then shall I not
be shamed : when I shall
respect have, unto thy cōmandments all.
7 I will confess
thee with harts righteousnes :
when I shall learn
thy judgments of justes.
8 Thy statutes I
observe wil heedfully :
ô thou forsake
me not, vehemently.

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9 Wherwith his way
clean shall a yongman make?
according to
thy word, heed for to take.
10 With all my hart
I carefully seek thee :
from thy command-
ments, wander let not mee.
11 Thy sayings I
have hidd my hart within :
to-th'end-that, I
might not against thee syn.
12 Iehovah thou
most-blesſed *ever art* :
thy statutes doc-
trine unto me impart.
13 I with my lipps
did openly-declare :
the judgements all,
that out of thy mouth *are*.
14 Ioy doe I in
way of thy witnesses :
as above all
abundance-of-riches.
15 In thy precepts
doe I still-meditate :
thy pathwayes al-
so I doe contemplate.
16 I in thy sta-
tutes sweetly-solace mee :
I of thy words
will not forgetfull bee.

✻ 3 ✻

17 Reward thou to
thy servant *bounteously*,
that live and so
observe

obſerve thy word may I.
18 Vncover thou
mine eyes that I may ſee:
the marveilous
things *that* of thy law *bee.*
19 A ſojurnour
I *am* the earth upon:
hide not thou thy
commandements me from.
20 My ſoule it with
deſire is broken-ſmall:
to thy judgments
in time continuall.
21 The proud accurſt,
thou haſt rebuk'd-away:
that doe from thy
commandments goe-aſtray.
22 Turn thou from me,
contempt and opprobrie:
becauſe thy teſ-
timonies kept have I.
23 Princes ſit al-
ſo, ſpeech againſt me uſe:
thy ſervant, he
doth on thy ſtatutes muſe.
24 Alſo thy teſ-
timonies, *they have ben*
my ſolacing-
delytes: my counſel men.

✠ 4 ✠

25 My ſoule doth to
the duſt affixed-cleave:
according to
thy word, thou me revive.
26 My wayes I have
declared, and of thee
I anſwer had:
thy ſtatutes teach thou mee.
27 Make me to un-
derſtand thy precepts way:
that in thy mar-
vels, meditate I may.
28 My ſoule it drop-
peth-*tears* for heavy-payn;
according to
thy word, me rayſe-agayn.
29 Take thou from me
the way of falſity:
and thy law give
thou to me graciouſly.
30 The way of con-
ſtant-faithfulnes I choſe:
thy judgments I
before me did propoſe.
31 Vnto thy teſ-
timonies cleave-I-faſt:
let me not ô
Iehovah be abaſht.
32 The way of thy
commandments run wil I:
when thou ſhalt large-
ly mine hart amplifie.

✠ 5 ✠

33 Iehovah teach
thou me thy ſtatutes way:
that keep the ſame
unto the end I may.
34 Me prudent make
that keep thy law may I;
and with th'whole hart,
obſerve it heedfully.
35 In path of thy
cõmandments make me tread:
for in the ſame
I have my ſelf pleaſed.
36 Incline my hart
unto thy witneſſes:
and not to co-
vetous-gayn-thirſtines.
37 Remove mine eyes
from ſeeing vanitee:
and in thy wayes
alive-conſerve thou mee.
38 Firm let thy ſay-
ing to thy ſervant bee:
which *is addict-*
ed to the fear of thee.
39 That my reproch,
which I for fear-beware,—
turn thou away:
for good thy judgments *are.*
40 Loe to thy pre-
cepts a deſire I have:
thou in thy juſ-
tice doe alive-me ſave.

✠ 6 ✠

41 And let thy mer-
cies come to me ô LORD:
thy saving-health,
according to thy word.
42 And my reproch-
er answer make shall I:
for in thy word
I trust-assuredly.
43 And word of truth
pull not with vehemence
from my mouth: for,
I wayt for thy judgments.
44 And I wil keep
thy law continually;
for ever and
to perpetuitie.
45 And in a large-
roumth I shall walk-about:
for thy precepts
I studiously-seek out.
46 And in Kings pre-
sence, of thy witnesses
speak wil I; and
not blush-with-bashfulnes.
47 And I wil so-
lace-me-delightfully;
in thy comman-
dements; which love doe I.
48 And wil lift-up
my hands to thy precepts
which I doe love;
and muse on thy prescripts.

✠ 7 ✠

49 Remember thou
thy word to thy servant:
for which to wayt-
with-hope thou didst me grant.
50 This is my com-
fort in my miseree:
that thy promise
alive-preserveth mee.
51 The prowd have scornd
me very veh'mently:
but from thy law
declined have not I.
52 Thy judgements I
of old remembered
Iehovah; and
my self I comforted.
53 A burning-hor-
rour hold on me did take,
for wicked men:
that doe thy law forsake.
54 Songs vnto me
be thy prescriptions;
in house of my
peregrinations.
55 Thy name Iehovah, I remembered
by night: thy law
likewise observe I did.
56 This hath been un-
to me, because that I
have thy precepts
observed-heedfully.

✠ 8 ✠

57 My portion,
Iehovah sayd have I;
for to observe
thy speeches heedfully.
58 With all mine hart
I earnest-seek thy face:
according to
thy word to me shew-grace.
59 I thought upon
my wayes: my feet also
thy testimo-
nies I did turn unto.
60 I hastened,
and no delay did make:
to thy comman-
dements heed for to take.
61 Bands of the wic-
ked have with robberie
spoild me: thy law,
forgotten have not I.
62 At midnight wil
I rise, thee to confess:
for the judgements
of thy just-righteousnes.
63 I am compa-
nion to all that fear thee:
and of thy pre-
cepts the observers bee.
64 Iehovah, of

thy

thy bountifull-mercees
the earth is full;
ô learn me thy decrees.

✻ 9 ✻

65 Goodnes thou hast
accompliſhed, ô LORD,
with thy ſervant;
according thy word.

66 Learn me goodnes
of reaſon and ſcience:
for, I beleeve
in thy cõmandements.

67 Before I was
afflicted, I did ſtray:
but now, I doe
obſerve what thou doſt-ſay.

68 Good *art* thou,
alſo good is doon by thee:
thine ordinan-
ces teach thou unto mee.

69 The prowd againſt
me forged have a lye:
with all the hart
thy precepts keep doe I.

70 Their hart is wex-
en-groſs as fatty-greaſe:
I, *in* thy law
my ſelf delyteful-pleaſe.

71 *It's* good for me,
that I afflicted was;
that I may learn
thy conſtituted-lawes.

72 The law of thy
mouth better *is* to me;
than thouſands *both*
of gold and ſilver *be*.

✻ 10 ✻

73 Me made and fa-
ſh'oned me have thine hands:
inſtruct me, that
I learn may thy commands.

74 They that thee fear
ſhall ſee me and be glad:
for, for thy word
I patient-hope have had.

75 I know LORD, that
thy judgments juſtice bee:
and thou *with* faith-
fulnes afflicteſt me.

76 Oh let thy mer-
cie be for my ſolace:
even-as thy ſay-
ing to thy ſervant *was*.

77 That I may live,
come let thy dear-mercies
to me: for thy
law my whole-ſolace *is*.

78 Abaſhed be
the prowd, for they falſly
deprave me: on
thy precepts muſe doe I.

79 They that thee fear,
let them turn me unto:
they alſo that
thy teſtimonies know.

80 O let mine hart
be perfect without blame,
in thy decrees:
that I may not have ſhame.

✻ 11 ✻

81 My ſoule doth faint
for thy ſalvation:
thy word I hope-
fully doe-wayt vpon.

82 Mine eyes doe fayl
for promiſe *made* by thee:
ſaying, when wilt
thou comfort-give to mee.

83 Though like a bot-
tel in the ſmoke am I,
thy ſtatutes are
not from my memorie.

84 How many *are*
thy ſervants dayes? when to
my perſecu-
tors wilt thou judgement doo?

85 They that are proud
have digged pits for mee:
which unto thy
law not according bee.

86 All thy command-
ments faithfull *are*: they doe
me perſecute
with falſhood, help me thou.

87 Almoſt an end
of me on earth they make:
but

but thy precepts,
I doe not *them* forsake.
88 Quicken thou me
after thy kind-mercies:
and thy mouthes tes-
timonie keep will I.

✻ 12 ✻

89 Thy word Iehovah, to eternitie,
within the heav'ns
abideth-stedfastly.
90 Thy faithfulnes,
to generations all:
the earth thou sta-
blishedst, and stand it shall.
91 To thy judgements,
this day they standing bee:
because they all
are servants vnto thee.
92 Vnless thy law
had been my solaces:
then had I pe-
rished in my distress.
93 For aye thy pre-
cepts I wil not forget:
because by them
thou hast alive me kept.
94 Thine *own am* I,
vouchsafe thou me to save:
for I thy pre-
cepts carefully-sought have.
95 For me the wic-
ked wayt me to destroy:
I in thy wit-
nesses my thoughts-imploy.
96 Of all perfec-
tion I see an end:
vehement large
is thy cõmandement.

✻ 13 ✻

97 O how *delight-*
ful-doe I love thy Law?
it is my me-
ditation all the day.
98 Me wiser than
my foes thou mak'st to bee,
by thy commands:
for it *is* aye with mee.
99 More prudent than
my teachers all, am I:
because thy wit-
nesses *are* my studie.
100 More than the El-
ders, vnderstand doe I:
because thy pre-
cepts I kept-heedfullie.
101 I have my feet,
from ev'ry evil way
restrayned; that
thy word observe I may.
102 From thy judgments
away I am not gone:
for thou hast giv'n
me information.
103 How sweet thy say-
ings are unto my tast!
more than *is* ho-
ney to my mouthes-*repast*.
104 By thy precepts
have I got-prudencie:
therfore I hate
ech path of falsitie.

✻ 14 ✻

105 Thy word *is* to
my foot a candle-bright:
and to my path
it is a shining-light.
106 I sware and wil
it firmly ratifie:
to keep the judg-
ments of thine equitie.
107 I am afflict-
ed-veh'mently: ô LORD,
quicken thou me
according to thy word.
108 Accept thou oh
Iehovah, th'offrings-free
of my mouth: and
thy judgments learn thou mee.
109 My soule *is* in
my hand continually:
and-*yet* thy law
forgotten have not I.
110 The wicked-*men*
a snare

a ſnare for me have layd:
but from thy pre-
cepts I have not eſtrayd.
111 For aye thy teſ-
timonies I poſſeſs:
for they *are* of
mine hart the joyfulnes.
112 To execute
thy ſtatutes, I doe bend
mine hart; for e-
ver *even unto* the end.

✻ 15 ✻

113 *Vayn*-cogita-
tions *them* hate doe I:
but thy law doe
I love-*delightfully*.
114 Thou *art* my ſe-
cret-place and my buklor;
thy word I hope-
fully have wayted for.
115 Ye evil-do-
ers goe from me away:
that keep my Gods
commandements I may.
116 That I may live,
as thy word hold me faſt:
and for my hope
let me not be abaſht.
117 Suſteyn me and
I ſhall be ſav'd: and I
thy ſtatutes wil
delyte continually.
118 Thou haſt trode-down
all them that ſtray-abroad
from thy ſtatutes:
for falſhood is their fraud
119 All wicked of
the earth thou doſt remove
like droſs: therfore
thy witneſſes I love.
120 My fleſh for dread
of thee is ſore-diſmayd:
I alſo for
thy judgements am afrayd.

✻ 16 ✻

121 I have doon judge-
ment and juſt-righteouſnes:
ô leave me not
to them that me oppreſs.
122 Be ſuretie for
thy ſervant for *my* good:
let me not be
oppreſſed by the proud.
123 For thy ſalva-
tion fail doe mine eyes:
and for the o-
racles of thy juſtice.
124 Doe thou accor-
ding vnto thy mercee
with thy ſervant;
thy ſtatutes learn thou mee.
125 I *am* thy ſer-
vant, give-me-prudentnes:
that I may know
thy *faithful*-witneſſes.
126 *Its* for Ieho-
vah time the work-to-take:
Becauſe thy law,
of none effect they make.
127 Therfore I thy
commandements doe love:
above the gold,
yea fyneſt gold above.
128 Therfore all pre-
cepts of ech thing, doe I
hold-right: I hate,
ech way of falſitie.

✻ 17 ✻

129 O marveilous
thy teſtimonies *are*:
therfore my ſoiule,
keeps them *with heedful-care*.
130 The op'ning of
thy ſpeeches giveth light:
gives-underſtan-
ding to the ſimple-wight.
131 I op'ned-wide
my mouth and I panted:
becauſe, for thy
commandments I longed.
132 Regard and ſhew
me grace: as doth behoove
in judgement to-
wards thoſe thy name that love.
133 My footſteps in
thy word direct-firmly:
and rule in me

let none iniquitie.
134 From mans oppreſ-
sion redeem thou me:
and of thy pre-
cepts I wil keeper be.
135 Vpon thy ſer-
vant make thy face to ſhine:
and of thy ſta-
tutes, teach me-me-the-doctrine.
136 Rivers of wa-
ters down mine eyes doe flow:
becauſe that they
doe not obſerve thy Law.

✻ 18 ✻

137 Iehovah thou
art of juſt equitee:
moſt-righteous,
thy judgments alſo *bee.*
138 Thou haſt the juſ-
tice of thy witneſſes
commanded: al-
ſo faith *with* veh'mentnes.
139 My fervent-zele
conſumeth me: for that
my adverſa-
rie-foes thy words forgat.
142 Thy ſaying *is*
refined veh'mently:
thy ſervant eke
loves it *delightfully.*
141 I litle *am*
and baſely-ſet-at-nought:
thy precepts, are
not paſſt-out-of-my thought.
142 Thy juſtice, juſ-
tice *is* eternally:
thy law *is* al-
ſo faithful-veritie.
143 Find me did pain-
ful-anguiſh and diſtreſs:
but thy command-
ments, *are* my ſolaces.
144 Thy teſtimo-
nies juſtice *is* for aye:
make me to vn-
derſtand, that live I may.

✻ 19 ✻

145 Iehovah, I
with all *mine* hart doe crie:
anſwer thou me,
thy ſtatutes keep wil I.
146 I call vpon
thee, thou me ſafe-preſerve:
and I thy teſ-
timonies wil obſerve.
147 I in the twi-
light, did prevent, and cry:
I for thy word
have wayted hopefully.
148 Prevent the *night-*
ly watches did mine eyes:
in thine edict,
my ſelf-to-exerciſe.
149 Iehovah, hear
my voice for thy mercee:
according to
thy judgment quicken mee.
150 They that doe fol-
low miſchief, neer doe draw:
farr-off they are
eſtranged from thy law.
151 Thou ô Ieho-
vah *art* approched-nye:
and thy command-
ments all *are* veritie.
152 Of old I of
thy teſtimonies know:
that them for e-
ver founded ſure haſt thow.

✻ 20 ✻

153 See mine afflic-
tion, and out me draw:
becauſe that I
have not forgot thy law.
154 Plead thou my plea,
alſo redeem-me-free:
according-to
thy promiſe, quicken mee.
155 Salvation
farr from the wicked *is*:
becauſe they have
not ſought for thy decrees.
156 Thy mercies ô
Iehovah many bee:
according to
thy judgments quicken mee.

157 Many

157 Many me per-
secute and me distress:
I have not swar-
ved, from thy witnesses,
158 I saw transgres-
sors, and sore-grief I gott:
for that thy say-
ing they observed not.
159 That I thy pre-
cepts love, LORD, do thou see:
according to
thy mercie quicken mee.
160 Beginning of
thy word *is* faithfulnes:
and ech of thy
just judgments, ever *is*.

✠ 21 ✠

161 Princes me per-
secute without desert:
but of thy word,
in aw-stand doth my heart.
162 I joyfull am
for that which thou dost say:
as one that find-
eth even an ample pray.
163 Falshood I hate,
abhorr it eke doe I:
but I doe love
thy law *delytefully*.
164 Sev'n times a day
doe I give-praise to thee:
for judgments of
thy righteous-equitee.
165 To them that love
thy law, *ther is* much peace:
and to them no
offensive-scandal *is*.
166 Hoped I have
for thy salvation
Jehovah: and
have thy cómandments doon.
167 Thy witnesses'
my soule keeps-warily:
and I doe love
them very veh'mently.
168 I keep thy pre-
cepts and thy witnesses:
for, ev'rie of
my wayes before thee *is*.

✠ 22 ✠

169 Let my lowd-crye
come-neer before thee LORD:
me prudent make
according to thy word.
170 Let come before
thee my request-for-grace:
deliver mee,
even as thy promise *was*.
171 My lipps shall ut-
ter-forth the praise *of thee*:
when as thy sta-
tutes thou hast learned mee.
172 My tongue thy say-
ing shall alowd-declare:
for, justice all
of thy cómandments are.
173 Let thine-hand be
with succour me to save:
because that I
thy precepts chosen have.
174 O LORD I long
for thy salvation:
and thy law, *is*
my delectation.
175 Live let my soule,
that praise it may give thee:
and let thy judg-
ments succour give to mee.
176 Like lost sheep, I
have strayd: thy servant seek,
for thy comman-
dements in mind I keep.

PSALME 120.

Sing this as the 86. Psalme.

1 VNto the LORD,
in my distressednes:
I cried out,
and he did answer mee.
2 O LORD, doe thou
my soule deliver-free
from lying lipps,
from tongue of guilefulnes.
3 What shall it give
thee, and what unto thee
advantage shall,
the tongue of guilefulnes?

4 The arrowes sharp
of him that mighty is:
with burning-coals
of the Iuniper-tree.

Woe is me that
I sojourn with Meshek:
with tents of Ke-
dar, have my dwelling-place.
6 My soule long dwells,
with him that hateth peace.
I peace; but they
for warr, when I doe speak.

PSALME 121.

Sing this as the 68. Psalm.

I Lift mine eyes up, to the mounts:
from whence shall come mine aide.
Mine ayd *it comes* frō with the LORD.
which heav'ns & earth hath made.
3 Let him not give thy foot to slide:
not slumber that thee keeps.
4 Loe, he that keepeth Israel;
he slumbreth not, nor sleeps.
5 The LORD thy keeper *is*: the LORD
thy shade, at thy hand right.
6 The Sun shall not smite thee by day:
neyther the Moon by night.
7 The LORD wil keep thee from al ev'l:
thy soule he keeps-*alway*.
8 The LORD, thine out gate & th'income
keeps; henceforth and for aye.

PSALME 122.

Sing this as the 108. Psalm.

I Did rejoyce in them
that unto me did say,
we enter wil *into*
the house of Iehovah.
2 Our feet have been
abiding, ô
Ierusalem
thy gates within.

3 Ierusalem, *is* as
a citie, edified;
that is within it self
togither joyntly-tied.
4 Where tribes up goe,
the tribes of Iah,
the witnes of
Isr'el *unto*:

That to Iehovahs name,
5 they may confess. Because
there judgment thrones are sett:
the thrones of Davids house.
6 Desire doe yee
Ierusalems
peace: safety-have
they that love thee.

7 Peace in thy Fort be: in
thy pallaces, safetie.
8 For my brethren and for
my nieghbours: speak wil I,
Peace in thee *bee*.
9 Ile for our God
Iehovahs house,
seek good for thee.

PSALME 123.

Sing this as the 15. Psalme.

O Thou that sittest in the heav'ns;
I lift mine eyes to thee.
Loe, as the servants eyes, unto
hand of their maysters *bee*;

as mayds eyes to her mystres hand:
so *are* our eyes, unto
Iehovah our God; vntil he
doe grace on us bestow.

3 Iehovah gracious be to us,
vnto us gracious bee:
because even fylled with contempt
exceedingly are wee.

4 Our soule exceedingly is fylld;
with the deryding-flowt
of those that are at quiet-ease;
with contempt of the prowd.

PSALME 124.

Sing this as the 8. Psalme.

1 EXcept the LORD,
that he for us had been:
let Israel
now say. Except for us
2 the LORD had been,
when men against us rose.

3 They

3 They had us ſwal-
low'd-up alive, even then
when kindled was
their anger againſt us.

4 Then had the wa-
ters over us flowed:
over our ſoule,
then paſſed had the ſtream.

5 Over our ſoule
had paſſt, proud waters, then.

6 Bleſſt be Ieho-
vah; which hath not yielded
us *for* a prey, unto the teeth of thé.

7 Our ſoule is as
a bird eſcaped-free
from out of the
intangling-fowlers ſnare.

8 The ſnare is broke,
and we eſcaped are.

9 Our ſuccour, in
Iehovahs name *ſhall be:*
that of the heav'ns
and earth is the maker.

PSALME 125.

Sing this as the 108. *Pſalm.*

THey that truſt in the LORD;
ſhall as mount Sion *bee,*
which is not moved; *but*
remayns perpetuallie.

2 Ieruſalem,
mounts compaſs it:
ſo his folk IAH
compaſſeth *them;*
from this time and for aye.

3 For, reſting have ſhall not
the rod of wickednes;
upon the juſt-*mens* lot:
leſt that the juſt
unto any
iniquitie
their hands out-thruſt.

4 Doe good LORD, to the good:
and th'upright in their hart.

5 But *to* their crooked-*wayes;*
they that aſide-depart,
the LORD them will
lead with workers
of wickednes:
Peace, on Iſr'el.

PSALME 126.

Sing this as the 50. *Pſalme.*

WHen the LORD turn'd
the bondage of Sion:
we were, like them

2 that dream. Then fylled was
our mouth with laugh-
ter & our tongue with ſong:
among the hea-
thens then this ſpeech did paſs;
The LORD with theſe-
men hath done very great things.

3 The LORD with us (things:
he hath in déed done great
We joyfull are.

4 O LORD as rivers-ſtrong
in ſouth, *ſo* turn
thou our captivity.

5 They that doe ſow
with tears, ſhal reap with ſong.

6 Hé going goes,
and weepeth-*heavily.*
bearing the ſow-
ing ſeed: with joyful-ſinging
he coming comes,
his ſheaves upon *him* bringing.

PSALME 127.

Sing this as the 68. *Pſalme.*

VNleſs the LORD doe build the
her builders toyl in vayn: (houſe,
Vnleſs the LORD the city keep,
the keeper wakes in vayn.

2 It's vayn for you to riſe early;
to ſit up late; to feed
on bread of ſorrowes: ſo will he
give ſleep to his Loved.

3 Loe, ſonns *are* the Lords heritance;
fruit of the womb *his* wage.

4 As arrowes in a ſtrong mans hand:
are ſonns of youthfull-age.

5 O bleſſed *is* the man, that hath

his quiver fylld with thoſe:
they ſhall not bluſh, when in the gate
they ſpeak ſhall with the foes.

PSALME 128.

Sing this as the 108. Pſalm.

O Happy ev'ry one
that in the Lords fear-ſtands:
that walketh, in his wayes.
2 The labour of thy hands
when thou ſhalt eat:
ô happy thou,
and good unto
thee *be ſhall it*.
3 Thy wife, as fruitful-vine
by thy houſe ſides *ſhall bee*;
thy children, *ſhall be* like
the plants of th'Olive-tree,
about thy bord.
4 Loe ſure thus, ſhall
the man be bleſſt,
that fears the LORD.
5 The LORD will bleſs thee, out
of Sion: and ſee thow
good of Ieruſalem,
all dayes thy life thorow.
6 And doe thou ſee
thy childrens chil-
dren: peace, *that ſhall*
on Iſr'el *bee*.

PSALME 129.

Sing this as the 77. Pſalm.

1 OFt have they from
my youth me afflicted:
ſay now may Iſ-
2 rael. From my youth-yong
they oft afflict-
ed me: yet, they too ſtrong
were not for me.
3 The plowers they plowed
upon my back:
they made their furrow long,
4 Iehovah juſt:
aſunder-cut hath he
the wickeds cord.
5 O let them be ſhamed,
all that hate Si-
on: and be back turned.
6 Let them as graſs
upon the houſe-tops be:
which ere *one* pulls
it off, is withered.
7 Wherwith his hand
he fylls not, that doth mow:
nor he his armes
8 that bindeth-ſheaves. And
that are the paſ- (they
ſengers-by, doe not ſay:
the bleſſing of
Iehovah *be* on you;
wee bleſs you, in
the name of Iehovah.

PSALME 130.

Sing this as the 13. Pſalme.

1 OVt of the deeps, I call
Iehovah unto thee.
2 Lord hear my voice: ô let
thine ears attentive bee,
unto voice of my ſuits-
that-doe-for-grace-requeſt.
3 Iniquities, ô Iah,
obſerve if thou ſhouldeſt:
ô Lord, who ſhall ſubſiſt?
4 But with thee pardon *is*:
that thou mayſt feared bee.
5 I for Iehovah look,
my ſoule looks-earneſtlie:
I alſo for his word,
have hopefully-forborn.
6 My ſoule *wayts* for the Lord:
more-than watchmé for morn,
than watchmen for the morn.
7 Let Iſraël wayt for
Iehovah hopefully:
for with Iehovah *there*
is bountiful-mercie;
and with him plentiful
redemption *there is*.
8 And he will Iſrael
redeem: out of all his
perverſe-iniquities.

PSALME 131.

Sing this as the 15. Pſalm.

MY hart, Iehovah, is not proud;
mine eyes not lofty bee:
nor walk I in great-*matters*, and
too

too marveilous for me.
2 If I have not compos'd and stylld
my soule: as weaned-child,
with his mother; with me my soule
is as a weaned-child.
3 Let Israël awayt upon
Iehovah hopefully:
from this time-present and *henceforth*
unto eternity.

PSALME 132.

Sing this as the 75. Psalme.

REmember LORD, unto David;
all his careful-affliction.
How swear unto the LORD he did:
Vow'd unto Iakobs Mighty-one.
3 If into my house tent I goe:
or clime, on pallet of my beds.
4 If I give sleep mine eyes unto:
or slumber unto mine eye lids.
5 Till I find for the LORD a place:
dwellings, for Iakobs mighty-*God*.
6 Loe, in Ephrath we heard it *was*:
we found it, in the fields of wood.
7 Into his dwellings we will goe:
to his feets stool, bow-down wil wee.
8 Arise ô LORD thy rest into:
thou, and th'Ark of thy potencie.
9 Thy Priests with justice be clothed:
and thy Saincts joyfully shout they.
10 Because of thy servant David:
thine Ointeds face, turn not away.
11 The LORD did unto David swear,
the truth; from it turn will not hee:
upon thy throne I will up-rear
the fruit *that* of thy womb *shalbee*.
12 My cov'nant, if thy sonns keep it;
and Witness, that them teach shall I:
also their sonns, even they shall sit,
upon thy throne perpetually.
13 Because the LORD hath Sion chose:
hath *it* desired for his seat.
14 This *is* for ever my repose:
Ile dwel here, for I covet it.
15 Her vittailes I will blessing bless:
her poor, w^t bread Ile satisfie, (dress:
16 Her Priests, with saving-health ad-
her Saincts, shall shout most-joyfully.
17 There, will I Davids horn display:
a Lamp, for mine Anoynted, trimm.
18 His foes with shame I will aray:
but flourish shall his crown, on him.

PSALME 133.

Sing this as the 34. Psalme.

1 BEhold, how good *it is* and sweet:
for brethren ev'n to dwell at one!
2 *It's* like the good oil on the head;
which did go-down the beard upô;
the beard of A'ron: which down
on coller of his vestimẽt. (went
3 *It's* like the dew of *mount* Hermon:
even like the dew that doth descend,
upon the mountaines of Sion:
because Iehovah doth command
that there the blessing *still shall bee*;
even life unto eternitee.

PSALME 134.

Sing this as the 21. Psalme.

BEhold, bless ye the LORD,
all ye the LORDS servants:
that in the LORDS house stand by
2 O lift ye up your hands, (nights
within the holy-place:
and bless the LORD doe yee.
3 The LORD, that made the heav'ns &
bless, out of Sion, thee. (earth

PSALME 135.

Sing this as the 108. Psalme.

OHalelu-jah; Praise
Iehovahs name doe yee:
ô praise *him* yee that of
Iehovah servants *bee*.
2 Yee that in th'house
stand, of Iehovah, in the courts,
of our Gods house.
3 O praise yee Iah, because
Iehovah *he* good *is*:
sing-psalm unto his name,
because *it* pleasant *is*.
4 For Iah hath chose
Iakob to him: Isr'el, his tre-
sure precious.
5 For I doe know, that great
Iehovah *is*: also
our Lord above all Gods:

Iehovah

6 Iehovah he doth doe,
what him doth pleaſe:
in heav'ns and earth: in ſeas, and *in*
all deep-places.

7 He cauſeth vapours, from
the earths end, to mount-hye:
makes lightnings with the rayn:
out of his treſurye,
the wind he brings.

8 Who ſmote Ægypt,
from man to beaſt,
in their firſtlings.

9 Both ſignes and wonders-*ſtrange*,
Ægypt in midds of thee;
on Phar'oh and on all
his ſervants, ſend did hee.

10 Who ſmote many-
great nations; and kylled Kings
that were mighty.

11 Sihon th'Amorites King;
and Ogh king of Baſan:
and Can'ans kingdoms all.

12 And for poſſeſſion
their land he gave:
to his folk Iſr'el, in poſſeſ-
ſion to have.

13 Iehovah, thy name *is*
unto eternitie:
Iehovah, unto age
and age, thy memorie.

14 For his people
judge; and repent, for his ſervants,
Iehovah will.

15 The greevous-idols of
the heathen-nations,
they ſilver *are* and gold:
mens handy actions.

16 A mouth they have
and doe not ſpeak:
eyes have they, and
doe not perceive.

17 They ears have and hear not:
breath in their mouth is, none.

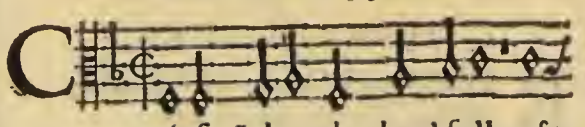
18 Like them their makers be:
that truſts in them, ech one.

19 O Iſr'els houſe
bleſs ye the LORD:
bleſs ye the LORD,
ô A'rons houſe.

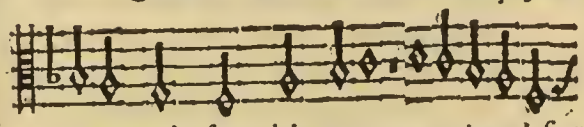
20 O bleſs the LORD, ye houſe
of Levi: bleſs the LORD,
ye that the LORD doe fear.

21 From Sion let the Lord
be bleſſt-*alway*:
which dwelleth in Ieruſalem;
Halelujah.

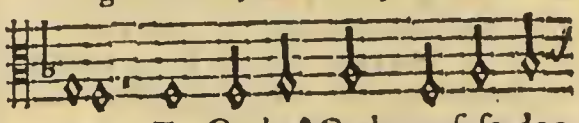
PSALME 136.



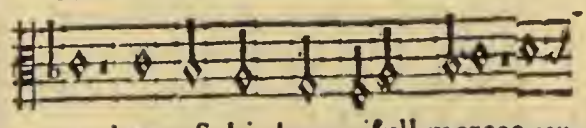
Onteſs Iehovah thankfully, for



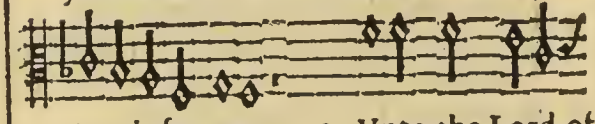
he is good: for, his mercy *continueth* for



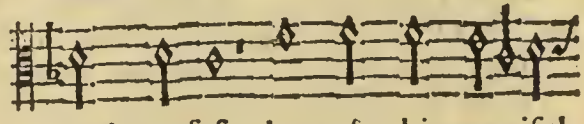
ever. 2. To God of Gods confeſs-doe



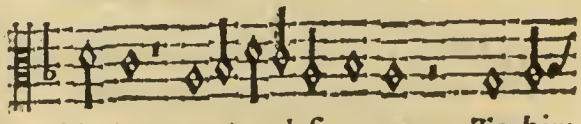
yee: becauſe his bountifull mercee *con-*



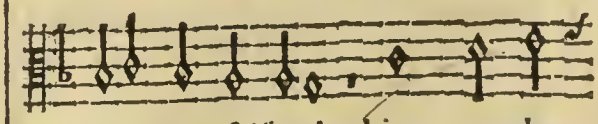
tinueth for ever. 3. Vnto the Lord of



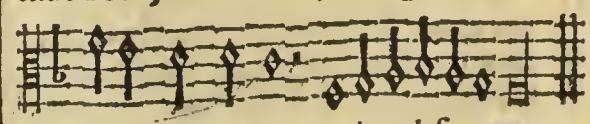
Lords confeſs: becauſe, his merciful-



kindnes *continueth* for ever. 4. To him



that doth, himſelf only things-wondrous



great: for, his mercy *continueth* for ever.

5 To

5 To him that with wiſe-prudencie
did make the heav'ns: for his mercie
continueth for ever.
6 To him that ſpred the earth more hy
than waters *are*: for his mercy
continueth for ever.
7 To him that made great lights to *bee*:
becauſe his bountiful mercee
continueth for ever.
8 The Sun to have the ſoveraigntie
by day: for his benigne-mercie
continueth for ever.
9 The Moon and Starrs for ſoveraigntie
by night: for his benigne-mercie
continueth for ever.
10 To him that with their firſtborn-race
ſmote Ægypt: for his boũteous-grace
continueth for ever.
11 And Iſraël bring forth did hee
from mids of them: for, his mercie
continueth for ever.
12 With ſtrong hand, & arm ſtretched-hye:
becauſe his bountiful-mercie
continueth for ever.
13 To him that parted the red ſea
in parts: becauſe, his kind-mercie
continueth for ever.
14 And cauſed Iſr'el through to paſs
amids it: for, his bounteous-grace
continueth for ever.
15 And threw Phar'oh and his armie
in the red Sea: for his mercie
continueth for ever.
16 To him that in the wildernes
did lead his folk: for, his kindnes
continueth for ever.
17 To him, that Kings of greatnes-hye
did ſmite: for, his benigne-mercie
continueth for ever.
18 And kylled Kings magnificent:
for his mercie-beneficent
continueth for ever.
19 King of the Amorites, Sihon:
for his benign-affection,
continueth for ever.
20 And Ogh of Baſan *land* the King:
becauſe his bounteouſnes-benigne
continueth for ever.
21 And for poſſeſſion give did hee
their land: for his benign-mercee
continueth for ever.
22 To Iſr'el his ſervant to bee
poſſeſſion: for his mercee
continueth for ever.
23 Which in our baſe ſtate minded us
becauſe his mercie-gracious
continueth for ever.
24 And from our foes did us releaſe:
becauſe his merciful-kindnes
continueth for ever.
25 Which giveth food unto all fleſh:
becauſe his merciful-kindnes
continueth for ever.
26 To God of heav'ns confeſs doe yee
becauſe, his bountifull-mercee
continueth for ever.

PSALME 137.

Sing this as the 32. Pſalme.

BY Babels rivers, there ſate wee, 1
yea wept: when we did mind, Sion.
The willowes *that* amidds it *bee*: 2
our harps, we hanged, *them* upon.
3 For ſongs of us, there ask did they
that had vs captive led-along;
and mirth, they that vs heaps did lay:
Sing vnto us ſome Sions ſong.
4 Iehovahs ſong how ſing ſhall wee;
within a forreyn-*peoples* land?
5 Ieruſalem, if I doe thee
forget: forget let my right hand.
6 Cleave let my tongue to my palat,
if I doe not in mind thee bear:
if I Ieruſalem doe not,
above my chiefeſt joy, prefer.
7 Remember LORD, to Ædoms ſoñs,
day of Ieruſalem: who ſayd,
raſe raſe, to her foundations.
8 Daughter of Babel, waſtful layd:
ô bleſſed he that thy reward
payes thee, which thou rewardedſt vs.
9 O bleſſed he, that takes, and hard
againſt the Rock thy babes doth cruſh.

PSALME 138.

Sing this as the 75. Pſalme.

WIth al my hart Ile thee confeſs:
before the Gods, to thee ſing-

2 To Pallace of thy holynes,
Ile bow-down, and confess thy name,
for thy mercie and veritee:
for thou, thy word hast magnified
3 bove all thy name. Thou answ'redst me
then, in the day *wherin* I cried:
With strength in my soule thou hast
4 couragious made. O Iehovah, (mee
all Kings of th'earth confess shall thee:
words of thy mouth, when hear shall
5 And in Iehovahs waies shal sing: (thay.
for great Iehovahs glorie is.
6 Because Iehovah high *being*,
yet *him that* lowly *is* he sees:
And he the prowd from farr doth know.
7 If I walk in midds of distress,
thou dost revive me: send dost thow
thy hand, 'gainst my foes wrathfulnes;
and thy right hand doth me deliver.
8 Iehovah perfect wil for me:
Iehovah, thy mercie for ever:
let not thy hand-works slacked be.

PSALME 139.

Sing this as the 119. Psalm.

1 IEhovah thou
hast serched me, and known.
2 Thou know'st, my ri-
sing and my sitting-down:
thou dost discreet-
ly understand from farr,
my cogita-
tion-familiar.
3 My path and my
down-lying thou dost fan:
And all my wayes
dost customably-scan.
4 When in my tongue
the speech is not as yet:
loe thou Ieho-
vah knowst it every whit.
5 ☞ Behind and 'fore
thou dost me strayt-inclose:
upon me al-
so dost thy hand impose.
6 *Thy* knowledge *is*
too marveilous for me:
it's high, to reach
I shall not able be.
7 O whither shall
I from thy spirit goe?
and whither, shall
I flee thy presence fro?
8 If I cl me up
the heavens, thou *art* there:
or make my bed
in hell, loe thou *art there.*
9 ☞ Wings of the morn-
ing-early *if* I take:
in th' utmost of
the sea my dwelling-make.
10 There also wil
thy hand my leader bee:
and thy right hand,
will take-fast-hold on me.
11 And *if*, but dark-
nes shall me shrowd, I say:
then *is* the night,
about me lightsom-day.
12 Yea darknes, dark-
neth not from thee: but night
gives-light as day:
a like are dark and light.
13 ☞ For thou, my reines
possessedst: coveredst mee,
within my mo-
14 thers womb. Laud will I thee,
for fearfully,
made wondrously I am:
wondrous thy works;
my soule wel knowes the *same.*

☞ 2.

15 A bone of me,
from the not hidden was:
when-as I made was
in a secret-place;
when I have cun-
ningly-embroidred been,
the nether-pla-
ces of the earth within.
16 On my unform-
ed-*lump*, thine eyes did look;
and all of them
were written in thy book:
even-in the dayes
that they receiv'd-their-frame,
and *when there was*

not

not any of the same.
17 ☞ And unto me,
how precious are ô God
thy thoughts: how are
their summs increast-abroad?
18 Would I them tell,
moe than the sand they bee:
I doe awake,
and still I *am* with thee.
19 If-that ô God,
thou wouldst the wicked slay:
and men of bloods,
from me depart away.
20 Which speak of thee,
to mischeevous purpose:
lift-up doe un-
to vanitie thy foes.
21 ☞ Hate I not them,
Iehovah that hate thee?
and grieve for them
that thy resisters bee?
22 With perfectnes
of hatred hate I those:
they are unto
me, as my very-foes.
23 Serch me ô God,
and know my hart doe thow.
prove me, and doe
my cogitations know.
24 And see, if way
of sorow *be* in mee:
and lead me, in
way of eternitee.

PSALME 140.

Sing this as the 111. *or as the* 69. *Psalme.*

2 O LORD release
me, from the evil man:
from man of vi-
olence, preserve thou me.
3 Which evil-*things*
in hart doe think-upon:
dayly, they un-
to warrs assembled be.
4 Sharpen their tongue,
ev'n serpentlike doe they:
Asps poyson, *is*
under their lipps, Selah.
5 ☞ LORD keep me, from
hands of the wicked-*man*:
from man of vi-
olence, preserve thou mee:
Which for to thrust
my feet, doe think upon.
6 The proud have pri-
vie-layd a snare for mee,
and cords; a net
they fast-beside the way
have spred; they grinns
have set for me, Selah.
7 Thou art my God,
I to Iehovah sayd:
LORD hear the voice
wherewith I grace request.
8 Iehovih Lord,
strength of my saving-ayd:
in day of arms,
my head thou covereſt.
9 Grant not the wic-
keds lusts ô LORD: lest they
be lofty, fur-
ther not his craft, Selah.
10 The head of those
that round doe compass me:
the mischief of
their lips them cover shall.
11 The burning-coales,
upon them brought shall be:
into the fyre
them he will make to fall;
into deep pits,
that they rise not agayn.
12 An *yll*-toung'd man
shall not in earth remayn:
A man of wrong-
ful-violence, evil
shall hunt him to
his suddayn-miserie.
13 I know, that of
the poor Iehovah will
the judgment doe;
the doom of the needie.
14 Surely the just
shall to thy name confess:
the righteous
shall dwell, before thy face.

PSALME 141.

Sing this as the 39. Psalme.

1 IEhovah I upon thee call,
make haſt thou unto mee:
ô give thou eare unto my voice,
when I call unto thee.

2 My prayer be directed firm
before thee incenſe-wiſe:
and the uplifting of my hands,
as th'evening ſacrifice.

3 LORD ſet a watch before my mouth,
dore of my lipps, obſerve.

4 Vnto the thing *that* evil *is*,
make not my hart to ſwerve:
pretenſes to pretend, in ſyn;
with men that doe practiſe
iniquitie: let alſo me
not eat of their dayntie.

5 Let juſt-*man* ſmite me, *it ſhall bee*
a merciful-kindnes,
and let him reprehend me; *but*
their oile of preciouſnes,
let it not be unto my head
breaking-diſtraction:
for yet even in their evils, *is*
my ſupplication.

6 Their Iudges, by ſides of the rock
have thrown been underfeet:
my ſayings alſo they ſhall hear,
for they are pleaſing-ſweet.

7 As *when* one cuts & cleaves on
our bones diſperſed bee, (earth:

8 at mouth of hel. But mine eyes *at*
Iehovih Lord to thee:
ô pour not out my ſoule, *for* I
for ſafety-hope in thee.

9 Preſerve me, frō hands of the ſnare,
which they have layd for me:
and grinns, of them that work un-

10 O let the wicked fall (right.
into his nett: whiles overpaſs
I altogither ſhall.

PSALME 142.

Sing this as the 77. Pſalme.

1 IWith my voice
unto the LORD did cry:
did with my voice,
make ſupplication
unto the LORD.

3 My meditation
I powred out
before him: ſhew did I
before him, my
troublous-adverſitie.

4 ☞ When overwhelmed was my ſp'rit in mee,
then kneweſt thou
my path: they in the way
that I did walk,
a ſnare for me did lay.

5 I lōoked on
the right hand, and did ſee:
and there was none
that would acknowledge mee:
☞ Refuge is periſht from me: not any
ſeeks for my ſoule.

6 I cryde to thee; thou *art*
ô LORD, ſayd I,
my ſafeſt-hope; my part
in land of liv'-

7 ing. To my ſhouting-cry
attend, for I
am low-brought vehmently:
☞ Free me from my
purſuers; for they bee
ſtronger than I.

8 Doe thou my ſoule releaſſe
from priſon-cloſe,
thy name for to confeſſe:
the juſt-*men* ſhall
about-inviron mee;
for, to me thou
reward wilt *bounteouſlie*.

PSALME 143.

Sing this as the 7. Pſalme.

LORD hear my prayer, hearken to
my ſuits-for-graciouſnes:
me anſwer in thy faithful-truth,
in thy juſt-righteouſnes.

2 And into judgment enter not
thou with thy ſervitour:
for none that liveth, juſtifyde
ſhall be thy face before.

3 ☞ For th'enemie purſues my ſoule,
ſmites-

smites-down my life on clay:
he makes me sit in places dark,
even as the dead *for* aye.
4 And overwhelmed is my spirit
in me perplexedly:
in mids of me, my hart it is
amazed-wondrously.
5 I call to mind the dayes of old;
I meditation-use
on all thy work: on th'action
of thy hands, doe I muse.
6 I spread out unto thee my hands:
my soule, *doth thirst* for thee,
even as the weary land, Selah.
7 Make speed LORD answer mee;
☞ My spirit fayleth: keep not thou
thy face from me secret;
for *then* shall I be like to those
that doe goe-down the pit.
8 At morn, let me thy mercie hear,
for in thee doe I trust:
& cause me to have knowledge of
the way that walk I must;
☞ For unto thee, I lift my soule.
9 O LORD deliver mee
free from mine enemies; I flie-
for-covert unto thee.
10 Learn me to doe thy will, for thou
my God *art*: thy good Sp'rit,
it shall conduct me, in the land
of equitie-upright.
11 Iehovah thou wilt quicken me
even for thine own names sake:
thou in thy justice forth my soule
out of distress wilt take.
12 And in thy mercie, wilt suppress
my foes: and all of them
destroy that doe afflict my soule;
for, I thy servant *am*.

PSALME 144.

Sing this as the 1. *Psalme.*

1 O Blessed be the LORD my Rock;
which learns my hands the fight:
2 my fingers warr. My mercy-kind
and my strong-place-of-flight;
my tow'r and my deliverer
for me; my shield, and hee
in whom I hope; that doth subject
my people under mee.
3 LORD, what is earthly-man, that thou
of him dost knowledge-take.
the son of wretched-man, that thou
of him account-dost-make?
4 The earthly-man, compared is
vnto leight-vanitie:
his dayes, *they* as a shadow *are*
that passing-hence-doth-flie.
5 LORD, bow thy heav'ns & come thou
the mountayns touch, & they (down
6 shal smoke. Inlighten-thou lightning
and scatter them away:
thine arrowes send, & them disturb.
7 Thine Hands send, from on hye:
release me and deliver me
out of waters many:
☞ Out of the hand of strangers sonns.
8 Whose mouth, speaks vanitie:
and their right hand, a right hand is
of lying-fallacie.
9 O God, a new song I will sing
to thee: with psalterie
and with ten stringed-instrument,
to thee sing-psalm will I.
10 That gives to Kings salvation:
that doth release David
his servant from the evil sword.
11 Release me and me rid,
out of the hand of strangers sonns:
whose mouth speaks vanitie;
and their right-hand a right-hand is
of lying-fallacie.
12 That our sons, as the plants, which in
their youth great-waxen are:
our daughters, as the corner-stones,
polisht like Pallace-faire,
13 Our garners full, affording store
of ev'rie-sort of meats:
our cattel bringing thousands forth,
ten-thousands, in our streets.
14 Our Oxen, heavy-burdened:
no breaking-in and none
out-going; and within our streets,
no exclamation.
15 O blessed *shall* the people *be*,

whose *state is* such as this!
O blessed *shall* the people be,
whose God Iehovah *is*.

PSALME 145.

Sing this as the 60. Psalme.

I Le thee extoll, my God ô King:
and bless thy name, everlasting
and vnto perpetuitie.
2 I wil thee bless in ev'rie day:
and praise thy name, t'eternal-aye
and unto perpetuitie.
3 Iehovah great and praised *is*
vehemently: and his greatnes
of it no serching-out *can bee*.
4 Lawd shall the generations
ech to other, thine actions: (mightie.
and they shall shew thy works-
5 I talk wil, of th'honour-comly
of glorie of thy majestie:
& thy words marvielous that are.
6 And they shall speak of the strongnes
of thine-acts-fearfull: thy greatnes,
I also wil the same declare.
7 Of multitude of thy goodnes
the memorie they shall express:
thy justice also showt they shall.
8 IAH full of grace is and pitty:
long suffring, and great in mercy.
9 Good *is* Iehovah unto all:
And his commiserations,
are over all his actions. (confess:
10 LORD, all thy works shall thee
and thy saincts-gracious bless thee.
11 They tell of thy kingdoms glorie:
speak also of thy powrfulnes.
12 To make known vnto Adams sons,
his powrful-operations:
his kingdoms comly gloriousnes.
13 Kingdom of all eternitie,
thy kingdom *is*: thy soveraignte
is also throughout all ages.
14 The LORD upholdeth all that fall:
and rightneth-up, the crooked all.
15 All eyes, are unto thee looking:
their meat in due time thou givest.
16 Thine hand thou op'nest: and fyllest
desire of ev'ry living thing.
17 The LORD in all his wayes righte-
(ous:
and *is* in all his works bounteous.
18 The LORD neer al that cal to him:
all that in truth him call unto.
19 His fearers pleasure he wil doe:
& hear their out cry, & save thē.
20 The LORD preserves al thē that be
his lovers: but the wicked, he
aboliſh wil them all away.
21 My mouth the LORDS praise shal pro-
let al flesh bless his holy name (clame:
also, for ever and for aye.

PSALME 146.

Sing this as the 97. Psalme.

1 HAlelulah;
My soul, with-praise do thou
Iehovah ce-
2 lebrate. I with praising
wil celebrate
Iehovah my life th'row,
I whiles I *am*,
Psalm to my God wil sing.
3 In Princes-boun-
tiful trust doe not yee;
in mans son, with
whom no salvation is.
4 His sp'rit goes-forth:
turn to his earth doth hee:
in that day, pe-
rish doe his purposes.
5 Blesst he that Ia-
kobs God hath for his ayd:
whose hope *doth* in
Iehovah his God *stay*.
6 *In him* which heav'ns
and earth, and sea hath made,
and all in them:
which keepeth truth for aye.
7 Which unto the
oppressed, judgment does:
he giveth bread
to them that hungry bee:
them that are bound
Iehovah doth unlose.
8 Th'eyes of the blind,
Iehovah makes to see;
Iehovah right-
neth them that crooked are:
Iehovah

Iehovah lo-
veth them that righteous bee.
9 Iehovah doth
the ſtrangers ſafe-beware:
th'orphan and wi-
dow upright ſet doth hee:
But he the wic-
keds way doth overthrow.
10 Iehovah reign-
eth, to eternal-aye:
thy God ô Si-
on, generation th'row
and genera-
tion; Halelu-Iah.

PSALME 147.

Sing this as the 45. Pſalm.

1 PRaiſe Iah; for to
our God *it's* good to ſing:
for *it is* plea-
ſant; praiſe becommeth-wel.
2 Iehovah he
Ieruſalem building:
gathreth in one,
th'outcaſts of Iſrael.
3 He healeth them
in hart that broken be:
alſo their pain-
ful-griefs, bind-up doth he.
4 The number of
the ſtarrs he *duly*-counts:
he *by their* names,
doth call them every-one.
5 Great *is* our Lord,
and he in might ſurmounts:
his underſtand-
ing, numbred is of none.
6 Iehovah ſetts
the meek in upright-caſe:
he doth the wic-
ked to the earth debaſe.
7 Sing to Ieho-
vah with confeſſion:
ev'n with the harp
unto our God pſalms-ſing.
8 That cov'reth heav'n,
with clouds; that th'earth upon
prepareth rayn: (ſpring.
makes mountayns graſs to
9 He *that* doth give
unto the beaſt his food:
ev'n (when they crie,)
unto the Ravens brood.
10 He no delight-
hath in the horſes might:
in leggs of man
no pleaſure-taketh he.
11 Iehovah in
his fearers takes-delight:
in them that for
his mercie hopers be.
12 Ieruſalem,
doe thou Iehovah laud:
ô Sion, doe
thy God with-praiſe-applaud.
13 For of thy gates
the barrs he ſtrēgthneth-ſure:
in midds of thee
thy children bleſs doth hee.
14 *Within* thy bor-
der, peace he doth procure:
with fat of wheat,
he ſatiſfieth thee.
15 He ſendeth his
edict the earth upon:
his word it ve-
ry ſwiftly runneth-on:
16 He giveth ſnow
like wool: the hoary-froſt,
like aſhes he
doth ſcatter-manifold.
17 His yce like mor-
ſels he abroad-doth caſt:
who *is he that*
can ſtand before his cold?
18 He ſends his word
and melteth them: to blow
his wind he cauſ-
eth, *and* the waters flow.
19 He unto Ia-
kob his commandements
hath manifeſt-
ed: unto Iſrael,
his conſtitu-
tions and his judgments:
20 He did not ſo
with any nation deal;

and

and *therfore* known
these judgmẽts have not thay:
O glorifie-
with-praise *th'eternal*-Iah.

PSALME 148.

Sing this as the 104. *Psalme.*

1 PRaise Iah; Iehovah praise doe yee
frõ heav'ns: him praise, in places-hye.
2 O all his Angels praise him yee:
all his hosts, praise-him-gloriously.
3 O Sun & Moon, doe ye him praise:
all Starrs of light, praise him doe yee.
4 O heav'ns of heav'ns doe ye him praise:
and waters that above heav'ns *be*.
5 O let them praise Iehovahs name:
for he bade, and create were thay.
6 Ever and aye he stablish'd them:
gave statutes, which pass not away.
7 O praise Iehovah from the land:
yee dragons, and all places deep.
8 *Yee* Fyre and Hayl, Snow, Vapour, and
Wind stormy, that his word doth-*keep*.
9 O *yee* the mountayns and hills all:
Trees fruitful and all Cedars-*hye*:
10 O *yee* wild beasts and cattel all:
yee creeping things, and foules that flye.
11 *Yee* Kings of th'earth, and all Peoples;
Princes, and Iudges of th'earth all.
12 *Yee* yong men also and damsels:
yee old-men with the children-small.
13 O let them praise Iehovahs name;
for his name *ev'n* alonely his,
is hye adyaunst: his glorious-fame,
above the earth and heavens is.
14 And he, the Horn of his people
exalted hath, the praise which thay
all his saincts *have*, sonns of Isr'el,
a people near him; Praise ye Iah.

PSALME 149.

Sing this as the 34. *Psalme.*

1 A New song sing yee unto IAH:
his praise, in church of holy-ones.
2 Let Isr'el in his makers joy:
glad in their King be Sions sonnes.
3 O let thé praise wt flute his name:
with harp & timbrel, t' him sing-
4 For in his people pleasd is IAH; (psalme.
the meek with health, will bewtify.
5 The saincts in glorie shall shew-joy:
shall on their beds shout-joyfully.
6 In their throat, Gods hye-praises: and
a sword two edged, in their hand.
7 To doe vengeance upon heathens:
reproofs, among the nations.
8 To bind their kings in fettring-cheans:
their Nobles eke, in yron bonds.
9 The written doom on them to doo:
this honour all his saincts untoo.

HALELV-IAH.

PSALME 150.

Sing this as the 97. *Psalme.*

1 O Praise Iah; Prayse
God in his sanctitie:
Praise him, in fir-
mament of his strongnes.
2 O praise him, in
his actions-mightie:
praise him, in mul-
titude of his greatnes.
3 O praise him, with
sound of the Trumpet-shril:
praise him, with Harp,
and the Psalterion.
4 O praise him, with
the Flute and Timberek:
praise him, with Vir-
ginals and Organon.
5 O praise him, with
the Cymbals sounding-clear:
praise him, with Cym-
bals that loud-sounding-play.
6 Praise Iah let ev'-
ry thing that breath-doth-bear:
O glorifie-
with-praise *th'eternal*-Iah.

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